# Chapter 1

## THE ETERNAL & TEMPORARY DHARMAS OF THE JIVA

Within this universe, the middle planetary system, shaped like a lotus flower, is known as Bhu-mandala. In Bhu-mandala, there are seven islands which extend outward in concentric circles like the whorl of a lotus flower. At the center of this whorl is the island of Jambudvipa, which is super-excellent among all the places in Bhu-mandala. In Jambudvipa, the land of Bharata-varsa is eminent. Within Bharata-varsa the topmost place is Gauda-bhumi. Within Gauda-bhumi, the nine-island region of Sri Navadvipa-mandala is supremely distinguished; and in one area of Sri Navadvipa-mandala, a beautiful settlement named Sri Godruma is eternally situated on the eastern bank of the Bhagirathi river.

In ancient times, many stalwart practitioners of *bhajana* lived in the various places of Sri Godruma. It was here that Sri Surabhi, a cow of divine origin, previously worshiped the Supreme Lord Bhagavan Sri Gauracandra in her own *kunja,* a grove shaded with fragrant flowering creepers. At a little distance from this *kunja* is Pradyumna-kunja. Here, Sri Premadasa Paramahamsa Babaji, a *siksa* disciple of Pradyumna Brahmacari, the best among the associates of Sri Gauracandra, now lived in a *kutira*(hut) covered with vines and dense foliage, and spent his time constantly immersed in the divine rapture of *bhajana.*

Sri Premadasa Babaji was a refined scholar, and was fully conversant with all the conclusions of the*sastras*. He had taken shelter of the forest of Sri Godruma with single-minded conviction, knowing it to be non-different in essence from Sri

Nandagrama. As a daily routine, Babaji Maharaja chanted two hundred thousand holy names and offered hundreds of obeisances to all the Vaisnavas. Maintaining his existence by accepting alms from the houses of the cowherd men had become one of the regulative principles in his life. Whenever he found a spare moment from these activities, he spent his time not in idle gossip but in reading the book*Sri Prema-vivarta,* by Sri Jagadananda, a confidential associate of Sri Gaurasundara.

At such times, neighboring Vaisnavas gathered and listened with great devotion as Babaji read with tear filled eyes. And why would they not come to hear? This divine treatise, *Prema-vivarta,* is filled with all the conclusions of *rasa,* the

condensed liquid essence of integrated transcendental emotions. Moreover, the Vaisnavas were inundated by the waves of Babaji's sweet, resonant voice, which extinguished the venomous fire of sensuality in their hearts like a shower of nectar.

One afternoon, having completed his chanting of *sri-hari-nama,* Babaji Mahasaya sat reading *Sri Prema-vivarta* in his bower, shaded by vines of *madhavi* and jasmine, and became immersed in an ocean of transcendental emotions. Just then, a mendicant in the renounced order of life approached him, fell at his feet, and stayed prostrated in obeisance for a considerable time. At first Babaji Mahasaya remained absorbed in the bliss of transcendental ecstasy, but after a while, when he returned to external consciousness, he beheld the *sannyasi mahatma* lying before him. Considering himself more worthless and insignificant than a blade of grass, Babaji fell in front of the *sannyasi* and began to weep, exclaiming, "O Caitanya! O Nityananda! Please be merciful upon this fallen wretch." The Sannyasi Thakura then said, "Prabhu, I am extremely vile and destitute. Why do you mock me like this?"

The *sannyasi* proceeded to take the dust of Babaji Mahasaya's feet upon his head, and then sat before him. Babaji Mahasaya offered him a seat of banana tree bark, and sitting beside him, spoke in a voice choked with love, "Prabhu, what service may this worthless person offer you?"

The *sannyasl* set aside his begging bowl, and with folded hands, began to speak. "O Master, I am most unfortunate. I have spent my time in Kasi and other holy places, debating the analytical conclusions of the religious texts - such as *sankhya, patanjala, nyaya, vaisesika, purva-mlmamsa* and *uttara-mlmamsa* - and exhaustively studying the *Upanisads* and the other *Vedanta-sastras.* About twelve years ago, I accepted the renounced order of life from Sri Saccidananda Sarasvati. Having accepted the staff of the renounced order, I traveled to all the holy places, and wherever I went in India, I kept the company of *sannyasls* who adhere to the doctrine of Sri Sankara. In due course of time, I passed beyond the first three stages of the renounced order -*kuticaka, bahudaka,* and *hamsa* - and attained the highest status of *paramahamsa,* in which I have remained for some time. In Varanasi, I adopted a vow of silence, and abided by those statements that Sri Sankaracarya proclaimed to be the *maha-vakya* (chief axioms) of the *Vedas, aham brahmasmi, prajnanam brahma,* and *tat tvam asi*. However, the happiness and spiritual satisfaction that I was supposed to find did not come to me.

"One day I saw a Vaisnava *sadhu* loudly singing about the pastimes of Sri Hari. I opened my eyes and saw that he was bathed in streams of tears, and in his ecstatic rapture the hairs of his body were standing on end. He was chanting the names "Sri Krsna Caitanya, Prabhu Nityananda!" in a choked-up voice, and as he danced, his feet slipped so that he fell on the ground again and again. When I saw him and heard his song, my heart filled with an indescribable ecstasy. Although that mystical experience was so overwhelming, in order to protect my status as a *paramahamsa,* I did not speak with him at all. Alas! Fie on my rank and status! Cursed be my destiny! I don't know why, but since that day my heart has become attracted to Sri Krsna Caitanya's lotus feet.

"Shortly thereafter, I became obsessed with the desire to find that Vaisnava *sadhu,* but I could not see him anywhere. Never before had I experienced anything like the untainted bliss that I felt when I saw him and heard the holy name emanating from his mouth. After considerable thought, I concluded that the highest benefit for me would be to take shelter at the lotus feet of the Vaisnavas.

"I left Kasi and went to the beautiful holy land of Sri Vrndavana-dhama. There I saw many Vaisnavas, uttering the names of Sri Rupa, Sanatana, and Jiva Gosvami in a mood of great lamentation. They were absorbed in meditation on the pastimes of Sri Radha-Krsna, and they rolled on the ground, chanting the name of Sri Navadvipa. When I saw and heard this, a greed arose within me to behold the beautiful holy *dhama* of Navadvipa. I circumambulated the one hundred and sixty-eight square miles of Sri Vraja-dhama, and came to Sri Mayapura just a few days ago. I heard of your glories in the town of Mayapura, so I have come today to take shelter of your lotus feet. Please fulfill my life's aspiration by making this servant an object of your mercy."

Paramahamsa Babaji Mahasaya took a blade of grass between his teeth. Weeping, he said, "O Sannyasi Thakura, I am absolutely worthless. I have uselessly spent my life filling my belly, sleeping, and engaging in futile talks. It is true that I have taken up residence in this sacred place where Sri Krsna Caitanya enacted His pastimes, but as the days fly by, I find myself unable to taste this thing known as*krsna-prema.* You are so fortunate, for you have tasted that divine love merely by seeing a Vaisnava for just a moment. You have received the mercy of Krsna Caitanyadeva. I will be very grateful if you will kindly remember this fallen wretch for a moment when you are tasting that *prema,* then my life will become successful."

Saying this, Babaji embraced the *sannyasi* and bathed him with his tears. When Sannyasi Maharaja thus touched the limbs of the Vaisnava, he experienced unprecedented bliss within his heart. He began to dance as he wept, and as he danced, he began to sing:

*(jaya) sri krsna-caitanya sri prabhu nityananda (jaya) premadasa guru jaya bhajanananda*

All glories to Sri Krsna Caitanya and Prabhu Nityananda.

All glories to my divine master Premadasa, and to the bliss of *bhajana.*

Premadasa Babaji and Sannyasi Thakura danced and performed *kirtana* for a long time. When they stopped, they spoke together on many topics. Finally, Premadasa Babaji said very humbly, "O Mahatma, kindly stay here in Pradyumna-kunja for a few days just to purify me."

The *sannyasi* said, "I have offered my body at your lotus feet. Why do you speak of a few days only? My anxious prayer is that I may serve you until I give up this body."

Sannyasi Thakura was an erudite scholar of all the *sastras*. He knew very well that if one stays in the residence of the *guru,* one will naturally receive the *guru's* instructions, so he took up residence in that grove with great delight.

After a few days Paramahamsa Babaji said to the elevated *sannyasi,* "O Mahatma, Sri Pradyumna Brahmacari has mercifully given me shelter at his lotus feet. At present he lives in the village of Sri Devapalli on the outskirts of Sri Navadvipa-mandala, where he is absorbed in the worship of Sri Nrsimhadeva. Today, after collecting alms, let us go there and take *darsana* of his lotus feet."

Sannyasi Thakura replied, "I will follow whatever instructions you give me."

After two o'clock, they crossed the Alakananda River, and arrived in Sri Devapalli. They then crossed the Suryatila River and took *darsana* of the lotus feet of Sri Caitanya Mahaprabhu's associate, Sri Pradyumna Brahmacari, who was in the temple of Sri Nrsimhadeva. From afar, Paramahamsa Babaji fell to the ground and offered prostrated obeisances to his *guru.* Pradyumna Brahmacari then came out of the temple, his heart melting with affection for his disciple.

Lifting Paramahamsa Babaji with both hands, and embracing him very lovingly, he enquired about his welfare. After they had discussed topics concerning *bhajana* for some time, Paramahamsa Babaji introduced Sannyasi Thakura to his *guru.*

Brahmacari Thakura said with great respect, "My dear brother, you have obtained a most qualified*guru.* You should study the book *Prema-vivarta* under Premadasa's direction.

*kiba vipra, kiba nyasl, sudra kene naya jei krsna-tattva-vetta, sei 'guru' haya*

*Caitanya-caritamrta, Madhya* (8.128)

Whether one is a *brahmana,* a *sannyasi,* or a *sudra,* if he is fully conversant with all the truths regarding transcendental knowledge of Sri Krsna, he can become a *guru."*

Sannyasi Thakura humbly offered obeisances at the lotus feet of his *parama-guru* and said, "Prabhu, you are an associate of Sri Caitanyadeva and you can purify hundreds of arrogant *sannyasls* like me just by your merciful glance. Please bestow your mercy upon me."

Sannyasi Thakura had no previous experience of the reciprocal behavior between Vaisnavas. However, he accepted the mutual dealings that he observed between his *guru* and *parama-guru* as the *sad-acara*(proper etiquette) that he himself should follow, and from that day on, he behaved accordingly toward his own *guru* without a trace of duplicity. When the evening *aratl* was over, the *guru* and *sisya* returned to Sri Godruma.

A few days after residing in the *kunja,* Sannyasi Thakura became anxious to inquire about spiritual truths from Paramahamsa Babaji. By this time, the *sannyasi* had adopted all the ways of a Vaisnava, except for his outer dress. During his previous training, Sannyasi Thakura had developed qualities such as full control over his mind and senses, and had become firmly established in the conception of the non-dual, all-pervading Absolute (*brahma-nistha*). In addition, he had now acquired staunch faith in the transcendental pastimes of Parabrahma Sri Krsna, and had become deeply humble.

One morning, after performing ablutions at the break of dawn, Paramahamsa Babaji sat in the *madhavi*grove chanting *hari-nama* on his *tulasi-mala.* At that

time, Sri Sri Radha and Krsna Yugala's *nisanta-lila* (Their pastimes just prior to dawn) gradually manifested within his heart. Because this was the time that Sri Sri Radha and Krsna part from each other's company, leaving the *kunja* to return to Their respective homes, Paramahamsa Babaji felt great pangs of separation, and tears of love streamed continuously from his eyes. While absorbed in meditation on this pastime, he was internally engaged in service appropriate for that period of the day in his perfected spiritual form; thus, he had lost all awareness of his physical body. Sannyasi Thakura was captivated by Babaji's state, and sat beside him, observing his *sattvika-bhavas* (transcendental symptoms of ecstasy).

Suddenly Paramahamsa Babaji said to him, "O *sakhi,* silence Kakkhati at once, otherwise she will rouse Radha-Govinda from Their sleep of divine pleasure; then Lalita-sakhi will become distressed, and will rebuke me. Look there! Ananga Manjari is signaling for you to do this. You are Ramana Manjari and this is your designated service. Be attentive in this regard."

After uttering these words, Paramahamsa Babaji fell unconscious. From that moment, Sannyasi Maharaja, now acquainted with his spiritual identity and service, engaged himself accordingly. Thus, the day dawned and the morning light spread its luster in the east. Birds began chirping melodiously in every direction, and a gentle breeze blew. The extraordinary beauty of the *madhavi* grove of Pradyumna-kunja, illuminated by the crimson rays of the rising sun, was beyond description.

Paramahamsa Babaji was seated on a cushion of banana bark. As he gradually regained external consciousness, he began to chant *sri-nama* on his beads. Sannyasi Thakura then offered prostrated obeisances at Babaji's feet, sat next to him, and with folded hands spoke with great humility, "Prabhu, O Master, this destitute soul wishes to submit a question before you. Kindly reply and pacify my anguished heart. May you be pleased to infuse *vraja-rasa* into my heart, which has been scorched by the fire of *brahma-jnana* (knowledge aimed at the impersonal Absolute devoid of form, qualities and activities)."

Babaji replied, "You are a fit candidate. Whatever questions you ask, I will answer as far as I am able."

Sannyasi Thakura said, "For a long time I have heard of the pre-eminence of *dharma*. On numerous occasions I have asked the question, 'What

is *dharma?'* to so many people. It is a cause of distress to me that the answers those people have given contradict each other. So please tell me, what is the true constitutional *dharma* of the *jivas*? And why do different teachers explain the nature of *dharma* in such diverse ways? If *dharma* is one, why don't all learned teachers cultivate that one universal *dharma*which is without a second?"

Paramahamsa Babaji meditated upon the lotus feet of Bhagavan Sri Krsna Caitanya, and began to speak: "O most fortunate one, I shall describe to you the principles of *dharma* as far as my knowledge allows. An object is called a *vastu,* and its eternal nature is known as its *nitya-dharma.* Nature arises from the elementary structure of an object. By Krsna's desire, when an object is formed, a particular nature is inherent in that structure as an eternal concomitant factor. This nature is the *nitya-dharma* of the object.

"The nature of a given object becomes altered or distorted when a change takes place within it, either by force of circumstance, or due to contact with other objects. With the passage of time, this distorted nature becomes fixed, and appears to be permanent, as if it were the eternal nature of that object. This distorted nature is not the *svabhava* (true nature); it is called *nisarga,* that nature which is acquired through long-term association. This *nisarga* occupies the place of the factual nature, and becomes identified as the *svabhava*.

"For example, water is an object and its *svabhava* is liquidity. When water solidifies, due to certain circumstances, and becomes ice, the acquired nature of solidity takes the place of its inherent nature. In reality, this acquired nature is not eternal; rather, it is occasional or temporary. It arises because of some cause, and when that cause is no longer effective, this acquired nature vanishes automatically. However, the *svabhava* is eternal. It may become distorted, but it still remains inseparably connected to its object, and the original nature will certainly become evident again when the proper time and circumstances arise.

"The *svabhava* of an object is its *nitya-dharma* (eternal function), while its acquired nature is its*naimittika-dharma* (occasional function). Those who have true knowledge of objects *(vastu-jnana)* can know the difference between eternal and occasional function, whereas those who lack this knowledge consider acquired nature to be true nature, and they consequently mistake the temporary *dharma* for eternal *dharma."*

"What is it that is called *vastu*, and what is the meaning of *svabhava?"* asked

Sannyasi Thakura.

Paramahamsa Babaji said, "The word *vastu* is derived from the Sanskrit verbal root *vas,* which means 'to exist', or 'to dwell'. The verbal root becomes a noun when the suffix *tu* is added. Therefore, *vastu*means 'that which has existence or which is self-evident'. There are two types of *vastu: vastava* and*avastava.*

The term 'truly abiding substance' (*vastava-vastu*) refers to that which is grounded in transcendence. Temporary objects *(avastava-vastu)* are *dravya* (solid objects), *guna* (qualities), and so on. Real objects have eternal existence. Unreal objects only have a semblance of existence, which is sometimes real and sometimes unreal.

"It is said in the *Srimad-Bhagavatam* (1.1.2)

*vedyam vastavam atra vastu siva-dam*

Only a truly abiding substance, which is related to the Supreme Absolute Truth and which yields supreme auspiciousness is worthy of being known.

"From this statement it is clearly understood that the only real substance is that which is related to the Supreme Transcendence. Sri Bhagavan is the only real Entity *(vastava-vastu).* The living entity *(jiva)* is a distinct or individual part of that Entity, while *maya*—the potency that produces illusion—is the energy of that Entity. Therefore, the word *vastu* refers to three fundamental principles: Bhagavan, the*jiva,* and *maya.* Knowledge of the mutual relationship between these three principles is known as pure knowledge *(suddha-jnana).* There are innumerable apparent representations of these three principles, and they are all regarded as *avastava-vastu* (unreal substances). The classification of phenomena into various categories such as *dravya* (objects) and *guna* (qualities), which is undertaken by the Vaisesika school of philosophy, is merely a deliberation on the nature of *avastava-vastu,* temporary objects.

"The special characteristic *(visesa-guna)* of any truly abiding substance is its factual nature. The *jiva* is a real entity, and his eternal characteristic quality is his true nature."

Sannyasi Maharaja said, "Prabhu, I want to understand this topic very clearly."

Babaji Mahasaya replied, "Srila Krsnadasa Kaviraja Gosvami, who was an

object of the mercy of Sri Nityananda Prabhu, showed me a manuscript that he had written with his own hand. Sriman Mahaprabhu has instructed us on this subject in the book named *Sri Caitanya-caritamrta (Madhya*20.108) as follows:

*jivera 'svarupa' haya — krsnera 'nitya-dasa' krsnera 'tatastha-sakti', 'bhedabheda-prakasa'*

The constitutional nature of the *jiva* is to be an eternal servant of Sri Krsna. He is the marginal potency of Krsna, and is a manifestation simultaneously one with Him, and different from Him.

*krsna bhuli sei jiva anadi-bahirmukha ataeva maya tare deya samsara-duhkha*

*Caitanya-caritamrta, Madhya* (20.117)

The *jiva* who has forgotten Krsna has been preoccupied with the external potency since time without beginning. Consequently, Krsna's illusory potency *(maya)* gives him misery in the form of material existence.

"Krsna is the complete transcendental substance *(cid-vastu)*. He is often compared to the sun of the spiritual realm, and the *jivas* are compared to the sun's atomic particles of light. *Jivas* are innumerable. When it is said that they are individual parts of Krsna, it does not mean that they are like the pieces of stone that form a mountain. Although innumerable *jiva* portions emanate from Sri Krsna, He is not diminished by this in the slightest. For this reason, the *Vedas* have compared the *jivas* in one respect to sparks emanating from a fire. In reality, no adequate comparison can be made. No comparison—whether to sparks of a blazing fire, atomic particles within the rays of the sun, or gold produced from powerful mystic jewels—is completely appropriate. The true nature of the *jiva* is easily revealed in the heart, but only when the mundane conception of these comparisons is given up.

"Krsna is infinite spiritual substance *(brhat-cid-vastu),* whereas the *jlvas* are infinitesimal spiritual substance (*anu-cid-vastu).* The oneness of Krsna and the *jlvas* lies in their spiritual nature *(cid-dharma),* but they are undoubtedly different as well, because their natures are complete and incomplete respectively. Krsna is the eternal Lord of the *jlvas,* and the *jlvas* are Krsna's eternal servants. This interrelationship is natural. Krsna is the attractor, and the *jlvas* are attracted. Krsna is the supreme ruler, and the *jlvas* are ruled. Krsna is the observer, and the *jlvas* are observed. Krsna is the complete whole,

and the *jlvas* are poor and insignificant. Krsna is the supreme powerful, whereas the *jlva* has no power. Therefore, the eternal *svabhava* or *dharma* of the *jlva* is *krsna-dasya,* eternal service and obedience to Krsna.

"Krsna is endowed with unlimited potencies. His complete potency *(purna-sakti)* is perceived in the manifestation of the spiritual world *(cit-jagat*). Similarly, His marginal potency is observed in the manifestation of the *jlvas.* This special potency known as *tatastha-sakti,* accomplishes the function of the finite world *(apurna-jagat).* The *tatastha-sakti* (marginal potency) creates an entity *(vastu)* that exists between the animate objects *(cid-vastu)* and inanimate objects *(acid-vastu),* and which can maintain a relationship with both the spiritual and material worlds. Purely transcendental entities are by nature quite the opposite of inanimate objects, and therefore have no connection whatsoever with them. Although the *jlva* is an animate spiritual particle, he is capable of a relationship with inanimate matter, because of the influence of the divine potency known as *tatastha-sakti*.

"The boundary region between land and the water of a river is known as a *tata* (bank). This *tata* may be considered to be both land and water; in other words, it is situated in both. The divine *tatastha-sakti,* which is situated in the border region, upholds the properties of both land and water, as it were, in one existential entity. The *jlva's* nature is spiritual, but still, his composition is such that he can become controlled by dull matter *(jada-dharma).* Therefore the *baddha-jiva* (conditioned soul) is not beyond all connection with matter, unlike the *jivas* in the spiritual domain *(suddha-cit-jagat*). Nonetheless, he is distinct from dull matter because of his animate, spiritual nature. Since the *jiva* is by nature different from both the purely spiritual entities and dull matter, he is classified as a separate principle. Therefore, the eternal distinction between Bhagavan and the *jiva* must be accepted.

"Bhagavan has full control over *maya* (His external potency which creates illusion), for He is its supreme ruler. The *jiva,* on the other hand, may under certain circumstances be controlled by *maya,* for he is subject to its influence. Hence, these three principles—Bhagavan, the *jiva,* and *maya*—are real*(paramarthika satya)* and eternal. Of these three, Bhagavan is the supreme eternal principle, and is the foundation of the other principles. The following statement of *SriKatha Upanisad* (2.2.13) confirms this.

*nityo nityanam cetanas cetananam*

He is the supreme eternal amongst all eternals (and the fundamental sentient being among all sentient beings).

"The *jiva* is by nature both an eternal servant of Krsna, and the representation of His marginal potency. This demonstrates that the *jiva* is distinct from Bhagavan, yet at the same time is not separate from Him. He is, therefore, a manifestation that is both different and non-different *(bhedabheda-prakasa).* The*jiva* is subject to domination by *maya,* whereas Bhagavan is the controller of *maya*. On the other hand, the *jiva* and Bhagavan are non-different, because by their constitutional nature they are both transcendental entities *(cid-vastu).* Moreover, the *jiva* is a special potency of Bhagavan. Herein lies the eternal non-distinction between these two. Where eternal distinction and non-distinction are found at one and the same time, eternal distinction takes prominence.

"The *nitya-dharma* of the *jiva* is servitorship to Krsna. When he forgets this, he is subjected to the tyranny of *maya,* and from that very moment he becomes opposed to Krsna. The fall of the *jiva* does not take place within the context of material time. Accordingly, the words *anadi-hahirmukha* are used, meaning that the *jiva* has been diverted since time without beginning. From the moment of this diversion and the *jiva's* entry into *maya,* his *nitya-dharma* becomes perverted. Therefore, by the association of*maya,* the *jiva* develops *nisarga* (an acquired nature), which thus facilitates the display of his temporary function and disposition *(naimittika-dharma).* The *nitya-dharma* (eternal function) is one, indivisible, and faultless in all different situations; but the *naimittika-dharma* (temporary function) assumes many different forms when seen in diverse circumstances, and when it is described in various ways by men of divergent opinions."

Having spoken thus, Paramahamsa Babaji stopped and began to chant *sri-hari-nama-japa.* Hearing this explanation of spiritual truths, Sannyasi Thakura offered prostrated obeisances and said, "Prabhu, I shall deliberate on all these topics today. Tomorrow I shall submit at your lotus feet any questions that may arise."

THUS ENDS THE FIRST CHAPTER OF JAIVA-DHARMA, ENTITLED "THE ETERNAL AND TEMPORARY DHARMAS OF THE JIVA"

# Chapter 2

## The Nitya-Dharma of the Jiva Is Pure & Everlasting

The next morning Sannyasi Thakura found no opportunity to inquire from Premadasa Babaji, who was internally immersed in *vraja-bhava* (mellows of service in the mood of the residents of Vraja). At midday, after accepting alms from the houses of the villagers, they sat together in the arbor known as Sri Madhavi-Malati Mandapa. Paramahamsa Babaji Mahasaya then began to speak compassionately: "O best of *sadhus,* what conclusions have you reached after yesterday's discussion on the subject of*dharma*?"

Feeling supreme bliss *(paramananda),* Sannyasi Thakura asked, "Prabhu, if the *jiva* is infinitesimal, how can his eternal *dharma* be full and pure? And if the natural function of the *jiva* is formed at the time he is constituted, how can that function be eternal?"

When Paramahamsa Babaji heard these two questions, he meditated on the lotus feet of Sri Sacinandana and then, smiling, said, "Respected sir, although the *jiva* is infinitesimal, his *dharma* is full and *nitya*(eternal). Minuteness is only a trait by which he is identified. Parabrahma Sri Krsnacandra, is the one and only infinite substance *(brhad-vastu),* and the *jivas* are His innumerable atomic particles. Like sparks emanating from an undivided fire, the *jivas* emanate from Krsna, who is the embodiment of immutable consciousness. Just as every spark is endowed with the potency of the complete fire, so each and every *jiva* is capable of displaying the full function of consciousness. If a single spark has enough fuel, it can kindle a blazing fire that will incinerate the whole world. Similarly, even a single *jiva*can inundate the entire world with love if he attains Sri Krsnacandra, who is the real object of love. However, the infinitesimal, conscious *jiva* cannot exhibit the natural development of his spiritual function as long as he fails to contact the real object of that function. In reality, it is only when the *jiva*is in connection with his object that the identity of its *dharma* becomes apparent.

"What is the *nitya-dharma,* or eternal, constitutional function of the *jiva?* You must examine this question carefully. Transcendental love for Krsna (*prema*) is

the *jiva's nitya-dharma.* The constitutional nature of the *jiva* is consciousness, which is transcendental to mundane matter. His eternal function is divine love, and the nature of that pure *prema* is service to Krsna. Therefore, the constitutional function of the *jiva* is service to Krsna, which is the nature of *prema.*

"The *jiva* has two conditions: the pure, liberated state and the conditioned state. In the liberated state, the *jiva* is completely spiritual *(cinmaya),* and has no connection with mundane matter. However, even in that pure condition, he is still an infinitesimal entity.

"The *jiva* can undergo a change in condition because he has the quality of minuteness. Krsna, however, never undergoes a change of condition, for by His very nature He is the entity of infinite cognition. By His essential constitution as a *vastu* (a factual existent entity), He is supreme, completely pure, and eternal, whereas the *jiva*, by his essential constitution as a *vastu* is minute, a part, liable to contamination, and subject to repeated change. The unadulterated spiritual function (*dharma*) of the *jiva* is also great, undivided, pure, and everlasting, but he may become atomic, incomplete, and impure. As long as the *jiva* is pure, his *dharma* displays its spotless character. However, when he is contaminated by involvement with *maya,* his true nature is perverted, and he becomes impure, bereft of shelter, and oppressed by mundane happiness and distress. The *jiva's* course of material existence comes into effect as soon as he forgets his attitude of service to Krsna.

"As long as the *jiva* remains pure, he maintains his identity and self-conception in accordance with his unadulterated spiritual function *(sva-dharma).* His innate and original egoism is therefore rooted in the conception that he is a servant of Krsna. However, that pure egoism recedes and assumes many different forms as soon as he is contaminated by association with *maya.* The gross and subtle bodies then cover his pure constitutional identity, and as a result, a different egoism emerges in the subtle body *(linga-sarira).* When this combines with the soul's identification with the gross body *(sthula-sarira),* a third form of egoism is assumed. In his pure spiritual form, the *jiva* is exclusively a servant of Krsna. When the *jiva* identifies with the subtle body, his original, pure egoism of being a servant of Krsna is covered, and he thinks that he can enjoy the fruits of his actions. He then obtains a gross body and thinks, 'I am a *brahmana*; I am a king; I am poor; I am miserable; I am overwhelmed by disease and lamentation; I am a woman; I am the master of this person and that person.' Thus, he identifies

himself with many different types of gross bodily conceptions.

"When the *jiva* associates with these different types of false egoism, his constitutional function becomes perverted. The intrinsic, constitutional function (*sva-dharma*) of the *jiva* is unalloyed *prema.* This*prema* manifests in a perverted way in the subtle body in the form of happiness and distress, attachment and aversion, and so on. This perversion is observed in a more concentrated form in the gross body as the pleasures of eating, drinking, and contact with sense objects. You should understand clearly that the eternal function of the *jiva* (*nitya-dharma)* is manifest only in his pure state. The*dharma* that arises in the conditioned state is known as circumstantial *(naimittika). Nitya-dharma* is by nature complete, pure, and eternal. I will explain circumstantial *dharma* (*naimittika-dharma*) at length another day.

"The unalloyed *vaisnava-dharma* that has been depicted in the *Srimad-Bhagavatam* is eternal religion*(nitya-dharma).* The various types of *dharma* that are propagated in the world may be divided into three categories: *nitya-dharma, naimittika-dharma* (circumstantial *dharma),* and *anitya-dharma*(impermanent religion). *Anitya-dharma* is religion that does not speak about the existence of Isvara and does not accept the eternality of the soul. *Naimittika-dharma* acknowledges the existence of Isvara and the eternality of the soul but only endeavors to obtain the mercy of Isvara through provisional methods.*Nitya-dharma* strives to obtain the service of Bhagavan by means of unalloyed *prema.*

"*Nitya-dharma* may be known by different names according to differences of country, race, and language. However, it is one, and supremely beneficial. The ideal example of *nitya-dharma*is *vaisnava-dharma,* which is prevalent in India. The pristine state of *vaisnava-dharma* is that *dharma*which Bhagavan Sacinandana, the Lord of our heart, has taught to the world. It is for this reason that great personalities absorbed in the bliss of divine love have accepted these teachings and taken help from them."

At this point Sannyasi Thakura with folded hands said, "Prabhu, I am constantly witnessing the super-excellence of the spotless *vaisnava-dharma* which Sri Sacinandana has revealed, and I have clearly realized the contemptible nature of Sankaracarya's monistic doctrine. Still, something has come to my mind, which I feel I must submit to you; I don't want to hide it. I understand that *mahabhava,* which was displayed by Sri Caitanya, is the highest state of concentrated *prema.* Is it different from the attainment of the perfection of

absolute oneness *(advaita-siddhi)?"*

When Paramahamsa Babaji heard the name of Sri Sankaracarya, he offered prostrated obeisances unto the *acarya* and said, "Respected sir, *sankarah sankarah saksat:* 'Sankaracarya is none other than Mahadeva-Sankara, or Sivaji.' You should always remember this.

Sankara is *guru* for the Vaisnavas, and for this reason Mahaprabhu has referred to him as *acarya*(spiritual preceptor). For his own part, Sri Sankara was a perfect Vaisnava.

"At the time of Sri Sankara's appearance in India, there was a great need for a *guna-avatara* (an incarnation who presides over the qualities of material nature) like him. The study of the Vedic *sastras*and the practice of *varnasrama-dharma* had become practically extinct in India due to the influence of*smyavada* (voidism), the nihilistic Buddhist philosophy. *Smyavada* is vehemently opposed to the personal conception of Bhagavan. Although it partially accepts the principle of the living being's identity as a conscious, spiritual soul *(jivatma),* it is an extreme example of *anitya-dharma*(impermanent religion). The *brahmanas* of that era had abandoned the Vedic *dharma* and had in effect all become Buddhists. At that point, Sankaracarya appeared as an extremely powerful incarnation of Mahadeva. He re-established the credibility of the Vedic literatures and converted the *smyavada*doctrine of voidism into the *brahmavada* doctrine of *nirvisesa* (featureless) *brahma.* This was an extraordinary feat, and India will remain ever indebted to Sri Sankaracarya for this tremendous contribution.

"All activities in this world fall into one of two categories: some are relative to a particular period of time, and some are applicable for all time. The work of Sankaracarya was relative to a particular period and bestowed tremendous benefit. Sankaracarya laid the foundation upon which great *acaryas*such as Sri Ramanujacarya erected the edifice of pure *vaisnava-dharma.* Consequently, Sankaravatara was a great friend and preceptor who pioneered *vaisnava-dharma*.

"Vaisnavas are now reaping the fruit of Sankaracarya's philosophical precepts. *Jivas* who are bound by matter are in great need of understanding their entanglement in material nature and their relationship with Bhagavan (*sambandha-jnana*).

Sankaracarya and the Vaisnavas both accept that the sentient living entities in this material world are completely distinct and separate from their gross and subtle material bodies, that the *jivas* are spiritually existent, and that liberation (*mukti*) entails giving up all connection with this material world. Consequently, there is a great deal of agreement between the doctrine of Sankara and that of the Vaisnava *acaryas,* up to the point of liberation. Sankara has even taught that the worship of Sri Hari is the method by which one can purify the heart and attain liberation. He has only remained silent regarding what extraordinary destination the *jiva* attains after liberation.

"Sankara knew perfectly well that if the jivas could be prompted to strive for liberation through the worship of Hari, they would gradually become attached to the pleasure of *bhajana* and thus become pure devotees *(suddha-bhaktas*). That is why he simply pointed out the path and didn't reveal further confidential secrets of *vaisnava-dharma.* Those who have scrutinized the commentaries of Sankara can understand his inner intention, but those who are only preoccupied with the external aspect of his teachings remain far from the threshold of *vaisnava-dharma*.

"From one specific point of view, the perfected state of absolute oneness *(advaita-siddhi)* seems identical to *prema.* However, the narrow interpretation of absolute oneness is certainly different from the meaning of *prema.* What is *prema?* You should understand clearly that *prema* is the unadulterated function by which two transcendental entities are spontaneously attracted to each other. *Prema* cannot occur without the separate existence of two transcendental entities. *Krsna-prema* is the *dharma* by which all transcendental entities are eternally attracted to the supreme transcendent Entity, Sri Krsnacandra. The ideology of *prema* rests on the eternally established truths that Krsnacandra has His own eternal, separate existence, and that the *jivas* have their own eternal, separate existence, following His leadership *(anugatya);* and that this *prema-tattva* is also an eternally perfect truth (*nitya-siddha-tattva*). When we talk about the process of enjoyment, three separate ingredients are distinctly present in their own right. They are the relisher of *prema,* the object who is to be relished through *prema,* and the process of relishing *prema* (or the lover, the beloved, and love itself). These three moods are always distinct *(prthak)* from each other. This is an accepted fact. *Prema* cannot be an eternal reality if the one who delights in *prema* is one and the same as the object of *prema.*

"We can say that absolute oneness *(advaita-siddhi)* is the same as *prema* if we

define *advaita-siddhi* as the pure state of a transcendental entity who has no relationship with insentient matter. This conception of *advaita-siddhi* implies oneness in the sense that spiritual entities have become one in their spiritual nature and function *(cid-dharma)*. However, modern scholars who have adopted the doctrine of Sankara are not satisfied with this idea, and they have tried to establish that spiritual entities *(cid-vastu)* have themselves become indistinguishably one and the same substance. In so doing, they have disregarded the true Vedic conception of non-distinction and have propagated a distorted version in its place. Vaisnavas declare this philosophy to be opposed to the *Vedas* because it denies the eternality of*prema.*

"Sankaracarya described the state of non-distinction simply as the unadulterated condition of spiritual substance. However, his modern-day followers could not understand his inner intention, and consequently they have marred their *guru's* reputation by teaching a thoroughly debased doctrine known as Mayavada, which describes the various states of *prema* as illusory phenomena.

"Mayavadis deny from the very outset that anything exists except the one spiritual substance *(brahma),*and they also deny that the function of *prema* exists within that spiritual substance. They claim that*brahma* is beyond the influence of *maya* as long as it remains in a state of oneness, but that *brahma*becomes overwhelmed by *maya* when it becomes embodied and takes on various shapes in the form of*jlvas.* Consequently, they believe that the form of Bhagavan is an illusory manifestation. In reality, though, His form is eternally pure and constituted of concentrated consciousness. For this reason, they have concluded that *prema* and its various manifestations are illusory, and that the knowledge of non-duality (*advaita-jnana*) is beyond the influence of *maya.* Their mistaken conception of oneness*(advaita-siddhi)* can never be equated with *prema.*

"Sri Caitanyadeva instructed the world to taste *prema,* and He personally taught it by His transcendental behavior and activities. This *prema* is completely beyond the jurisdiction of *maya,* and it is the highest development of the unalloyed state of perfect oneness *(advaita-siddhi).* The state known as *mahabhava* is a special transformation of this *prema*, in which *premananda* is extraordinarily powerful. Consequently, both the separateness and intimate relationship of the lover and the beloved are transported to an unprecedented state. The inconsequential theory of Mayavada is useless for understanding the subject matter of *prema* in any of its stages."

Sannyasi Thakura said with great reverence, "O Prabhu, my heart is deeply pierced with the realization that the Mayavada doctrine is most insignificant. Today, you have mercifully dispelled whatever lingering doubts I had in this regard. I feel a strong desire to give up wearing this Mayavada *sannyasa*garb."

Babaji Mahasaya said, "O Mahatma, I never give instruction on external dress. When the *dharma*(spiritual function) of the heart becomes purified, the external dress will be set right easily and naturally. Where there is too much concern for external appearance, there is inattention to the soul's inner function. When your heart becomes pure, you will automatically develop attachment for the external behavior of Vaisnavas, and there will be no fault if you change your external dress then. Absorb your heart completely in trying to follow the teachings of Sri Krsna Caitanya, and later you may adopt the external items of *vaisnava-dharma* to which you are naturally inclined. You should always remember this instruction of Sriman Mahaprabhu *(Caitanya-caritamrta, Madhya* 16.238-239):

*markata-vairagya na kara loka dekhana yathayogya visaya bhunja' anasakta hana antare nistha kara, bahye loka-vyavahara acirat krsna tomaya karibe uddhara*

Do not adopt *markata-vairagya* (external, monkey renunciation) simply to impress the general populace. You should accept without attachment whatever sense objects are appropriate for maintaining your devotional practices and give up all material desires within your heart. Internally develop staunch faith in Sri Krsna and externally carry out your worldly responsibilities in such a way that no one can detect your inner mood. If you act like this, Sri Krsna will very quickly deliver you from material existence.

Sannyasi Thakura understood the deep significance of this discussion, and made no further suggestion about changing his outer dress. Folding his hands he said, "Prabhu, since I am now your disciple, and I have taken shelter at your lotus feet, I will bear upon my head whatever instructions you give, without any argument. I have understood from your instructions that unadulterated *krsna-prema* constitutes the only *vaisnava-dharma.* This love for Krsna is the *nitya-dharma* of the *jivas,* and it is complete, pure, and natural. But what of the various *dharmas* that are prevalent in different countries—how should I regard these different religions?"

Babaji Mahasaya said, "O Mahatma, *dharma* is only one, not two or many.

The *jivas* have only one *dharma*, and it is known as *vaisnava-dharma.* Differences of language, country, or race cannot create differences in *dharma*. *Jaiva-dharma* is the constitutional function of the *jiva.* People may give it different names, but they cannot create a different constitutional function. *Jaiva-dharma* is the unadulterated spiritual love that the infinitesimal entity has for the Infinite Entity. It appears to become distorted into various mundane forms because the *jivas* possess different material natures. That is why the name *vaisnava-dharma* has been given to identify the pure form of *jaiva-dharma.* The degree of *vaisnava-dharma* in any religion or *dharma* is a measure of its purity.

"Some time ago, in Sri Vraja-dhama, I submitted a question at the lotus feet of Sriman Mahaprabhu's confidential associate, Sri Sanatana Gosvami. I asked him whether the word *ishqh* in the Islamic religious tradition means unadulterated love, or something else. Sanatana Gosvami was a learned scholar of all the *sastras,* and his erudition in the Arabic and Farsi languages in particular knew no bounds. Sri Rupa Gosvami, Sri Jiva Gosvami, and other exalted spiritual preceptors were present in that assembly. Sri Sanatana Gosvami kindly answered my question as follows:

" 'Yes, the word *ishqh* means love. Adherents of Islam do use the word *ishqh* in relation to the worship of Isvara, but the word generally means love in the ordinary worldly sense. Islamic religious teachers have not been able to understand the true conception of the pure spiritual entity, or *suddha-cid-vastu.* This is evident from the poetical account of the devoted lovers Laila and Majnun and from the literary descriptions of *ishqh* by the great poet Hafiz. They have referred to *ishqh* either as physical love pertaining to the gross body, or as emotional love in relation to the subtle body. 'Thus they cannot have had any experience of unadulterated divine love *(prema)* towards Bhagavan. I have never seen this type of *prema* described in any religious texts of the Muslim teachers; I have only seen it in the Vaisnava *sastras.* The same is true of the Muslim word rah, which means soul or spirit. It does not seem that Muslim teachers have used the word *ruh* to mean the *suddha-jiva* (the liberated soul); rather, they have used the word *ruh* in the sense of the *baddha-jiva* (the soul bound by matter).

" 'I have not seen unadulterated love for Krsna taught in any other religion, whereas descriptions of *krsna-prema* are common throughout the teachings of *vaisnava-dharma.* For example, *Srimad-Bhagavatam* (1.1.2) describes *krsna-*

*prema* very clearly in the statement, *projjhita-kaitava-dharma*(the highest truth from which all deceitful religiosity has been rejected). Nonetheless, I have full faith that Sri Krsna Caitanya was the first to give full instructions on the religion of unalloyed *krsna-prema.*If you have faith in my words, you may accept this conclusion.' Having heard these instructions, I offered prostrated obeisances to Sanatana Gosvami again and again."

When Sannyasi Thakura heard this explanation from Babaji Maharaja, he immediately offered*dandavat-pranama* to him. Paramahamsa Babaji then said, "O best of the Vaisnavas, I will now answer your second question. Please listen attentively. We use the words 'creation' and 'formation' in connection with the *jiva,* but this is in a material context. The time that we experience is divided into the three phases of past, present and future. This is material time *(jadiya-kala),* which is connected with the material energy, *maya.* In the spiritual domain, there is spiritual time *(cit-kala),* which eternally exists in the present, with no divisions of past and future. The *jivas* and Krsna exist in that spiritual time, so the *jiva* is eternal and ever-existing.

"The functions of creation, formation and falling take place under the influence of material time, and they are used to describe the *jiva* after he is bound in this material world. However, even though the*jiva* is infinitesimal, he is an eternal, spiritual entity, and his fundamental constitution existed before he entered this material world. Since past and future do not exist in the spiritual world, whatever occurs within that spiritual time frame is eternally present. Therefore, in reality, the *jiva* and his constitutional function are both ever-present and eternal.

"I have explained all this to you in words, but you can only understand their true meaning to the extent that you have realized and experienced the unalloyed spiritual realm. I have just given you a glimpse; you should try to realize the meaning of what I have said through spiritual meditation (*cit-samadhi*). You will not be able to understand these topics through mundane logic or by debate. The more you can free your faculty of experience from material bondage, the more you will be able to experience the spiritual domain.

"First you should cultivate the realization of your *suddha-svarupa* (pure spiritual identity) and practice chanting *sri-krsna-nama* purely, then your spiritual function *(jaiva-dharma)* will be clearly revealed. Spiritual realization and experience cannot be fully purified by the eightfold *yoga* system *(astanga-yoga)* or by cultivating knowledge of the all-pervading,

featureless *brahma (brahma-jnana).* The *jiva*can only manifest his eternal spiritual function *(nitya-siddha-dharma)* by constantly cultivating activities directly meant for Krsna's pleasure.

"You should constantly practice chanting *hari-nama* with great enthusiasm. Such practice is true spiritual culture. By chanting *hari-nama* regularly, you will develop unprecedented attachment for *sri-krsna-nama* within a short time, and you will directly experience the spiritual realm. Chanting *sri-hari-nama* is the foremost of all the different limbs of *bhakti*, and it yields the quickest results. This is confirmed by Sri Mahaprabhu's instructions in Sri Krsnadasa Kaviraja's magnificent work,*Sri Caitanya-caritamrta (Antya* 4.70-71):

*bhajanera madhye srestha nava-vidha bhakti 'krsna-prema', 'krsna' dite dhare maha-sakti tara madhye sarva-srestha nama-sankirtana niraparadhe nama laile paya prema-dhana*

Of all the different types of spiritual practice, the nine forms of *bhakti* (*sravanam, klrtanam,* etc.) are the best because they have tremendous power to deliver Krsna and *krsna-prema.* Of these nine practices, *nama-sanklrtana* is the best. By chanting *srl-krsna-nama* without offense, one obtains the priceless treasure of *prema.*

"Mahatma, if you ask how to recognize a Vaisnava, I will tell you that a Vaisnava is someone who has given up all offenses, and who chants *srl-krsna-nama* with great feeling. There are three categories of Vaisnavas: the *kanistha* (neophyte), the *madhyama* (intermediate), and the *uttama* (most exalted). A*kanistha* Vaisnava chants the name of Krsna occasionally, a *madhyama* Vaisnava chants the name of Krsna constantly, and an *uttama* Vaisnava causes others to chant *srl-nama* by his very presence. According to Mahaprabhu's instructions, we do not need any other criteria to discern who is a Vaisnava."

Sannyasi Thakura was deeply immersed in the nectar of Babaji Maharaja's instructions, and he began to dance as he chanted *srl-krsna-nama:* 'Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare'. On that day, he experienced *ruci* (taste) for *hari-nama.*Offering prostrated obeisances unto the lotus feet of his *guru,* he prayed, "Prabhu! O friend of the destitute! Please bestow your mercy upon this wretched soul."

**Thus ends the Second Chapter of Jaiva-Dharma**, Entitled "**The Nitya-Dharma of the Jiva is Pure and Everlasting**"

# Chapter 3

## Naimittika-Dharma is to be Relinquished

One night, just after ten o'clock, Sannyasi Thakura sat (chanting *hari-nama* on a raised mound in a secluded part of his grove within Sri Godruma. Gazing northward, he saw the full moon had already risen, diffusing an uncommon luster throughout Sri Navadvipa-mandala. Suddenly, a divine manifestation of nearby Sri Mayapura became visible before his eyes.

Sannyasi Thakura exclaimed, "Oh! What an extraordinary vision! I am seeing a most astonishing and blissful holy place! Towering jeweled palaces, temples and ornamented archways are illuminating the bank of the Jahnavi River by their glittering splendor. The tumultuous sound of *hari-nama-sankirtana*is rising from many places, as if to pierce the sky. Hundreds of Vaisnavas, like Narada playing upon his*vina,* are chanting *sri-nama* and dancing.

"On one side is fair-complexioned Mahadeva, with his *damaru* drum in his hand. He cries out, 'O Visvambhara, please bestow Your mercy upon me!' Saying this, he dances *tandava-nrtya* wildly, then falls to the ground, unconscious. On another side, the four-headed Brahma sits in an assembly of *rsis*who are well-versed in Vedic lore. He recites the following Vedic *mantra* and lucidly explains its meaning:

*mahan prabhur vai purusah sattvasyaisah pravartakah sunirmalam imam praptim isano jyotir avyayah*

*Svetasvatara Upanisad* (3.12)

" 'That Personality is undoubtedly *mahan,* supreme, and He is *prabhu,* master. He bestows the tendency for intelligence, and by His mercy a person can attain supremely pure and transcendental peace. That person known as Mahaprabhu Sri Caitanya is *purusa,* the Supreme Person. He is *isana,* the Supreme Ruler. He is *jyoti-svarupa,* self-manifest and possessing a lustrous effulgence due to the golden splendour of His limbs. He is *avyaya,* the imperishable Lord.'

"Elsewhere, Indra and other *devas* are leaping in ecstasy, crying, 'Jaya Prabhu Gauracandra! Jaya Nityananda!' The birds sitting on the branches of the trees are

calling out, 'Gaura! Nitai!' Large black bees are humming everywhere in the flower gardens, intoxicated by drinking *gaura-nama-rasa* (the liquid essence of the holy name of Gaura). Prakrti-devi (the goddess of nature) is maddened with*gaura-rasa* and diffusing her magnificent radiance everywhere. This is wonderful! I have seen Sri Mayapura in broad daylight many times, but I have never beheld anything like this before. What *am* I seeing?"

Remembering his Gurudeva, Sannyasi Thakura said, "O Prabhu, now I can understand that you have bestowed your mercy upon me today by granting me a vision of the transcendental *(aprakrta)* aspect of Mayapura. From today onwards, I shall call myself a follower of Sri Gauracandra. I see that everyone in this divine land of Navadvipa wears a necklace of *tulasi* beads, *tilaka* on his forehead, and the letters of *sri-nama* stamped on his body. I shall also do the same."

Saying this, Sannyasi Thakura fell into a state of unconsciousness. He regained external consciousness after a short while, and began to cry, "Indeed, I am extremely fortunate, for by the mercy of my *guru,* I have obtained a momentary vision of the sacred land of Sri Navadvipa."

The next morning, he threw his *ekadanda* staff into the river. Then decorating his neck with a three stranded necklace of *tulasi* beads and his forehead with the *Urddhva-pmdra-tilaka* mark, he chanted "Hari! Hari," and began to dance.

When the Vaisnavas of Godruma saw Sannyasi Thakura's extraordinary mood and new appearance, they offered him prostrated obeisance, saying, "You are blessed! You are blessed!" He became somewhat embarrassed at this, and said, "Oh, I have accepted this Vaisnava dress to become an object of the Vaisnavas' mercy, but now I have met with another obstacle. I have heard the following statement many times from Gurudeva's mouth:

*trnad api sunicena taror api sahisnuna amanina manadena kirtaniyah sada harih*

*Sri Siksastaka* 3

Considering oneself to be more insignificant than a blade of grass, being more tolerant than a tree, and free from all desire for personal prestige, and offering all respect to others, one should constantly be absorbed in *hari-kirtana.*

"The very same Vaisnavas whom I consider to be my *gurus* are now offering obeisances to me. What will become of me?" Pondering thus, he approached Paramahamsa Babaji, offered him prostrated obeisance, and stood up with his head bowed.

Babaji Mahasaya was seated in the *madhavi* arbor chanting *hari-nama*. When he saw Sannyasi Thakura's complete change of dress and his awakening of *bhava* for *sri-nama,* he embraced him and bathed him with tears of love, saying, "O Vaisnava dasa, today I have become successful by touching your auspicious body."

With that statement, Sannyasi Thakura's previous name was forsaken. He received a new life from that day and was now known as Vaisnava dasa. Thus, he abandoned his Mayavada *sannyasa* dress, his prestigious *sannyasa* name, and the exalted conception he had of himself.

That afternoon, many Vaisnavas came to Sri Pradyumna-kunja from Sri Godruma and Sri Madhyadvipa to see Paramahamsa Babaji. They all sat surrounding him, chanting *hari-nama* with *tulasi-mala* in their hands. They called out *"Ha* Gauranga! Nityananda! *Ha* Sitanatha! Jaya Sacinandana!" and their eyes welled with tears. The Vaisnavas discussed among themselves topics related to the confidential service of their *ista-deva* (worshipable Deity), and then, after circumambulating Tulasi-devi, they offered obeisances. At that time, Vaisnava dasa also circumambulated Sri Vrnda-devi, and rolled in the dust of the lotus feet of the Vaisnavas.

Some of the Vaisnavas whispered to one another, "Isn't that Sannyasi Thakura? What an extraordinary appearance he has today!"

Rolling on the ground before the Vaisnavas, Vaisnava dasa said, "Today, my life has become successful, for I have obtained the dust of the Vaisnavas' lotus feet. By Gurudeva's mercy, I have clearly understood that the *jiva* has no destination unless he has the dust of the Vaisnavas' feet. The dust of the feet of the Vaisnavas, the water that washes their feet, and the nectar emanating from their lips — these three items are the medicine and the way of life for the patient who is afflicted with the disease of material existence. They are the cure for the entire material disease, and they are also the source of transcendental enjoyment for the healthy soul who has become free from this affliction.

"O Vaisnavas, please do not think that I am trying to show off my scholarship. My heart has now become free from all such egotism. I took birth in a high *brahmana* family, studied all the *sastras,* and entered the *sannyasa asrama,* which is the fourth stage of the social order. As a result, my pride knew no bounds. But when I became attracted to the Vaisnava principles, a seed of humility was sown in my heart. Gradually, through the mercy of all you Vaisnavas, I have been able to cast off the vanity of my noble birth, the pride in my learning, and the arrogance of my social status.

"Now I know that I am a destitute and insignificant *jiva.* I was being ruined by my false ego of being a*brahmana,* by my learning, and by my status as a *sannyasi.* I submit all this before your lotus feet with full simplicity. You may deal with this servant of yours however you deem fit."

When the Vaisnavas heard Vaisnava dasa's humble words, many of them said, "O best of *sadhus*! We are eager to obtain the dust of the feet of Vaisnavas like you. Please bless us with the dust of your lotus feet. You are the object of Paramahamsa Babaji's mercy. Please purify us by making us your associates. The *sastra* says that *bhakti* is obtained through associating with *bhaktas* like yourself:

*bhaktis tu bhagavad-bhakta-sangena parijayate sat-sangah prapyate pumbhih sukrtaih purva-sancitaih*

*Brhan-Naradiya-Purana* (4.33)

*Bhakti* is awakened when one associates with *bhaktas* of Sri Bhagavan. Association with *suddha-bhaktas* is attained only by the accumulation of transcendental pious activities performed over many lifetimes.

"We had accumulated a sufficient stock of *sukrti* (pious activities that foster *bhakti),* and that is how we have obtained your association. Now, by the strength of that association, we aspire for *hari-bhakti."*

When the Vaisnavas had concluded their exchanges of mutual respect and humility, Vaisnava dasa sat down on one side of the assembly, thereby enhancing its dignity. The *hari-nama-mala* looked brilliant in his hands.

That day, a fortunate gentleman was sitting with the Vaisnavas. He had taken birth in an aristocratic*brahmana* family and was also a *zamindar* (wealthy

landlord). He had studied Arabic and Farsi from childhood and had developed a significant reputation in the country, for he had courted many of the Islamic royalty and was also expert in group dynamics and political strategy. Although he had enjoyed his position and opulence for many years, it had brought him no happiness. At last, he had taken up the practice of *hari-nama sankirtam.*

In his childhood, the gentleman had been trained in Indian classical music by some of the most prestigious music masters of Delhi. Because of that training, he had become strong enough to put himself forward as the lead singer during performances of *hari-nama sankirtam.* The Vaisnavas did not like his polished, classical style of singing; he would show off some of his musical artistry during*sankirtam* and then look expectantly at others' faces for recognition. He continued to lead *kirtanas* for many days, and gradually he began to experience some pleasure in *sankirtana*.

After some time, he came to Sri Godruma in order to join the *kirtana* programs of the Navadvipa Vaisnavas, and he took up residence in the *asrama* of a Vaisnava there. On this particular day, accompanied by that Vaisnava, he had come to Pradyumna-kunja and was sitting in the Malati-Madhavi Mandapa. When he saw the Vaisnavas' humble behavior towards each other, and heard Vaisnava dasa's words, many doubts arose in his mind. Being a skilled orator, he audaciously raised the following inquiry before the assembly of Vaisnavas: "The *Manu-smrti* and other *dharma-sastras* state that the*brahmana* caste is the highest caste. According to these *sastras*, religious rites such as chanting*brahma-gayatri* and other Vedic *mantras* at dawn, noon and sunset (*sandhya-vandana*) are considered to be *nitya-karma* (eternal duties) for the *brahmanas.* If these activities are obligatory, why is Vaisnava behavior opposed to them?"

Vaisnavas have no taste for argument and debate. If the question had been put by an argumentative*brahmana*, they would not have replied, for fear of becoming embroiled in a battle of words. However, since they saw that the present questioner regularly sang *hari-nama,* they all said, "We will be most happy if Paramahamsa Babaji Mahasaya answers your question."

On hearing the order of the Vaisnavas, Paramahamsa Babaji Mahasaya offered obeisances and said, "O great souls, if you so desire, the respected *bhakta,* Sri Vaisnava dasa, will answer this question in full." All the Vaisnavas consented to this proposal.

When Vaisnava dasa heard the words of his Gurudeva, he considered himself most fortunate, and humbly said, "I am wretched and insignificant. It is completely inappropriate for me to say anything in such a learned assembly. Nonetheless, I must always bear the order of my Gurudeva upon my head. I have drunk the nectar of spiritual instructions flowing from my *guru's* lotus mouth. I shall remember that and speak as far as my ability allows." Having smeared his entire body with the dust of the lotus feet of Paramahamsa Babaji, he then stood up and began to speak.

"Sri Krsna Caitanya is the source of all different types of expansions and *avataras.* He is directly Bhagavan Himself, full of transcendental bliss. The all-pervading, featureless *nirvisesa-brahma* is the effulgence of His limbs, and Paramatma, who resides in the hearts of all *jivas,* is His partial expansion. May He be pleased to appear in my mind and enable me to answer this question.

*"Manu-samhita* and other *dharma-sastras* are respected throughout the world because they establish the codes and prohibitions that follow the line of thought of the Vedic *sruti-sastras*. Human nature has two tendencies in regard to religious pursuit; the first is called *vaidhi* (to follow the rules and regulations of *sastra),* and the second is *raganuga* (to follow the soul's spontaneous attraction towards Sri Krsna). As long as the intelligence is under the control of *maya,* human nature must be regulated by rules and prohibitions. Thus, in this condition the *vaidhi* nature will certainly be in effect. When the intelligence is liberated from the bondage of *maya,* however, human nature no longer needs to be governed by rules and prohibitions; rather, it is prompted by spontaneous love. In this condition, the*vaidhi* tendency no longer remains, and the *raganuga* tendency becomes manifest. This *raganuga*tendency is the unadulterated nature of the *jiva.* It is the perfected state of the self (*svabhava-siddha*), transcendental (*cinmaya*), and free from bondage to dull matter (*jada-mukta*).

"The pure spiritual *jiva's* relationship with the material world is completely terminated when Sri Krsna wills. Until this time, the *sadhaka-jivas* relationship with the material world can only tend toward its eventual cessation *(ksayonmukha).* During that time, the *jiva's* intelligence attains freedom from matter to the extent of *svarupatah jada-mukti,* but not to the extent of *vastutah jada-mukti.*

At the stage of *vastutah jada-mukti,* the *ragatmika-vrtti* (the mood of

the *ragatmikas)* is awakened in the pure *jiva* both in terms of his internal identity *(svarupa)* and constitutional state *(vastu).* This *ragatmika-prakrti* is the nature of the eternal residents of Vraja. The *sadhaka-jiva* in the *ksayonmukha* stage becomes a *raganuga* by following the service of the *vraja-vasis.* He then receives many different spiritual graces, and progresses very quickly. This condition of *raganuga* should be ardently sought after by the *jivas*.

"Until the *jiva* comes to this point, his intelligence is always attached to this material world. Because the conditioned *jiva* is in contact with *maya*, his inherent nature changes. In his bewildered condition, he has no pure, natural attachment for spiritual objects, and due to his falsely acquired nature (*nisarga*), he mistakenly thinks that his attachment for mundane objects is his natural spiritual attachment.

"The conceptions of 'I' and 'mine' are two types of egoism whose influence is very prominent in the mundane sphere, and which lead one to think, 'I am this body', and 'All things relating to this body are mine'. Due to these conceptions, one naturally feels attracted to people and things that bring pleasure to the material body, and one feels averse to people and things that impede material pleasure. When the bewildered *jiva* falls under the sway of such attachment and aversion, he considers others to be friends or enemies, and displays love or hatred for them in three ways: in relation to the material body and its acquisitions; in relation to society and social ideas; and in relation to morality and ethics. Thus, he engages in the struggle for material existence.

"The false attachment for *kanaka* (gold and the things that money can buy) and *kamini* (anyone who satisfies our lusty desires) brings one under the control of temporary happiness and distress. This is known as *samsara,* a state in which one wanders throughout the material universe gaining only birth, death, the fruits of *karma,* and various conditions of life—some high and some low.

"The *jiva* who is bound in this way cannot easily comprehend spiritual attachment *(cid-anuraga),* nor can he realize or experience such a thing. In reality, this spiritual attachment is the *jiva's* true function *(sva-dharma)* and his eternal nature. However, he forgets this and becomes engrossed in attachment to matter, although he is actually a particle of consciousness. Thus, he suffers degradation. This is a miserable condition, although hardly any of the *jivas* who are thus entangled in *samsara* think so.

"The *jivas* bound by *maya* are wholly unacquainted with the *raganuga* nature, to say nothing of the*ragatmika* nature. The *raganuga* nature may be awakened in the hearts of the *jivas,* but only occasionally by the mercy of *sadhus.* Consequently, this *raganuga* nature is rare and difficult to obtain, and those who are entangled in *samsara* are cheated of it by *maya.*

"Bhagavan, however, is all-knowing and merciful. He saw that the *jivas* who are bound by *maya* have been cheated of their spiritual inclination. Now, how will they attain good fortune? By what means can remembrance of Krsna be aroused in the hearts of the *jlvas* who are enthralled by *maya?* They will only be able to understand that they are servants of Krsna if they associate with *sadhus,* but there is no specific rule that one must associate with *sadhus*, so where is the hope that everyone may easily attain*sadhu-sanga* (the association of saintly devotees)? Consequently, there can be no auspiciousness for people in general without the path of rules and regulations *(vidhi-marga).*

"The *sastras* were manifested from this merciful consideration of Sri Bhagavan. Issuing forth by His mercy, the sun of the *sastra* arose in the sky of the hearts of the ancient Aryan *rsis,* and illuminated all the injunctions and rules to be followed by the populace.

"In the beginning was the *Veda-sastra.* In some places, it teaches pious activities directed toward the attainment of material fruits (*karma*), in other places it teaches knowledge directed toward liberation*(jnana),* and elsewhere it teaches devotion with love and affection for Bhagavan *(prlti-rupa-bhakti).*The *jlvas* who are infatuated with *maya* are found in many different conditions. Some are completely stupefied, some have a little knowledge, and some are knowledgeable in many subjects. The *sastra*provides different types of instructions that are consistent with the different mentalities of the *jlvas*. This differentiation is known as *adhikara* (eligibility).

"There are countless individual *jlvas,* and they have innumerable varieties of *adhikara*, which have been divided into three broad categories according to their primary characteristics: *karma-adhikara*(eligibility for pious action leading to material gain), *jnana-adhikara* (eligibility for knowledge leading to liberation), and *prema-adhikara* (eligibility for unalloyed loving service to Bhagavan). The*Veda-sastra* specifies these three types of eligibility and establishes proper codes of behavior for those in each of the three groups. The *dharma* that the *Vedas* have thus prescribed is known as *vaidha-dharma.*

"The tendency by which a person is compelled to adopt this *vaidha-dharma* is known as *vaidhi-pravrtti* (the proclivity to follow the religious codes of *sastra).* Those who are altogether lacking in the tendency to follow the rules of *sastra* are thoroughly *avaidha* (opposed to the injunctions of *sastra).*They are engaged in sinful activities, and their lives are given over to actions that defy the regulations of *sastra* (*avaidha-karma).* Such people are excluded from the jurisdiction of the *Vedas* and are known as *mlecchas* (people belonging to an uncivilized, non-Aryan race).

"The duties of those in the three eligibility groups outlined in the *Vedas* have been described still more elaborately in the *samhita-sastras* of the *rsis,* who composed numerous *sastras* that follow the tenets of the *Vedas*. The duties of those eligible for *karma* are described in twenty *dharma-sastras* compiled by Manu and other *panditas*; the duties of those who are eligible for *jnana* are described in the *sastras*dealing with logic and philosophy, compiled by those who knew the different philosophical systems; and finally, the instructions and activities for people eligible for *bhakti* have been determined by those who are learned in the *Puranas* and pure *tantras.* All these literatures are known as Vedic because they are in keeping with the *Veda.*

"Modern-day pseudo-philosophers of these *sastras,* without a view to the underlying purport of all the*sastras,* have tried to establish the superiority of only one of its limbs. This has cast innumerable people into a pit of argument and doubt. *Bhagavad-gita,* which is the matchless deliberation on all these *sastras,* clearly establishes that *karma* not aiming at *jnana* is atheistic, and should be rejected.*Karma-yoga* and *jnana-yoga* that are not directed towards *bhakti* are also cheating processes; in reality, *karma-yoga, jnana-yoga* and *bhakti-yoga* form a single *yoga* system. This is the Vedic Vaisnava *siddhanta* (conclusion).

"The *flva* who is bewildered by *maya* is first compelled to adopt the path of *karma;* then he must adopt*karma-yoga,* followed by *jnana-yoga,* and finally *bhakti-yoga.* However, if he is not shown that all these are but different steps on the one staircase, the conditioned *jiva* cannot ascend to the temple of*bhakti.*

"What does it mean to adopt the path of *karma? Karma* consists of the activities that one performs with the body or mind in the course of maintaining one's life. There are two types of *karma:* auspicious*(subha)* and inauspicious *(asubha).* The

results that the *jiva* obtains by performing *subha-karma* are auspicious, whereas those that he obtains from *asubha-karma* are inauspicious. *Asubha-karma* is also known as sin *(papa),* or prohibited acts *(vikarma).* The non-performance of *subha-karma* is known as*akarma.* Both *vikarma* and *akarma* are bad, whereas *subha-karma* is good.

"There are three types of *subha-karma*: obligatory daily rites *(nitya-karma),* circumstantial duties*(naimittika-karma),* and ceremonies performed out of a desire for personal benefit (*kamya-karma*).*Kamya-karma* is completely self-interested and should be rejected. The *sastras* direct us to adopt*nitya-karma* and *naimittika-karma*. The *sastras* have considered what is fit to be taken up and what is fit to be abandoned, and they have classified *nitya-karma*, *naimittika-karma*, and *kamya-karma* as*karma*, whereas *akarma* and *kukarma* (impious activity) have not been included in this category. Although *kamya-karma* is counted as *karma*, it is undesirable, and should be given up; so only *nitya-karma* and *naimittika-karma* are truly accepted as *karma.*

*"Nitya-karma* is *karma* that produces auspiciousness for the body, mind, and society, and which results in promotion to other planets after death. Everyone is obligated to perform *nitya-karma,* such as chanting the *brahma-gayatri-mantra* at the three junctures of the day *(sandhya-vandana),* offering prayers, using honest means to maintain one's body and society, behaving truthfully, and caring for one's family members and dependants. *Naimittika-karma* is *karma* that one must carry out under certain circumstances, or on certain occasions, for example, performing rites for the departed souls of one's mother and father, atoning for sins and so on.

"The authors of the *sastras* first examined the natures of human beings and their natural eligibility traits, and then established *varnasrama-dharma* (the duties for the social castes and spiritual orders). Their intention was to prescribe a system in which *nitya-karma* and *naimittika-karma* could be carried out in an excellent way in this world. The gist of this arrangement is that there are four natural types of human beings, classified according to the work that they are eligible to perform: *brahmanas* (teachers and priests), *ksatriyas* (administrators and warriors), *vaisyas* (agriculturists and businessmen), and*sudras* (artisans and laborers). People are also situated in four orders or stages of life, which are known as *asramas: brahmacari* (unmarried student life), *grhastha* (family life), *vanaprastha*(retirement from family responsibilities), and *sannyasa* (the

renounced ascetic life). Those who are fond of *akarma* and *vikarma* are known as *antyaja* (outcaste) and are not situated in any *asrama*.

"The different *varnas* are determined by nature, birth, activities, and characteristics. When *varna* is determined only on the basis of birth, the original purpose of *varnasrama* is lost. *Asrama* is determined by the various stages of life, depending on whether one is married or unmarried, or has renounced the association of the opposite sex. Married life is known as the *grhastha asrama* and unmarried life is known as the *brahmacari asrama.* Disasso-ciation from spouse and family is characteristic of the*vanaprastha* and *sannyasa asramas*. *Sannyasa* is the highest of all the *asramas,* and the *brahmanas*are the highest of all the *varnas.*

"This conclusion is established in the crest-jewel of all the *sastras, Srimad-Bhagavatam* (11.17.15-21):

*varnanam asramanan ca janma-bhumy-anusarimh asan prakrtayo nrnam mcair mcottamottamah*

The *varnas* and *asramas* of humanity have higher and lower natures in accordance with the higher and lower places on Sri Bhagavan's universal body from which they appeared.

*samo damas tapah saucam santosah ksantir arjavam mad-bhaktis ca daya satyam brahma-prakrtayas tv imah*

The natural qualities of the *brahmanas* are control of the mind, control of the senses, austerity, cleanliness, satisfaction, forbearance, simplicity, devotion unto Sri Bhagavan, compassion for the suffering of others, and truthfulness.

*tejo balam dhrtih sauryam titiksaudaryam udyamah sthairyam brahmanyam aisvaryam ksatra-prakrtayas tv imah*

The natural qualities of the *ksatriyas* are prowess, bodily strength, fortitude, heroism, tolerance, generosity, great perseverance, steadiness, devotion to the *brahmanas*, and sovereignty.

*astikyam dana-nistha ca adambho brahma-sevanam atustir arthopacayair vaisya-prakrtayas tv imah*

The natural qualities of the *vaisyas* are theism, dedication to charity, freedom from pride, service to the*brahmanas*, and an insatiable desire to accumulate wealth.

*susrUsanam dvija-gavam devanan capy amayaya tatra labdhena santosah sudra-prakrtayas tv imah*

The natural qualities of the *sUdras* are sincere service to the *devas, brahmanas* and cows, and being satisfied with whatever wealth is obtained by such service.

*asaucam anrtam steyam nastikyam suska-vigrahah kamah krodhas ca tarsas ca sa bhavo 'ntyavasayinam*

The natural characteristics of those who are in the lowest class, and who are estranged from the*varnasrama* system are: uncleanness, dishonesty, thievery, lack of faith in Vedic *dharma* and the existence of a next life, futile quarrel, lust, anger, and greed for material objects.

*ahimsa satyam asteyam akama-krodha-lobhata bhuta-priya-hiteha ca dharmo 'yam sarva-varnikah*

The duties for the members of all the *varnas* are: non-violence, truthfulness, abstention from theft, freedom from lust, anger, and greed, and endeavoring for the pleasure and welfare of all living beings.

"Everyone in this learned assembly knows the meaning of the Sanskrit *slokas,* so I am not translating them all. I just want to say that the system of *varna* and *asrama* is the basis of *vaidha-jivana* (life that is carried out in accordance with religious rules and regulations.) The prominence of impiety in a country is measured by the extent to which the *varnasrama* system is absent there.

"Now let us consider in what sense the words *nitya* (eternal) and *naimittika* (circumstantial) have been used in relation to the word *karma.* If we consider the profound purport of the *sastras,* we can see that these two words have not been used to refer to *karma* in a *paramarthika* sense, which relates to supreme spiritual truth. Rather, they have been used in a routine *(vyavaharika),* or figurative*(aupacarika)* sense.

"Properly speaking, words like *nitya-dharma, nitya-karma,* and *nitya-tattva* can only be used to describe the pure spiritual condition of the *jiva*. Therefore, in the general use of the word *nitya-karma,* the word *nitya* is applied to the word *karma* only in a figurative or attributive sense, because *karma* in this world is a means to an end, and only remotely indicates eternal truth. Actually, *karma* is never eternal. *Karma* and *jnana* may only be thought of as *nitya* in an indirect sense when *karma* is directed towards *jnana* by means of *karma-yoga,* and when *jnana* is directed toward *bhakti.* The *brahmanas'* chanting of the *brahma-gayatri-mantra* (*sandhya-vandana)* is sometimes described as *nitya-karma.* This is valid in the sense that practices that are remotely directed toward *bhakti* through physical activities may be termed *nitya,* but only because they aim at *nitya-dharma.* In reality they are not *nitya.* This usage is known as a figurative expression *(upacara).*

"Actually, the only true *nitya-karma* for the *jivas* is *krsna-prema.* In ontological terms, this true *nitya-karma* is referred to as unalloyed spiritual cultivation *(visuddha-cid-anusilana),* or activities directed towards reinstating one's pure, transcendental consciousness. The physical activities that one will naturally have to adopt to attain this *cid-anusilana* are assistants to *nitya-karma*, so there is no fault in referring to them as *nitya-karma.* From the absolute perspective, though, it would be better to refer to such activities as *naimittika*, rather than *nitya*. The divisions of *karma* into *nitya* and *naimittika* are only from a relative viewpoint, and not from the absolute spiritual perspective.

"From the point of view of the essential nature of things, the *nitya-dharma* of the *jivas* is unalloyed spiritual practice, and all other types of *dharma* are *naimittika*. This applies to *varnasrama-dharma* (duties prescribed for the castes and orders of human civilization), *astanga-yoga* (the eightfold *yoga* system), *sankhya-jnana* (the path of knowledge involving analytical research into the nature of spirit and matter), and *tapasya* (asceticism).

These are all *naimittika-dharma* because the *jiva* would not need these *dharmas* if he were not bound. The conditioned state of being bewildered by *maya* is itself a circumstantial cause, and the function or duty that is prompted by a circumstantial cause *(nimitta)* is known as *naimittika-dharma.* Therefore, from the absolute spiritual perspective they are all *naimittika-dharma*.

*"Naimittika-dharma* includes the superiority of the *brahmanas,* their *sandhya-vandana*, and their acceptance of *sannyasa* after renunciation of all *karma.* All these activities are highly recommended in the *dharma-sastras* and they are beneficial in consideration of appropriate eligibility, but they still have no standing in relation to *nitya-karma.*

*viprad dvi-sad-guna-yutad aravinda-nabha-padaravinda-vimukhat svapacam varistham manye tad-arpita-mano-vacanehitartha-pranam punati sa kulam na tu bhurimanah*

*Srimad-Bhagavatam* (7.9.10)

In my estimation, a *bhakta* who has taken birth in a family of dog-eaters, but who has dedicated his mind, words, activities and wealth to the lotus feet of Sri Krsna, is superior to a *brahmana* endowed with all twelve brahminical qualities, but who is diverted from the lotus feet of Sri Padmanabha. Such a*bhakta,* although of lowly birth, can purify himself and his entire family, whereas the *brahmana* who is filled with pride cannot even purify himself.

"The twelve qualities of *brahmanas* are: truthfulness, control of the senses, austerity, freedom from malice, modesty, tolerance, freedom from envy, sacrifice, charity, fortitude, studying the *Vedas,* and accepting vows. *Brahmanas* endowed with these twelve qualities are certainly worthy of honor in this world. However, if a *candala* is a *bhakta,* he is superior to *brahmanas* who possess these qualities but do not have *krsna-bhakti.* The purport is that.a person who was born a *candala,* but who has been purified by the *samskara* (impressions) achieved through *sadhu-sanga,* and who is now engaged in the *jiva's nitya-dharma* of pure spiritual cultivation, is superior to a *brahmana* who is established in*naimittika-dharma*, but who abstains from the *nitya-dharma* of unalloyed spiritual practice.

"There are two kinds of human beings in this world: those who are spiritually awake *(udita-viveka)*and those who are spiritually unconscious (*anudita-viveka*). Most people in this world are spiritually unconscious; those who are spiritually awake are rare. Of all those who are spiritually unconscious, the*brahmanas* are the best, and the *brahmanas' nitya-karma,* such as *sandhya-vandana*, is the best of all the duties that are prescribed for the different *varnas*.

"Another name for those who are spiritually awake is 'Vaisnava'; their behavior

will necessarily be different from the behavior of those who are spiritually unconscious. Even so, the behavior of the Vaisnavas is not opposed to the aim of the *smrti* rules, which are established in order to regulate people who are spiritually unconscious. The ultimate aim of all the *sastras* is always one.

"Those who are spiritually unconscious are bound to a particular portion of the stark and rudimentary injunctions of *sastra,* whereas those who are spiritually awake receive the underlying essence of *sastra*as an intimate friend. These two groups of people perform different activities, but their aim is the same. Ineligible people may think that the behavior of those who are spiritually awake is opposed to the behavior of people in general, but in reality, the fundamental aim of these different patterns of behavior is the same.

"From the point of view of those who are spiritually awake, people in general are eligible for instructions regarding *naimittika-dharma.* However, *naimittika-dharma* is in essence incomplete, adulterated, impermanent and ultimately fit to be rejected.

*"Naimittika-dharma* is not direct spiritual practice; rather, it consists of temporary, material activities that are taken up to attain pure spiritual practices. Hence, it is merely the means to an end. The means is never complete because its function ceases when it has produced the end. Therefore, it is simply a phase in the achievement of the final goal. Consequently, *naimittika-dharma* is never complete.

"For example, a *brahmana's* chanting of *sandhya-vandana,* like his various other duties, is temporary and subject to specific rules. These activities do not stem from his natural, spiritual proclivity. If after performing these prescribed duties for a long time, one obtains the association of *suddha-bhaktas*(*sadhu-sanga*), one develops *ruci* (taste) for *hari-nama.* At that time, *sandhya-vandana* is no longer a circumstantial, prescribed *karma. Hari-nama* is complete spiritual practice, whereas *sandhya-vandana* and other such practices are only the means to obtain this principal goal and can never be the complete reality.

*"Naimittika-dharma* is commendable because it aims at the truth, but it is eventually meant to be abandoned, and it is mixed with undesirable results; only spiritual reality is truly beneficial. Although the *jiva* should relinquish matter and its association, materialism is prominent in *naimittika-dharma.*Moreover, *naimittika-dharma* produces such an abundance of

irrelevant results that the *jiva* cannot help but get entangled in them.

"For instance, a *brahmana's* worship of Isvara is beneficial, but he is apt to think, 'I am a *brahmana*and others are inferior to me.' The result of such false egoism is that his worship yields detrimental results. Another example is that an insignificant result of practicing the eightfold *yoga* system is the attainment of mystic powers, which are most inauspicious for the *jivas*. The two unavoidable companions of *naimittika-dharma* are *mukti* (liberation) and *bhukti* (material enjoyment), but the *jiva*must save himself from the clutches of *mukti* and *bhukti* if he is to obtain his real objective, which is the culture of pure spiritual reality *(cid-anusilana).* Consequently, *naimittika-dharma* entails much that is contemptible for the *jivas*.

*"Naimittika-dharma* is impermanent, for it does not apply at all times or in all conditions. For instance, a *brahmana's* priestly duties, a *ksatriya's* administrative or military duties, and other such circumstantial occupations are brought about by a particular cause, and they cease when the cause ceases. If a *brahmana* takes birth as a *candala* in his next life, the brahminical occupational duties are no longer his *sva-dharma.* I am using the word *sva-dharma* (own duty) in a figurative sense here. The*naimittika-sva-dharma* of the *jiva* changes in every birth, but his *nitya-dharma* never changes. The*jiva's* true *sva-dharma* is *nitya-dharma,* whereas *naimittika-dharma* is impermanent.

"One may ask, What is *vaisnava-dharma?* The answer is that *vaisnava-dharma* is the *jiva's nitya-dharma.* When the Vaisnava—the *jiva*—is liberated from matter, he nurtures *krsna-prema* in his pure spiritual form. Before that stage, when the Vaisnava is still materially bound, although spiritually awakened, he only accepts objects and association that are favorable for his spiritual practice, and he rejects all that is unfavorable. Thus, he never adheres blindly to the rules and prohibitions of the*sastras.* He accepts the instructions and prohibitions of the *sastras* graciously, but only when they are favorable to his practice of *hari-bhajana.* When they are unfavorable, he immediately rejects them.

"A Vaisnava is the world's only true friend and he renders auspiciousness for all *jivas* of the world. Now I have humbly submitted whatever I had to say today in this assembly of Vaisnavas. Kindly excuse my faults and any offenses."

Having spoken thus, Vaisnava dasa offered *sastanga-pranama* to the assembled

Vaisnavas and sat off to one side. By this time, the eyes of the Vaisnavas had filled with tears, and they all exclaimed in unison, "Well done! Well done! Blessings upon you!" The groves of Godruma echoed these words in response.

The *brahmana* singer who had asked the question could see the profound truth of many of the topics presented in the discussion. Some doubts had arisen on certain points, but the seed of faith in *vaisnava-dharma* had been significantly nourished in his heart. He folded his hands and said, "O great souls, I am not a Vaisnava, but I am becoming a Vaisnava by continuously hearing *hari-nama.* If you will kindly instruct me, all my doubts may be dispelled."

Sri Premadasa Paramahamsa Babaji Mahasaya said kindly, "From time to time you may associate with Soman Vaisnava dasa. He is a scholar who is learned in all the *sastras.* Previously, he lived in Varanasi, where he accepted *sannyasa* after studying the *vedanta-sastras* deeply. Sri Krsna Caitanya, who is the dearmost Lord of our hearts, displayed unlimited mercy and attracted him here to Sri Navadvipa. Now he is fully conversant with all the truths of Vaisnava philosophy, and he has also developed profound love for *hari-nama."*

The man who had asked the question was named Sri Kalidasa Lahiri. On hearing Babaji Mahasaya's words, he accepted Vaisnava dasa within his heart as his *guru.* He thought, "Vaisnava dasa was born in a *brahmana* family, and he accepted the *sannyasa-asrama,* so he is fit to instruct a *brahmana.*Besides, I have witnessed his extraordinary scholarship in the Vaisnava truths. I can learn much about*vaisnava-dharma* from him." Thinking in this way, Lahiri Mahasaya offered *dandavat-pranama* at Vaisnava dasa's lotus feet, and said, "O great soul, kindly bestow your mercy upon me." Vaisnava dasa offered *dandavat-pranama* to him in return and responded, "If you bestow your mercy upon me, I will be fully successful."

As evening drew near, everyone returned to their respective places.

Lahiri Mahasaya's house was in a grove in a secluded area of the village. In the center of the *kunja* was a natural awning of *madhavi* creepers and a raised platform for Tulasi-devi. There were two rooms, one on either side of the *kunja*. The courtyard was enclosed with a trellis of *cita* plants, and its beauty was enhanced by many trees such as *bael, nima,* and other trees bearing fruits and flowers. The owner of that grove was Madhava dasa Babaji.

At first Madhava dasa Babaji had been a man of spotless virtue, but immoral association with a woman had blemished his Vaisnava character and was curtailing his practice of *bhajana.* He was quite impoverished and was meeting his expenses with difficulty by begging at various places and by renting out his extra room, which Lahiri Mahasaya was occupying.

That night, Lahiri Mahasaya's sleep was broken at midnight. He had began to contemplate the essential meaning of what Vaisnava dasa Babaji had explained, when he heard a sound outside. As he came out of his room, he saw Madhava dasa Babaji standing in the courtyard, and speaking with a woman. The woman disappeared as soon as she saw Lahiri Mahasaya, while Madhava dasa stood motionless and embarrassed before him.

"Babaji, what is the matter?" asked Lahiri Mahasaya.

"It is my ill fate," replied Madhava dasa with tears in his eyes. "What more can I say? Alas, to think of what I was in the past, and what I have now become! Paramahamsa Babaji Mahasaya had so much faith in me. Now I am ashamed to go before him."

"Please tell me clearly so that I can understand," Lahiri Mahasaya requested.

Madhava dasa replied, "The woman you just saw was my wife when I was a householder. Shortly after I accepted the renounced life of a *babaji,* she went to Sripat Santipura, where she built a hut and began to reside on the bank of the Ganga. After many days had passed, I happened to go to Sripat Santipura, and saw her there. I asked her, 'Why did you leave your household?' and she explained, 'Family life no longer appeals to me, since I am deprived of the service of your feet. I have taken up residence in this*tirtha* (holy place), and I can sustain myself by begging alms.'

"I returned to Godruma without saying another word to her. After some time, she also came to Godruma, and took up residence in a cowherd's house. I used to see her here and there every day, and the more I tried to avoid her, the closer she drew to me. Now she lives in an *asrama* that she has built here, and she tries to ruin me by coming here late at night. My bad reputation has spread everywhere and my practice of *bhajana* has deteriorated sorely through my association with her. I am a disgrace to the family of the servants of Sri Krsna Caitanya. I am the only person since the time of Chota Haridasa's chastisement who deserves

punishment. Because of their compassion, the *babajis* of Sri Godruma have not yet chastised me, but they no longer have any faith in me."

When Lahiri Mahasaya heard these words, he said, "Madhava dasa Babaji, please be careful," and returned to his room. Babaji went and sat down on his seat.

Lahiri Mahasaya could not sleep. Again and again he thought, "Madhava dasa Babaji has fallen down by entering householder life again, after he has formally renounced it. It is not appropriate for me to stay here any longer. Even if it does not lead me into bad association, it will certainly spoil my reputation, so that the pure Vaisnavas will no longer instruct me with confidence."

Early the next morning he went to Pradyumna-kunja, greeted Sri Vaisnava dasa with due respect, and asked for a place to stay in the *kunja.* When Vaisnava dasa informed Paramahamsa Babaji Mahasaya of this news, Babaji gave instructions that he should be given a place to stay in a *kutira* on one side of the*kunja.* From then on, Lahiri Mahasaya lived in that *kutira* and arranged to obtain *prasada* at the house of a *brahmana* who lived nearby.

THUS ENDS THE THIRD CHAPTER OF JAIVA-DHARMA, Entitled "NAIMITTIKA-DHARMA IS TO BE RELINQUISHED"

# Chapter 4

## Vaishnava Dharma Is Nitya-Dharma

Lahiri Mahasaya's *kutira* was adjacent to that of Vaisnava dasa. A few mango and jackfruit trees stood nearby, and the entire area was adorned with small betel plants. In the courtyard there was a large circular platform, which had been there for many years, since the time of Pradyumna Brahmacari. The Vaisnavas had since called it the Surabhi Terrace, and would circumambulate it, offering *dandavat-pranama* with faith.

The evening twilight had just yielded to dusk. Sri Vaisnava dasa was sitting in his cottage on a mat of leaves, chanting *hari-nama.* It was the dark fortnight of the moon, and the night gradually settled into darkness. A lamp was flickering in Lahiri Mahasaya's *kutira,* and by its light, he suddenly noticed what appeared to be a snake by his doorway. He quickly adjusted the lamp and took up a stick to kill the snake, but it had already vanished.

"Be careful!" he told Vaisnava dasa. "A snake may have just entered your *kutira."*

"Lahiri Mahasaya, why are you so disturbed about a snake?" replied Vaisnava dasa. "Come and sit inside my *kutira* with me, and don't be afraid."

Lahiri Mahasaya entered Vaisnava dasa's *kutira* and sat on a mat of leaves, but he still felt some mental anxiety about the snake. "O great soul," he said, "our Santipura is good in this respect, for there is no fear of snakes, scorpions and other such creatures there. In Nadiya, there is always danger from snakes. It is especially difficult for a refined gentleman to live in a forested area like Godruma."

Sri Vaisnava dasa Babaji explained, "Lahiri Mahasaya, it is senseless to agitate the mind over such matters. You must have heard the story of Maharaja Pariksit in the *Srimad-Bhagavatam.* He gave up all fear of his impending death by snake-bite, and with an unflinching heart drank the nectar of *hari-katha*from Sri Sukadeva's mouth. Thus he tasted supreme transcendental bliss. A snake can

never bite the *citta-deha;* the only snake that can wound the spiritual body is the snake of separation from topics of Sri Hari.

"The material body is not eternal, and one will certainly have to give it up some day. As far as the body is concerned, we should simply perform the *karma* that is necessary to maintain it, and nothing more. When the body collapses by the will of Krsna, it cannot be saved by any kind of effort, but until the designated time for the demise of the body has arrived, a snake cannot harm a person, even if he is sleeping right next to it. Therefore, one may not introduce himself as a Vaisnava until he gets rid of his fear of snakes and all such things. If the mind is agitated by such fears, how will one be able to fix it upon the lotus feet of Sri Hari? So one should certainly stop being afraid of snakes and trying to kill them out of fear."

Lahiri Mahasaya said with some faith, "As a result of hearing your words, which are just befitting a *sadhu,* my heart has become free from all kinds of fear. Now I have understood that one can obtain the highest benefit only when the heart becomes elevated. Many great souls who are engaged in the worship of Bhagavan live in mountain caves, and they are never afraid of the wild animals that live there. Rather, out of fear of materialistic association, they have given up living with other human beings, and they live among the wild animals instead."

Babaji Mahasaya said, "When Bhakti-devi, the goddess of devotion, makes her appearance in a person's heart, that heart automatically becomes elevated. He then becomes dear to all *jivas.*

Everyone, devotees and non-devotees alike, feels affection for the Vaisnavas, and that is why every human being should become a Vaisnava."

As soon as Lahiri Mahasaya heard this he said, "You have awakened my faith in *nitya-dharma.* It seems to me that there is a close connection between *nitya-dharma* and *vaisnava-dharma,* but so far I have not been able to understand how they are identical."

Vaisnava dasa Babaji replied, "In this world there are two different *dharmas* that go by the name of *vaisnava-dharma.* The first is *suddha* (pure) *vaisnava-dharma,* and the second is *viddha* (adulterated) *vaisnava-dharma.* Although *suddha-vaisnava-dharma* is one in principle, it has four

divisions according to *rasa* (taste for serving Bhagavan in a specific loving mood): *dasya* (servitude), *sakhya*(friendship), *vatsalya* (parental affection), and *madhurya* (conjugal love). In reality, *suddha-vaisnava-dharma* is one without a second, and it is known as *nitya-dharma* or *para-dharma* (the supreme*dharma).*

"In the *sruti-sastra, Mundaka Upanisad* (1.1.3), we find the following statement:

*yad vijnate sarvam idam vijnatam bhavati*

Everything becomes known when one understands that supreme truth clearly.

"This statement pertains to *suddha-vaisnava-dharma*. The full import of this will gradually be revealed to you.

"There are two types of adulterated *vaisnava-dharma*: one is adulterated with *karma* (*karma-viddha*) and the other with *jnana (jnana-viddha).* All the practices that the orthodox *brahmanas* (*smartas*) uphold as *vaisnava-dharma* are actually *vaisnava-dharma* adulterated with *karma*. This type of*vaisnava-dharma* entails initiation into a Vaisnava *mantra*, but Visnu, the all-pervading Lord of the universe, is only treated as a constituent part of the process of *karma.* Visnu is actually independent of all the *devatas,* but in this system, He is regarded as being only an aspect of *karma,* and subject to its laws. In other words, the conception is that *karma* is not subordinate to the will of Visnu, but that Visnu is subordinate to the will of *karma.*

"According to this theory, all varieties of worship and spiritual practice - such as *upasana, bhajana,*and *sadhana* - are merely parts of *karma.* This type of *vaisnava-dharma* was professed by the ancient*mimamsaka* philosophers and has been prevalent for a very long time. Many people in India who adhere to this doctrine pride themselves on being Vaisnavas but do not care to accept pure Vaisnavas as Vaisnavas at all. This is their great misfortune.

*"Vaisnava-dharma* adulterated with *jnana* (*jnana-viddha vaisnava-dharma)* is also widespread throughout India. According to this school of thought, the supreme truth is the incomprehensible, all-pervading *brahma;* and in order to attain this *nirvisesa* (featureless) *brahma,* one should worship Surya, Ganesa, Sakti, Siva, and Visnu, who all possess forms. When one's knowledge becomes complete, one can give up the worship of forms and ultimately attain the state of *nirvisesa-brahma*. Many people accept this doctrine and disrespect the

pure Vaisnavas. When followers of this*pancopasana* system worship Visnu, they perform *diksa, puja* and all their activities for Visnu, and they may also worship Radha-Krsna. Still, it is not *suddha-vaisnava-dharma*.

"The *suddha-vaisnava-dharma* that comes to light when one eliminates the adulterated forms is the true*vaisnava-dharma*. Due to the influence of the age of Kali, most people cannot understand what pure*vaisnava-dharma* is, and they therefore accept the various adulterated forms as true *vaisnava-dharma*.

"According to the *Srimad-Bhagavatam,* human beings display three different tendencies with regard to the Absolute Truth: the tendency towards the all-pervading *brahma* (*brahma-pravrtti);* the tendency towards the Supreme *atma* in the heart known as Paramatma (*paramatma-pravrtti*); and the tendency towards the Supreme Person, Bhagavan *(bhagavata-pravrtti).* The *brahma-pravrtti* inspires some people with *ruci* for worshiping indefinite, featureless *nirvisesa-brahma* as the ultimate principle. The method they adopt in order to attain this indeterminate state is known as *pancopasana.*

"The *paramatma-pravrtti* inspires others with *ruci* for accepting the *yoga* principle, which establishes contact with the subtle form of Paramatma. The methods they adopt to try to attain the trance of absorption in Paramatma (*samadhi*) are known as *karma-yoga* and *astanga-yoga.* This doctrine holds that *karma* includes initiation into the chanting of *visnu-mantras,* worship of Sri Visnu, meditation, and other such practices. This system therefore includes *vaisnava-dharma* adulterated with *karma*.

"Fortunate *jivas* are influenced by the *bhagavata-pravrtti* to receive *ruci* for *savisesa-bhagavat-svarupa,* the pure, personal form of Bhagavan, who possesses all qualities and attributes. They follow Him and become established in *bhakti-tattva.* Their activities, such as worshiping Bhagavan, are not parts of *karma* or *jnana*, but are components of *suddha-bhakti* (pure *bhakti).* The *vaisnava-dharma*that conforms to this doctrine is *suddha-vaisnava-dharma.* It is said in the *Srimad-Bhagavatam* (1.2.11):

*vadanti tat tattva-vidas tattvam yaj-jnanam advayam brahmeti paramatmeti bhagavan iti sabdyate*

Those who know Absolute Reality describe that ultimate non-dual substance as the Supreme Truth. Some know this same *advaya-jnana-tattva* by the name

of *brahma,* some by the name of Paramatma and others by the name Bhagavan.

*Bhagavat-tattva* is the supreme *tattva,* and is the basis of both *brahma* and Paramatma. It is this personal conception of the truth (*bhagavat-tattva*) that is the pure conception of Sri Visnu. The *jlvas*who pursue this principle are pure *jivas,* and their inclination is called *bhakti.* Devotion for Sri Hari (*hari-bhakti*) is celebrated by the names *suddha-vaisnava-dharma,* the *nitya-dharma*(eternal function), *jaiva-dharma* (the constitutional function of the *jivas*), *bhagavata-dharma* (the religion of worshiping the Supreme Person), *paramartha-dharma* (the religion that strives for the ultimate benifit); and *para-dharma* (the supreme function).

"All types of *dharma* that arise from the tendencies toward *brahma* and Paramatma are *naimittika,* and not *nitya.* The cultivation of *nirvisesa-brahma* is motivated by a material purpose *(nimitta),* and is therefore *naimittika,* not *nitya.* When a *jiva* is anxious to gain release from his bondage to matter, his state of imprisonment becomes the *nimitta* (cause) that impels him to adopt the *naimittika-dharma* of striving for the state in which all material qualities are extinguished. This striving is said to be *naimittika* because it is motivated by a *nimitta* (material cause), namely the state of material bondage. Therefore, the *dharma* of striving to attain *brahma* is not eternal.

"The *jivas* who adopt the *dharma* of seeking Paramatma with a desire for the happiness of *samadhi*take shelter of *naimittika-dharma* motivated by the impetus for subtle material pleasure. Therefore, Paramatma *dharma* is also not eternal. Only the unalloyed religion of worshiping Sri Hari is eternal."

On hearing all this, Lahiri Mahasaya said, "O Mahasaya, kindly instruct me on *suddha-vaisnava-dharma*. I am taking shelter at your lotus feet in my old age. Please accept me. I have heard that if one has previously accepted *diksa* and *siksa* from an unqualified *guru,* he should be initiated and receive instructions again when he meets a genuine *guru.* I have been hearing your pure instructions for several days, and my faith in *vaisnava-dharma* has been awakened. Please first instruct me about *vaisnava-dharma* and then sanctify me by giving me initiation."

Babaji Mahasaya became slightly ill at ease, and replied, "O Mahasaya, I will certainly instruct you as far as I am able, but I am not fit to be a *diksa-*

*guru.* Nonetheless, you may now take instructions on*suddha-vaisnava-dharma.*

"Sri Krsna Caitanya Mahaprabhu, the original *guru* of the entire world, has explained that there are three fundamental principles in *vaisnava-dharma: sambandha-tattva* (knowledge of one's relationship with Sri Hari), *abhidheya-tattva* (the means by which the ultimate goal is achieved), and *prayojana-tattva* (the ultimate goal of *krsna-prema).* A *suddha-vaisnava* or *suddha-bhakta* is one who knows these three principles and acts in accordance with them.

"The first principle, *sambandha-tattva,* includes three separate topics: The first topic is the material world *(jada-jagat),* or the fundamental truth regarding the potency that generates illusion *(mayika-tattva);* the second topic is the living beings *(jivas),* or the fundamental truth regarding the predominated entities *(adhina-tattva);* and the third topic is Bhagavan, or the fundamental truth regarding the predominating entity *(prabhu-tattva).*

"Sri Bhagavan is one without a second and endowed with all potencies. He is all-attractive, the exclusive abode of opulence and sweetness, and is the sole shelter for all *jivas*. Athough He is the only shelter of *maya* and all the *jivas,* still He is aloof and independent and exisits in His own supreme, independent form *(svarupa),* which is uncommonly beautiful. The effulgence of His limbs radiates to a great distance, manifesting as the *nirvisesa-brahma*. Through His divine potency known as *aisi-sakti*He manifests the *jivas* and the material world, and then enters into that world as Paramatma, who is His partial expansion. This is the fundamental truth concerning Isvara (the supreme controller), or Paramatma (the indwelling Supersoul).

"In the Vaikuntha region of the spiritual sky, beyond this material universe, He manifests as Narayana, His feature of supreme opulence and majesty. In Goloka Vrndavana, which is beyond Vaikuntha, He manifests as Gopijana-vallabha Sri Krsnacandra, His feature of supreme sweetness. His various types of expansions, such as identical manifestations *(prakasa)* and pastime forms *(vilasa),* are eternal and unlimited. Nothing and no one is equal to Him, what to speak of being superior to Him.

"His identical manifestations and pastime forms *(prakasa* and *vilasa*) are manifested by His superior potency known as *para-sakti.* This *para-sakti* displays its prowess *(vikrama)* in many different features, out of which only

three are known to the *jlvas.* The first is the internal potency *(cid-vikrama),*which arranges Sri Hari's transcendental pastimes and everything related to them. The second is the marginal potency *(jiva* or *tatastha-vikrama),* which manifests and sustains innumerable *jivas.* The third is the illusion-generating potency *(maya-vikrama*), which creates material time, material activities, and all the insubstantial objects of this world.

*"Sambandha-tattva* comprises Isvara's relationship with the *jivas,* the relationship of the *jivas* and of matter with Isvara, and the relationship of Isvara and of the *jivas* with matter. One who understands this*sambandha-tattva* completely is situated in *sambandha-jnana,* and one who does not have*sambandha-jnana* cannot become a pure Vaisnava by any means."

Lahiri Mahasaya said, "I have heard from some Vaisnavas that one is a real Vaisnava only if he experiences the path of devotion through *bhava* (emotions), so there is no need for knowledge. How much truth is there in this statement? Up until now I have simply tried to evoke emotions through the singing of *hari-nama-sankirtana;* I have not made any attempt to understand any *jnana."*

Babaji said, "The highest fruit of attainment for the Vaisnavas is the development of *bhava* (the first sprout of *prema,* and the basis for all transcendental emotions). However, that state of *bhava* must be pure. Those who think that the highest goal is to merge their identity into the non-differentiated *brahma*practice inducing emotions while engaged in spiritual discipline to attain this goal. However, their emotions and their endeavors are not *suddha-bhava;* they are merely an imitation. Even a single drop of *suddha-bhava* can fulfill the highest aspiration of the *jiva,* but the display of emotions by those who are polluted with the *jnana* that is aimed at attaining *nirvisesa-brahma* is a great calamity for the *jivas.*The devotional sentiments of people who feel that they are one with *brahma* are merely a cheating display. Therefore, *sambandha-jnana* is absolutely essential for pure devotees."

Lahiri Mahasaya then inquired with faith, "Is there any truth higher than *brahma?* If Bhagavan is the origin of *brahma,* why don't the *jnanis* give up their pursuit of *brahma,* and engage in the worship of Bhagavan?"

Babaji Mahasaya smiled mildly and said, "Brahma, the four Kumaras, Suka, Narada, and Mahadeva, the chief of the celestials, have all ultimately taken shelter at the lotus feet of Bhagavan."

Lahiri Mahasaya then raised a doubt: "Bhagavan has a form. Since form is limited by spatial considerations, how can Bhagavan be the resting place of the limitless and all-pervading *brahma*?"

Babaji Maharaja resolved his doubt, saying, "In the material world, the entity known as the sky is also limitless; why should *brahma* be considered to be more important, merely because it is limitless? Bhagavan is also limitless, by virtue of the potency manifested from the effulgence of His limbs. At the same time, He possesses His own transcendental form. Can any other entity compare with this? It is because of this unparalleled nature that Bhagavan is superior to the principle of *brahma.*

"His transcendental form is supremely attractive, and that selfsame form is fully and completely all-pervasive, omniscient, omnipotent, unlimitedly merciful and supremely blissful. Which is superior—a form such as this, which is endowed with all qualities, or an obscure, all-pervading existence, which is devoid of qualities and potencies? In reality, *brahma* is only a partial, impersonal manifestation of Bhagavan. The impersonal and personal features both exist simultaneously and in perfect harmony in Bhagavan.

*"Brahma* is only one aspect of Bhagavan. Those whose spiritual intelligence is limited are attracted to the feature of the Supreme that is devoid of qualities, and is formless, immutable, unknowable, and immeasurable. But those who are all-seeing *(sarva-darsi)* have no attraction for anything other than the complete Absolute Truth. Vaisnavas have no significant faith in Sri Hari's formless, impersonal feature, for it is opposed to their eternal function and unalloyed *prema.* Bhagavan Sri Krsnacandra is the basis of both the personal and impersonal features. He is an ocean of supreme transcendental bliss and He attracts all pure *jivas."*

**Lahiri**: How can Sri Krsna's form be eternal, since He takes birth, performs activities, and gives up His body?

**Babaji**: Sri Krsna's form is *sac-cid-ananda*—ever-existing, full of knowledge, and completely blissful. His birth, activities, and leaving the body have no connection with mundane matter.

**Lahiri**: Then why have such descriptions been given in *Mahabharata* and other *sastras?*

**Babaji**: The eternal truth defies description, for it is beyond words. The pure soul in his spiritual aspect sees the transcendental form and pastimes of Sri Krsna, but when he describes that supreme reality in words, it appears just like worldly mundane history. Those who are eligible to extract the essence from *sastras* such as the *Mahabharata* experience Krsna's pastimes as they are. However, when people of mundane intelligence hear these descriptions, they interpret them in different ways.

**Lahiri**: When one meditates on the form of Sri Krsna, the conception that arises in the heart is limited by time and space. How can one transcend such limitations and meditate on Krsna's actual form?

**Babaji**: Meditation is an action of the mind, and as long as the mind is not fully spiritualized, one's meditation cannot be spiritual (*cinmaya*). *Bhakti* purifies the mind so that it gradually becomes spiritual, and when one meditates with the mind that has become purified in that way, such meditation certainly becomes *cinmaya*. When *bhajananandi* Vaisnavas chant Krsna's name, the material world cannot touch them, because they are *cinmaya.* Internally, they are situated in the spiritual world as they meditate on Krsna's daily pastimes and relish the bliss of confidential service.

**Lahiri**: Please be merciful and grant me such spiritual realization *(cid-anubhava).*

**Babaji**: When you abandon all material doubts and mundane logic, and constantly apply yourself to *sri-nama*, spiritual realization will quickly arise within you of its own accord. The more you resort to mundane logic, the more you will subjugate your mind to material bondage. The more you strive to initiate the flow of *nama-rasa*, the more your material shackles will become loosened. The spiritual dimension will then manifest in your heart.

**Lahiri**: Please be merciful and explain what that spiritual experience is.

**Babaji**: The mind is brought to a standstill when it tries to understand that truth through words. The truth can be realized only through culture and spiritual bliss *(cid-ananda)*. Give up all argumentation and simply chant *sri-nama* for several days. Then the power of *nama* will automatically dispel all of your doubts and you will not have to inquire further from anyone in this regard.

**Lahiri Mahasaya**: I have understood that one obtains supreme spiritual benefit

by drinking the liquid *rasa* of *sri-krsna-nama* with great faith, so I will chant *sri-nama* when I have understood *sambandha-jnana* very clearly.

**Babaji**: That is the best way. You must have a sound understanding of *sambandha-jnana.*

**Lahiri**: *Bhagavat-tattva* (the fundamental truth regarding Bhagavan) has now become clear to me. Bhagavan is the one Supreme Absolute Truth, and *brahma* and Paramatma are subordinate to Him. Although all-pervading, Sri Bhagavan resides in the spiritual world in His unique transcendental form which possesses all potencies, and is the supreme person of concentrated existence, knowledge, and bliss. Although the master of all potencies, He always remains completely entranced in exuberant association with His pleasure-giving potency *(hladini-sakti).* Now kindly instruct me about *jiva-tattva.*

**Babaji**: Sri Krsna has innumerable potencies. One of these is the *tatastha-sakti* (marginal potency) from which issue the entities who are eligible to wander, sometimes in the *cit-jagat* and sometimes in the *jada-jagat.* This *tattva* is known as *jiva-tattva.* The *jivas* are *cit-paramanu* by composition, which means that they are atomic *(paramanu)* entities of pure consciousness (cit). These *jivas* can be bound in the material world because they are tiny, but since they are constituted of pure consciousness, if they simply acquire a little spiritual power, they can also become eternal residents of the spiritual world and obtain *paramananda* (supreme transcendental pleasure).

There are two types of *jivas: mukta* (liberated) and *baddha* (bound). The *jivas* who reside in the spiritual world are *mukta*, whereas those who are shackled by *maya* and attached to this material world are *baddha.* There are two types of *baddha-jivas:* those who are spiritually awake *(udita-viveka);* and those who are spiritually unconscious (*anudita-viveka*). Birds, beasts and human beings who do not seek their supreme spiritual benefit are spiritually unconscious, whereas human beings who have adopted the path of Vaisnavism are spiritually awake, for no one except the Vaisnavas genuinely endeavor to attain the supreme spiritual goal. That is why the *sastras* have declared that serving Vaisnavas and associating with them is the best of all activities.

Those who are spiritually awake develop *ruci* for the practice of *krsna-nama* on the strength of their faith in *sastra,* and from this they easily develop an attraction for serving and associating with Vaisnavas. However, those who are

spiritually unconscious cannot awaken their faith in *sastra*, and thus do not adopt the practice of *krsna-nama.* They only worship the Deity of Krsna as a matter of social custom. Consequently, the taste for associating with Vaisnavas and serving them is not awakened in their hearts.

**Lahiri**: I have understood *krsna-tattva* and*jiva-tattva.* Now please explain *maya-tattva.*

**Babaji**: *Maya* is the material function and is a potency of Krsna. This potency is known as the inferior potency (*apara-sakti*), or the external potency *(bahiranga-sakti). Maya* remains far from Krsna and*krsna-bhakti,* just as a shadow remains distant from light. *Maya* manifests the elements earth, water, fire, air, sky, mind and intelligence; the fourteen divisions of planetary systems; and the egoism by which one identifies the material body as the self. Both the gross and subtle bodies of the *baddha-jiva*are products of *maya.* When the *jiva* is liberated, his spiritual body is untainted by matter. The more he is ensnared by *maya*, the more he is diverted from Krsna; and the more he is aloof from *maya*, the more he is drawn towards Krsna. The material universe is created by the will of Krsna, just to facilitate the material enjoyment of the *baddha-jivas;* it is only a jail, and not the eternal residence of the *jivas*.

**Lahiri**: Master, now please tell me about the eternal relationship that exists between *maya*, the *jivas*, and Krsna.

**Babaji**: The *jiva* is an atomic particle of consciousness (*anu-cit),* and Krsna is the complete consciousness (*purna-cit*); therefore, the *jiva* is the eternal servant of Krsna. This material world is a prison house for the *jivas.* By the strength of association with saintly people in this world, one repeatedly practices the chanting of *sri-nama.* In due course of time one attains Krsna's mercy, and when one is situated in one's own perfected spiritual form *(cit-svarupa)* in the spiritual world, one drinks the *rasa* (liquid mellow) of service to Sri Krsna. This is the confidential relationship that exists between these three fundamental realities *(tattvas).* How can one perform *bhajana* without this knowledge?

**Lahiri**: If knowledge is obtained by academic study, must one be a scholar to become a Vaisnava?

**Babaji**: One does not have to study or to learn any particular language to become a Vaisnava. In order to dispel the illusion of *maya,* the *jiva* should take

shelter at the feet of a genuine *guru* who is a true Vaisnava. The Vaisnava *guru* can impart *sambandha-jnana* by his words and behavior. This is known as *diksa* and *siksa.*

**Lahiri**: What should one do after receiving *diksa* and *siksa?* Babaji: One should maintain virtuous conduct and perform *krsna-bhajana.* This is known as *abhidheya-tattva,* the means to achieve the ultimate goal of *krsna-prema.* This *tattva* has been prominently described in the *Vedas* and all the*sastras.* Consequently, Sriman Mahaprabhu has referred to this fundamental truth as *abhidheya-tattva.*

**Lahiri**: O divine Master, I take shelter at your lotus feet. Now that I have heard your ambrosial words, I have received *sambandha-jnana.* At the same time, to my utter amazement, all the deep-rooted*samskaras* (mental impressions) that have been caused by identifying with my caste, education, and training have been dissolved by your mercy. Now please be merciful and instruct me about *abhidheya-tattva*.

**Babaji**: Now there is no worry. Your development of humility is a sure sign that Sri Caitanyadeva has bestowed His mercy upon you. *Sadhu-sanga* is the only means of deliverance for the *jlvas* who are entangled in this world. The *sadhus* and *guru* mercifully impart instructions on how to perform*bhajana,* and on the strength of that *bhajana,* one gradually obtains the supreme goal*(prayojana*). *Sadhana-bhakti* (devotional practice) is called *abhidheya.*

**Lahiri**: Please tell me what one should do in order that *bhagavad-bhajana* should appear.

**Babaji**: *Hari-bhajana* means *bhakti.* There are three stages of *bhakti:* the stage of practice *(sadhana);*the first dawning of divine love *(bhava);* and the mature state of divine love *(prema).*

**Lahiri**: Please instruct me. What are the different types of *sadhana,* and how are they performed?

**Babaji Mahasaya**: Sri Rupa Gosvami has described this subject very elaborately in his book *Sri Bhakti-rasamrta-sindhu.* I will relate it to you in brief. There are nine types of *sadhana:*

*sravanam kirtanam visnoh smaranam pada-sevanam arcanam vandanam dasyam sakhyam atma-nivedanam*

The nine primary limbs of devotion are hearing, chanting, and remembering; serving His lotus feet; worshiping Him with various types of paraphernalia; offering prayers; serving Him in the mood of an exclusive servant; serving Him in the mood of an intimate friend; and offering one's very self unto Him.

These nine types of *sadhana-bhakti* are described in *Srimad-Bhagavatam* (75.23). Sri Rupa Gosvami has analysed these nine in terms of their various parts and subdivisions, and has given an elaborate description of sixty-four types of *sadhana-bhakti.*

There is one special characteristic—*sadhana-bhakti* is of two types: *vaidhi (sadhana* impelled by the rules and regulations of *sastra)* and *raganuga (sadhana* impelled by spontaneous love).

These nine types of *bhakti* refer to *vaidhi-sadhana-bhakti. Raganuga-sadhana-bhakti* consists of internal service to Krsna in the mood of the eternal residents of Vraja, and adhering exclusively to their guidance. The *sadhaka* should practice the type of *sadhana-bhakti* for which he is eligible.

**Lahiri**: How is *adhikara* (eligibility) determined in regard to *sadhana-bhakti?*

**Babaji**: When the spiritual master considers that a faithful *sadhaka* is fit to remain under the rules and regulations of *sastra,* he will first instruct him in *vaidhi-sadhana-bhakti*. When he considers that a*sadhaka* is eligible for *raganuga-bhakti,* he will instruct him how to perform *bhajana* according to*raga-marga.*

**Lahiri**: How is *adhikara* recognized?

**Babaji**: One is eligible for *vaidhi-bhakti* when one desires to worship Sri Hari according to the rules and regulations of the *sastra,* and has not yet experienced the principle of spontaneous attraction *(raga)*in his *atma.* One is eligible for *raganuga-bhakti* when a spontaneous inclination for *hari-bhajana* has awakened in his *atma,* and he does not wish to be subservient to the rules of *sastra* in his worship of Sri Hari.

**Lahiri**: Prabhu, please determine my *adhikara,* so that I may understand the

principle of eligibility. I have not yet been able to grasp your analysis of *vaidhi* and *raganuga-bhakti.*

**Babaji**: If you examine your heart, you will understand your own eligibility. Do you think that *bhajana*is not feasible without adhering to the tenets of *sastra*?

**Lahiri**: I think that it would be most beneficial to engage in *sadhana* and *bhajana* according to the rules outlined in the *sastra.* Nowadays, however, it has occurred to me that *hari-bhajana* is an ocean of*rasa.* Gradually by the power of *bhajana,* I will be able to taste that *rasa*.

**Babaji**: You can now understand that the rules of *sastra* take precedence in your heart. Therefore, you should adopt the practice of *vaidhi-bhakti.* In due course, the principle of *raga* will be awakened in your heart.

On hearing this, Lahiri Mahasaya touched Babaji Maharaja's feet. With tears in his eyes he said, "Please be merciful and instruct me in that for which I am eligible. I don't want to discuss or contemplate anything for which I am not qualified."

Babaji Mahasaya embraced him and told him to sit down.

Lahiri then humbly said, "Please instruct me clearly as to which type of *bhajana* I should perform."

"You should practice *hari-nama,"* replied Babaji Maharaja decisively. *"Sri-nama-bhajana* is more powerful than all other forms of *bhajana.* There is no difference between *nama* (the holy name) and*nami* (Bhagavan, who possesses the holy name). If you chant *nama* without offense, you will very quickly attain all perfection. All nine forms of *bhajana* are automatically carried out when performing*nama-bhajana.* When one utters *sri-nama*, he is engaged in both hearing and chanting. As one chants, one also remembers the pastimes of Hari, and within the mind one serves His lotus feet, worships Him, offers prayers to Him, serves Him in the mood of a servant or friend, and offers one's very self to Him."

**Lahiri**: My heart has become intensely eager. O Master, please don't delay in bestowing your mercy upon me.

Babaji told him, "You should always chant these names without offense: Hare

Krsna, Hare Krsna, Krsna Krsna, Hare Hare/ Hare Rama, Hare Rama, Rama Rama, Hare Hare." As he recited these names, Babaji placed a *tulasi mala* in Lahiri Mahasaya's hands.

As he uttered the names and caressed the beads of the *mala* meditatively, Lahiri Mahasaya wept. "Prabhu," he said, "I cannot describe the happiness I have experienced today." Saying this, he fell unconscious at Babaji Mahasaya's feet due to intense joy, but the Babaji caught him carefully. After a long period, Lahiri Mahasaya regained consciousness and said, "Today I feel myself blessed. I have never before experienced such happiness."

Babaji Mahasaya said, "O great soul, you are indeed blessed, for you have faithfully accepted *sri-hari-nama.* You have also rendered me fortunate."

From then on, Lahiri Mahasaya was able to stay in his *kutira* without fear, and he began to chant *sri-nama* on his *mala.* A number of days passed in this way. He now applied *tilaka* to the twelve parts of his upper body and would eat nothing unoffered to Sri Krsna. He daily chanted two *lakhas* (two hundred thousand) names on his *japa-mala.* Whenever he saw a pure Vaisnava, he would at once offer*dandavat-pranama.* Every day, before attending to other duties, he would offer *dandavat-pranama* to Paramahamsa Babaji. He always served his Gurudeva, and he no longer had any taste for mundane talks, or for displaying his mastery in singing. He was not the same Lahiri Mahasaya as before; he had become a Vaisnava.

One day after offering *dandavat-pranama* to Vaisnava dasa, Babaji Lahiri inquired, "Prabhu, what is*prayojana-tattva?"*

Babaji answered, "The *jiva's* ultimate goal, known as *prayojana-tattva,* is *krsna-prema.* When one practices *sadhana* constantly, *bhava* eventually manifests, and when *bhava* is fully developed and complete, it is called *prema. Prema* is the eternal function of the *jiva*, his eternal wealth, and his eternal goal. Only in the absence of *prema* does the *jiva* undergo various sufferings in material entanglement. There is nothing greater than *prema,* for Krsna is controlled only by *prema. Prema* is the complete spiritual *tattva*. When *ananda*, spiritual ecstasy, becomes extremely thick and condensed, it is known as *prema."*

**Lahiri**: (weeping) Can I become a fit candidate for receiving *prema?"*

Babaji embraced Lahiri Mahasaya and said, "In only a few days you have

converted your *sadhana-bhakti* into *bhava-bhakti,* and very soon Krsna will certainly bestow His mercy upon you."

Hearing this, Lahiri Mahasaya became choked up with bliss, and rolled on the ground at Babaji Mahasaya's feet, exclaiming, "Ah! There is nothing except *guru.* Alas! What was I doing all this time? Gurudeva! You have mercifully rescued me from the dark well of sense enjoyment."

THUS ENDS THE FOURTH CHAPTER OF JAIVA-DHARMA, Entitled "VAISNAVA-DHARMA IS NITYA-DHARMA"

# Chapter 5

## VAIDHI-BHAKTI IS ETERNAL

Lohiri Mahasaya had a residence in Santipura. His two sons where both highly educated. The elder, Candranatha, who was thirty-five years old, was a *zamindar,* and managed all the household affairs. He was also a scholar in medical science. Candranatha never underwent any hardship for the sake of spiritual progress, but he commanded tremendous respect in the *brahmana* community. He employed servants, maids, doorkeepers, and other workers, and he managed all the household affairs with comfort and prestige.

From childhood, the younger son, Devidasa, had studied the *sastras* dealing with logic (*nyaya-sastra*) and that presents the codes of religious ritual *(smrti-sastra).* Across the road from the family residence, he had opened a *patha-sala* (a school dedicated to the study of the four *Vedas* and four subjects: grammar, rhetoric, logic, and philosophy). There he taught a group of ten to fifteen students and had the title Vidyaratna (jewel of learning).

One day a rumor circulated in Santipura that Kalidasa Lahiri Mahasaya had put on the dress of an ascetic and had become a Vaisnava. The news spread everywhere—at the bathing *ghatas,* in the market-place, and on the streets.

Someone said, "The old man has become senile. He was a man of ideal character for so long, but now he has gone mad."

Someone else said, "What kind of disease is this? All kinds of happiness is there in his home; he is a *brahmana* by birth, and his sons and family members are all obedient to him. What suffering could drive such a man to adopt the life of a mendicant?"

Another person said, "This is the ill fate of those who wander here and there, shouting, "This is *dharma*! This is *dharma!"*

A virtuous man said, "Kalidasa Lahiri Mahasaya is a very pious soul. He is materially prosperous, and now in his maturity he has developed love for *hari-nama."*

As different people gossiped and spread various rumours, someone went to Devidasa Vidyaratna and reported what he had heard.

Vidyaratna became quite anxious and went to his elder brother. "Brother," he said, "it looks as if we have to face great difficulty because of Father. He is staying at Godruma in Nadiya on the plea of maintaining good health, but he has fallen into bad company there. It is impossible to ignore the outcry in the village about this."

Candranatha said, "Brother, I have also heard some rumours. Our family is highly respected, but now we can no longer show our faces because of our father's activities. We have always belittled the descendants of Advaita Prabhu, but now what has become of our own house? Come, let's go inside. We shall discuss this matter with Mother and decide what should be done."

Soon afterwards, Candranatha and Devidasa were seated on the second-floor veranda taking their meal, which was served by a *hrahmani* widow. Their mother sat with them. Candranatha said, "Mother, have you heard any news of Father?"

Mother said, "Why, he's well, isn't he? He is staying in Sri Navadvipa, and he has become mad after *hari-nama.* Why don't you bring him here?"

Devidasa said, "Mother, Father is quite well, but according to the reports we have been hearing, we can no longer rely on him. On the contrary, if we brought him here, we would become a social disgrace."

Mother became somewhat perturbed and asked, "What has happened to him? Just recently I went to the bank of the Ganga and had a long talk with the wife of one of the leading Gosvamis. She told me, 'Your husband has met with great auspiciousness. He has earned tremendous respect among the Vaisnavas.' "

Devidasa raised his voice slightly and said, "He has certainly gained respect, but at the cost of our heads! Would he have remained at home in his old age, and accepted our service? No. But see now! He's bent on defaming our prestigious family by subsisting on the remnants of ragged mendicants of different castes. Alas! This is the tragic effect of the age of Kali. He was such an experienced man, but what has become of his intelligence?"

Mother said, "Bring him here now and keep him hidden until you can persuade

him to change his mind."

Candranatha said, "What other alternative do we have? Devi, go to Godruma secretly with two or three men and bring Father here."

Devidasa said, "You both know very well that Father has no regard for me because he considers me to be an atheist. I am afraid that he may not even speak to me if I go there."

Devidasa had a maternal cousin called Sambhunatha, who was very dear to Lahiri Mahasaya. He had stayed with him for a long time, and had rendered much service to him. It was decided that Devidasa and Sambhunatha would go together to Godruma so a servant was sent that very day to a *brahmana's* house in Godruma, to arrange for their residential quarters.

The next day, when Devidasa and Sambhunatha had finished their meal, they set out for Godruma. Having reached their appointed lodging, they got down from their palanquins and gave the bearers permission to depart. A *brahmana* cook and two servants had arrived there in advance.

At dusk, Devidasa and Sambhunatha made their way towards Sri Pradyumna-kunja. On their arrival, they saw Lahiri Mahasaya sitting on a mat of leaves on Surabhi Terrace with his eyes closed. He was chanting *hari-nama* on his *tulasi-mala* and his body was decorated in twelve places with *tilaka*. Devidasa and Sambhunatha slowly climbed up onto the terrace and offered *pranama* at his feet.

On hearing footsteps, Lahiri Mahasaya opened his eyes and was astonished to see the two men. "Sambhu!" he exclaimed, "What brings you here? How are you?"

"By your blessings we are quite well," they replied politely.

"Will you take your meal here?" asked Lahiri Mahasaya.

"We have already arranged for a place to stay," they replied. "You need not worry about us."

At that moment, loud chanting of Sri Hari's name was heard from Sri Premadasa Babaji's *madhavi-malati* bower. Vaisnava dasa Babaji came out of his *kutira* and

asked Lahiri Mahasaya, "Why was there such a loud sound of *hari-nama* from Paramahamsa Babaji's grove?"

Lahiri Mahasaya and Vaisnava dasa Babaji went ahead to investigate, and found many Vaisnavas circumambulating Babaji Mahasaya and chanting Sri Hari's name. The two of them also joined in the assembly. Everyone offered *dandavat-pranama* to Paramahamsa Babaji Maharaja and sat down on the terrace. Devidasa and Sambhunatha were also seated on one side of the terrace, like crows in an assembly of swans.

In the meantime, one of the Vaisnavas said, "We have come from Kantaka-nagara (Kattwa). Our main purpose is to take *darsana* of Sri Navadvipa-Mayapura and to obtain the dust of the lotus feet of Paramahamsa Babaji Maharaja."

Paramahamsa Babaji Maharaja felt embarrassed and said, "I am a great sinner. You have simply come to purify me."

After a short time it was discovered that these Vaisnavas were all expert in singing *bhajanas* (devotional songs) glorifying Sri Hari. *Mrdanga* and *karatalas* were brought at once, and a senior member of the assembly began to sing a *bhajana* from *Prarthana.*

*"srl krsna caitanya prabhu nityananda gadal advaita-candra gaura-bhakta-vrnda*

*O* Sri Krsna Caitanyacandra! O Prabhu Nityananda! O Gadadhara! O Advaitacandra! O Gaura's *bhaktas.*

*apara karuna-sindhu vaisnava thakura mo hena pamara daya karaha pracura*

O Vaisnava Thakura, you are a boundless ocean of mercy. Please bestow your profuse mercy on a sinful creature like me.

*jati-vidya-dhana-jana-made matta jane uddhara kara he natha, krpa-vitarane*

O master, please be merciful and deliver this person intoxicated with the pride of high birth, education, wealth and attachment to wife, children and family members.

*kanaka-kaminl-lobha, pratistha-vasana chadaiya sodha more, e mora prarthana*

Please purify me of my lust for women and wealth and the desire for prestige. This is my prayer.

*name ruci, jlve daya, vaisnave ullasa daya kari' deha more, ohe krsna-dasa*

O servant of Sri Krsna, please be merciful and give me a taste for *srl-nama* and compassion for all *jlvas*—and let me delight in the association of Vaisnavas.

*tomara carana-chaya eka-matra asa jlvane marane matra amara bharasa*

The shade of your lotus feet is my only hope, my sole refuge in life and in death."

When this *bhajana* came to an end, the Vaisnavas sang a prayer composed by Kalidasa Lahiri Mahasaya, which was charming and full of poetic sentiment.

*miche maya-vase, samsara-sagare, padiya chilama ami karuna kariya, diya pada-chaya, amare tarila tumi*

I fell into the ocean of *samsara* and became enslaved in futile activities by the influence of *maya.* You were merciful and delivered me by giving me the shade of your lotus feet.

*suna suna vaisnava thakura*

*tomara carane, sampiyachi matha, mora duhkha kara dura*

O Vaisnava Thakura, please hear me. I have surrendered my head at your feet. Please dispel my misery.

*jatira gaurava, kevala raurava, vidya se avidya-kala; sodhiya amaya, nitai-carane, sampahe,—jauka jvala*

Pride of caste is a terrible hell. Material learning is but an aspect of ignorance. Please purify me and deliver me to the feet of Nitai. Please extinguish my blazing agony.

*tomara krpaya, amara jihvaya, sphuruka yugala-nama kahe kalidasa, amara*

*hrdaye, jaguka sri-radha-syama*

By your mercy, may the holy names of Sri Yugala appear on my tongue, and may Sri Radha-Syama appear in my heart. This is the prayer of Kalidasa."

Singing this *bhajana* together, all of them became maddened with joy. At the end, they repeated the line, *jaguka sri-radha-syama*. "May Sri Radha-Syama appear in my heart," again and again, and began to dance exuberantly. As they continued to dance, a few *bhavuka* Vaisnavas fell unconscious. An extraordinary atmosphere developed, and as Devidasa witnessed all this, he began to think that his father was deeply immersed in the pursuit of spiritual truth, and that it would be difficult to take him home.

It was about midnight when the meeting broke up. Everyone exchanged *dandavat-pranama*, and returned to their respective places. Devidasa and Sambhunatha took permission from their father and returned to their lodgings.

The following day when they had finished their meal, Devi and Sambhu went to the *kutira* of Lahiri Mahasaya. Devidasa Vidyaratna offered *pranama* to Lahiri Mahasaya and said, "Dear Father, I have one request to make of you. Please come and reside in our house at Santipura. We will all be very happy to serve you at home. We can also arrange for a solitary *kutira* for you, if you give your permission."

Lahiri Mahasaya replied, "It is a good idea, but I would not get the type of *sadhu-sanga* in Santipura that I get here. Devi, you know the people of Santipura; they are so godless and so fond of slandering others that a man can hardly be satisfied to live there. Granted, there are many *brahmanas* there, but their intelligence has become crooked by their association with shallow-minded materialists like the weavers. The people of Santipura have three outstanding qualities: fine garments, grandiose words, and blasphemy of Vaisnavas. The descendants of Advaita Prabhu are sufferering so much trouble there that they too have become almost inimical to Mahaprabhu because of negative association. You should therefore grant that I may stay here in Godruma. That is my desire."

Devidasa said, "Dear Father, what you say is true. But why must you have anything to do with the people of Santipura? Stay in a solitary place and spend your days cultivating your religious practices, such as *sandhya-vandana*. A

*brahmana's* daily work is also his eternal religion *(nitya-dharma)* and it is the duty of a great soul like yourself to be absorbed in that way."

Becoming somewhat grave Lahiri Mahasaya said, "My dear son, those days are no more. Now that I have lived for a few months in the association of *sadhus* and have heard Sri Gurudeva's instructions, my understanding has changed dramatically. I understand now that what you refer to as *nitya-dharma* is really temporary *dharma (naimittika-dharma).* The only *nitya-dharma* is *hari-bhakti. Sandhya-vandana* and other such practices are in reality *naimittika-dharma."*

Devidasa said, "Father, I have never seen or heard of such an explanation in any *sastra.* Is *sandhya-vandana* not *hari-bhajana?* If it is *hari-bhajana,* then it is also *nitya-dharma.* Is there any difference between *sandhya-vandana* and the practices that constitute *vaidhl-bhakti,* such as *sravana* and *klrtana?"*

Lahiri Mahasaya said, "The *sandhya-vandana* that is included in *karma-kanda* is significantly different from *vaidhl-bhakti. Sandhya-vandana* and other such activities are performed in the *karma-kanda* system in order to obtain liberation. However, activities of *hari-bhajana,* such as *sravana* and *klrtana,* have no ulterior motive. The *sastras* describe the results of hearing, chanting, and the other limbs of *vaidhl-bhakti,* but this is just to interest people who would otherwise not be inclined to perform those activities. The worship of Sri Hari has no fruit other than the service of Sri Hari. The principal fruit of the practice of *vaidhl-bhakti* is to bring about the awakening of *prema* in *hari-bhajana."*

**Devidasa**: Then you do admit that the divisions *(angas)* of *hari-bhajana* have some secondary results.

**Lahiri**: Yes, but the results depend on the different types of practitioner *(sadhaka).* The Vaisnavas perform *sadhana-bhakti* for the sole purpose of coming to the perfectional stage of devotion known as *siddha-bhakti.* When non-Vaisnavas perform the very same divisions *(angas)* of *bhakti,* they have two principal motives: the desire for material enjoyment *(bhoga)* and the desire for liberation *(moksa).* Externally, there is no apparent difference between the *sadhana* practices of the Vaisnavas and those of non-Vaisnavas, but there is a fundamental difference in motivation.

When one worships Krsna through the path of *karma,* the mind is purified, and one may obtain material fruits, freedom from disease, or liberation. But the same

worship of Krsna through the path of *bhakti* produces only *prema* for *krsna-nama.* When *karmis* (those who follow the path of *karma)* observe Ekadasi, it eradicates their sins; whereas when *bhaktas* observe Ekadasi, it enhances their *hari-bhakti.* Just see what a world of difference there is!

The difference between *sadhana* performed as an aspect of *karma*, and *sadhana* performed as an aspect of *bhakti* is clear, but it is very subtle and only one who has Bhagavan's mercy may know it. The *bhaktas* obtain the primary result, whereas the *karmis* are caught up in the secondary results, which may be broadly divided into two categories, namely, *bhukti* (material sense enjoyment) and *mukti* (liberation).

**Devidasa**: Then why do the *sastras* extol the virtues of the secondary results?

**Lahiri**: There are two kinds of people in this world: those who are spiritually awake and those who are spiritually unconscious. The *sastras* have praised secondary results for the benefit of those who are spiritually unconscious, and who do not perform any pious activity unless they can visualize a forthcoming result. However, the *sastras* do not intend such people to remain satisfied with secondary results; rather, their attraction to secondary results should induce them to perform virtuous acts, which will hasten their contact with *sadhus.* Then, by the mercy of the *sadhus,* they will come to know of the primary results of *hari-bhajana,* and *ruci* for those results will awaken within them.

**Devidasa**: Then are we to understand that Raghunandana and the other authors of the *smrti-sastras* are spiritually unconscious? Lahiri: No, but the system that they have prescribed is for the spiritually unconscious. However, they themselves seek the primary result.

**Devidasa**: Some *sastras* only describe the secondary results and do not mention the primary results at all. Why is this?

**Lahiri**: There are three types of *sastra,* corresponding to the varieties of *adhikara* (eligibility) among human beings: *sattvika,* of the nature of goodness; *rajasika,* of the nature of passion; and *tamasika,* of the nature of ignorance. The *sattvika-sastras* are for people who are imbued with the nature of goodness *(sattva-guna*); the *rajasika-sastras* are for those enveloped by the nature of passion *(rajo-guna);* and the *tamasika-sastras* are for those engrossed in the nature of ignorance *(tamo-guna).*

**Devidasa**: If that is the case, how should one know which directives of the *sastra* to have faith in? And how may those who are less eligible (who have lower *adhikara*) attain a higher destination?

**Lahiri**: Human beings have different natures and faiths according to their different levels of *adhikara.* People who are impelled primarily by the mode of ignorance have natural faith in the *tamasika-sastras*. Those affected primarily by the mode of passion have natural faith in the *rajasika-sastras*, and those in the mode of goodness naturally have faith in the *sattvika-sastras*. One's belief in a particular conclusion of the *sastra* is naturally in accordance with one's faith.

As one faithfully carries out the duties for which one has the *adhikara*, he may come into contact with *sadhus* and develop a higher *adhikara* through their association. As soon as a higher *adhikara* is awakened, one's nature is elevated, and one will naturally develop faith in a more elevated *sastra*. The authors of the *sastras* were infallible in their wisdom and composed the *sastras* in such a way that one will gradually develop higher *adhikara* by carrying out the duties for which one is eligible and in which one naturally has faith. It is for this reason that different directives have been given in different *sastras.* Faith in the *sastra* is the root of all auspiciousness.

*Srimad Bhagavad-Gita* is the *mimamsa-sastra* of all the *sastras.* This *siddhanta* is clearly stated there.

**Devidasa**: I have studied many *sastras* since my childhood, but today, by your grace, I have realized a wonderful truth.

**Lahiri**: It is written in *Srimad-Bhagavatam* (11.8.10):

*anubhyas ca mahadbhyas ca sastrebhyah kusalo narah sarvatah saram adadyat puspebhya iva sat-padah*

An intelligent person will take the essence of all the *sastras*, whether they are great or small, just as a bumblebee gathers honey from many different types of flowers.

My dear son, I used to call you an atheist. Now I don't criticize anyone, because faith depends on *adhikara.* There is no question of criticism in this regard. Everyone is working according to their own *adhikara*, and they will advance gradually when the time is appropriate. You are a scholar of the *sastras*

dealing with logic and fruitive action, and since your statements are in accordance with your *adhikara*, there is no fault in them. Devidasa: Until now, I believed that there were no scholars in the Vaisnava *sampradaya.* I thought that the Vaisnavas were merely fanatics who concerned themselves solely with one part of the *sastra,* but what you have explained today has completely dispelled my misconceptions. Now I have faith that some of the Vaisnavas have truly understood the essence of the *sastra.* Are you studying the *sastras* from any great soul these days?

**Lahiri**: My son, you may now call me a fanatical Vaisnava or whatever you like. My Gurudeva performs *bhajana* in the *kutira* next to mine. He has instructed me in the essential conclusion of all the *sastras,* and I have just expressed the same thing to you. If you would like to receive instruction at his lotus feet, you may inquire from him in a devotional mood. Come, I will introduce you to him.

Lahiri Mahasaya took Devidasa Vidyaratna to the *kutira* of Sri Vaisnava dasa Babaji Maharaja and introduced him to his Gurudeva. He then left Devidasa with Babaji Maharaja and returned to his *kutlra* to chant *hari-nama.*

**Vaisnava dasa**: My dear son, what is the extent of your education? Devidasa: I have studied up to *muktipada* and *siddhanta-kusumanjali* in the *nyaya-sastra,* and all the books of the *smrti-sastra.* Vaisnava dasa: Then you have laboured diligently in your study of the *sastra.* Please give me a sample of what you have learned.

**Devidasa**:

*atyanta-duhkha-nivrttir eva muktih* The cessation of all material miseries is known as *mukti.*

One should always endeavor to obtain *mukti*, which is defined in this statement from *Sankhya-darsana* (1.1 and 6.5). I am seeking that liberation through faithful adherence to my prescribed duties, known as *sva-dharma.*

**Vaisnava dasa**: Yes, like yourself, after I had studied all those books, I also used to aspire for *mukti*.

**Devidasa**: Have you now given up the pursuit of *mukti*?

**Vaisnava dasa**: My dear son, tell me, What is the meaning of *mukti?*

**Devidasa**: According to the *nyaya-sastra,* the *jlva* and *brahma* are eternally distinct from each other, so it is not clear from the point of view of *nyaya* how the cessation of all miseries can take place. According to the *Vedanta,* however, *mukti* refers to the attainment of non-differentiated *brahma,* or in other words, the *jlva's* attainment of the state of oneness with *brahma*. This is clear from one point of view.

**Vaisnava dasa**: My dear son, I studied Sankara's *Vedanta* commentary for fifteen years, and I also remained a *sannyasl* for several years. I endeavored strenuously to attain *mukti.* I spent a long time deeply meditating upon what Sankara considered to be the four principal statements of the *sruti (maha-vakyas).* Finally, I understood that the religious system that Sankara advocated was newly fashioned, so I gave it up.

**Devidasa**: Why did you consider it to be a recent and antagonistic view?

**Vaisnava dasa**: An experienced man cannot easily convey to others what he has realized through practical examination. How will those who have not experienced it be able to understand it?

Devidasa could see that Vaisnava dasa was a learned scholar, and that he was straightforward and deeply realized. Devidasa had not studied *Vedanta,* and he began to think that he could do so if Vaisnava dasa were merciful to him, so he inquired, "Am I fit to study *Vedanta?"*

**Vaisnava dasa**: With the level of competence you have achieved in the Sanskrit language, you can easily learn *Vedanta* if you get a qualified instructor."

**Devidasa**: If you will kindly teach me, I will study under you.

**Vaisnava dasa**: The fact is that I am a servant of the Vaisnavas; there is nothing for me besides this. Paramahamsa Babaji Maharaja has mercifully instructed me to chant *hari-nama* constantly, and I am doing just that. I have so little time. Besides, *jagad-guru* Sri Rupa Gosvami has specifically forbidden the Vaisnavas to read or hear Sankara's *Sariraka-bhasya* commentary on *Vedanta,* so I no longer read it myself or teach it to others. However, Sri Sacinandana, who is the original preceptor of the entire world, explained the true commentary on *Vedanta-sutra* to Sri Sarvabhauma. Many Vaisnavas still have hand-written copies of that commentary. If you want to study it, you can make a copy and I can help you understand it. You may ask for a copy from the house of

Srimad Kavi Karnapura in the village of Kancana-palli.

**Devidasa**: I will try. You are a great scholar of *Vedanta*. Please tell me frankly, will I be able to ascertain the true meaning of *Vedanta* by studying the Vaisnava commentary?

**Vaisnava dasa**: I have studied and taught the commentary of Sankara, and I have also studied Sri Ramanuja's *Sri Bhasya,* and other commentaries as well. However, I have not seen any explanation of the *sutras* that is superior to Mahaprabhu's. This commentary was recorded by Gopinatha Acarya and it is studied by the Gaudiya Vaisnavas. There can be no doctrinal dispute in Bhagavan's own explanation of the *sutras,* for His commentary accurately represents the full import of the Upanisads. If one presents this explanation of the *sutras* in proper sequence, it is certain that his explanation will be respected in any assembly of learned scholars.

Devidasa Vidyaratna became very pleased to hear this. He faithfully offered *dandavat-pranama* to Sri Vaisnava dasa Babaji and returned to his father's *kutira,* where he related to his father what he had heard.

Lahiri Mahasaya was delighted and replied, "Devi, you have acquired a great deal of education, but now you can try to attain the highest destination, which is the ultimate benefit for all living beings."

**Devidasa**: Actually, my sole purpose in coming was to take you home. Please return to our house just once and everyone will become satisfied. Mother is particularly anxious to have *darsana* of your feet once more.

**Lahiri**: I have taken shelter of the lotus feet of the Vaisnavas, and I have pledged that I will never enter any house that is opposed to *bhakti*. First you will have to become Vaisnavas, and then you can take me home.

**Devidasa**: Father! How can you say that? We worship the Lord every day at home. We don't disrespect the chanting of *hari-nama,* and we receive guests and Vaisnavas cordially. Aren't we to be regarded as Vaisnavas?

**Lahiri**: Your activities are very similar to those of the Vaisnavas, but you are not actually Vaisnavas.

**Devidasa**: Then how can one become a Vaisnava?

**Lahiri**: You can become a Vaisnava by giving up your temporary, *naimittika* duties, and adopting your eternal, spiritual *nitya-dharma.*

**Devidasa**: I have one doubt that I would ask you to resolve decisively. The activities of the Vaisnavas consist of *sravanam, kirtanam, smaranam, pada-sevanam, arcanam, vandanam, dasyam, sakhyam,* and *atma-nivedanam,* and they are significantly connected with matter, so why aren't they also referred to as temporary *(naimittika)?* I perceive some partiality in this. Activities such as the service of the Deity, fasting, and worship with material ingredients are all connected with gross matter, so how can they be eternal?

**Lahiri**: My son, I also needed a long time to understand this point. Try to understand this very carefully. There are two types of human beings: those whose interests are connected with this material world *(aihika*); and those who aspire for superior attainments in the future *(paramarthika).* Those in the first category only strive for material happiness, reputation and material prosperity. Those in the second category are of three types: those who are devoted to the Isvara *(isanugata),* those who are fixed in the pursuit of monistic knowledge aiming at liberation (*jnana-nistha*), and those who covet mystic powers *(siddhi-kami).*

The *siddhi-kamis* are attached to the fruits of *karma-kanda*, and they desire to obtain supernatural powers by their performance of *karma*. The methods which they adopt to obtain such unearthly powers are *yaga* (offering oblations), *yajna* (performing sacrifices), and *astanga-yoga* (the eightfold *yoga* system). They accept the existence of Isvara, but they believe that He is subordinate to the laws of *karma*. This category includes the material scientists.

The *jnana-nisthas* try to awaken their identity with *brahma* by cultivating impersonal monistic knowledge. They don't know or care whether Isvara exists or not, but they fabricate an imaginary form of Isvara anyway for the purpose of practicing *sadhana.* The fruit of monistic knowledge is realizing one's identity with *brahma*, and the monists aspire to attain this eventually by constantly engaging in the practices of *bhakti* directed towards their imaginary form of Isvara. When they obtain the result of *jnana,* they have no more use for the Isvara that they have merely imagined as a means to achieve their end.
When their *bhakti* towards Isvara bears its desired fruit, it is converted into *jnana.* According to this doctrine, neither Bhagavan nor *bhakti* to Bhagavan is eternal.

The third category of those who seek higher attainments in the future *(paramarthikas)* are those who are devoted to Isvara *(isanugatas*). Factually speaking, they are the only ones who strive for *paramartha,* the highest goal of life. In their opinion, there is only one Isvara, who is infinite and endless, and who manifests the *jivas* and the material world by His own potencies. The *jivas* are His eternal servants, and remain so, even after liberation. The eternal *dharma* of the *jiva* is to remain eternally under the guidance of Isvara, for he can do nothing by his own strength. The *jiva* cannot obtain any everlasting benefit by the performance of *karma;* however, when he submits himself to Sri Krsna's shelter, he obtains all perfection by His grace.

Those who covet mystic powers *(siddhi-kamis)* follow *karma-kanda*, and those who cultivate monistic knowledge *(jnana-nisthas)* follow *jnana-kanda.* The *isanugatas* are the only devotees of Isvara. The *jnana-kandis* and *karma-kandis* pride themselves on being interested in higher attainment (*paramarthika*), but in reality they are not pursuing the highest goal but seeking temporary material gain; and whatever they say about *dharma* is *naimittika* (circumstantial or temporary).

The present-day worshipers of Siva, Durga, Ganesa, and Surya are known respectively as Saivas, Saktas, Ganapatyas, and Sauras, and they all follow *jnana-kanda.* They adopt the limbs *(angas)* of *bhakti* such as *sravana* and *kirtana* only to attain *mukti,* and ultimately the undifferentiated, impersonal *nirvisesa-brahma*. Those who engage in *sravana* and *kirtana* without any desire for *bhukti* or *mukti* are engaged in the service of Sri Visnu. Among these five deities, the form (*sri-murti*) of Bhagavan Sri Visnu is eternal, transcendental, and full of all potencies. Those who do not accept Bhagavan as the object of worship are merely worshiping temporary objects.

My son, the service that all of you render at home to the Deity of Bhagavan is not *paramarthika* because you do not accept the eternality of Bhagavan's form. That is why you cannot be counted among the *isanugatas.* Now I hope that you have understood the difference between *nitya* and *naimittika upasana* (worship). Devidasa: Yes. If one worships the *sri-vigraha* (Deity) of Bhagavan, but does not accept that *vigraha* as eternal, then it is not worship of an eternal object. However, can't one adopt a temporary means of worship to attain the eternal truth, which is ultimately distinct from any such temporary forms?

**Lahiri**: Even if that were the case, such temporary worship cannot be called

eternal *dharma. Nitya-dharma* is the worship of the eternal *vigraha* as performed in *vaisnava-dharma.*

**Devidasa**: But *sri-vigraha* that is worshiped is fashioned by a human being, so how can it be eternal?

**Lahiri**: The *vigraha* worshiped by the Vaisnavas is not like that. Bhagavan is not formless like *brahma.* On the contrary, He is the all-powerful, concentrated embodiment of eternity, knowledge, and bliss. It is that *sac-cid-ananda-ghana-vigraha* that is the worshipable Deity of the Vaisnavas. Bhagavan's transcendental form of eternity, bliss, and knowledge is first revealed in the pure consciousness of the *jiva,* and then it is reflected in the mind. The external form of the Deity is fashioned according to this transcendental form revealed in the mind, and by the power of *bhakti-yoga,* the *sac-cid-ananda* form of Bhagavan then manifests in the Deity. When the devotee takes *darsana* of the Deity, that Deity unites with the transcendental form of Bhagavan that the devotee sees in his heart.

The Deity that the *jnanis* worship, however, is not like that. They think that the Deity is a statue made of material elements, but that the state of *brahma* is present in it while they are conducting their worship, and that it becomes a mere material statue again after they have finished their worship. Now you should consider the difference between these two conceptions of the Deity and their respective methods of worship. When one obtains Vaisnava *diksa* by the mercy of a genuine *guru,* he will be able to observe the results of both and understand this difference correctly. Devldasa: Yes, now this all makes more sense to me. Now I see that the Vaisnavas are not just fanatics driven by blind faith; rather, they are endowed with subtle and discriminating insight. There is a major difference between the worship of the *sri-murti* and the temporary worship of an imaginary form of the Lord that has been imposed on a material object. There is no difference in the external procedures of worship, but there is a vast difference in the faith of the two worshipers. I will think about this for some days. Father, today my greatest doubt has been dispelled. Now I can say emphatically that the *jnanis'* worship is merely an attempt to cheat Sri Bhagavan. I will submit this topic at your feet again at a later time.

After saying this, Devi Vidyaratna and Sambhu departed for their residential quarters. They returned to Lahiri Mahasaya's *kutira* in the late afternoon, but there was no opportunity to discuss these topics further, for at that time everyone

was immersed in *hari-nama-sankirtana.*

The following afternoon, everyone seated themselves in Paramahamsa Babaji's bower, Devi Vidyaratna and Sambhu sat next to Lahiri Mahasaya. Just then, the Kazi from the village of Brahmana-Puskarini arrived. When the Vaisnavas saw him, they all stood up to offer him respect, and the Kazi also greeted the Vaisnavas with great pleasure and then sat in the assembly.

Paramahamsa Babaji said, "You are blessed, for you are a descendant of Chand Kazi, who was an object of the mercy of Sri Mahaprabhu. Please kindly bestow your mercy upon us."

The Kazi said, "By the mercy of Sri Mahaprabhu, we have become the objects of mercy of the Vaisnavas. Gauranga is the Lord of our life. We do not do anything without first offering our *dandavat-pranama* to Him."

Lahiri Mahasaya was a learned scholar of the Farsi language, and he had studied the thirty *sepharas* of the *Qur'an,* and many books of the Sufis. He asked the Kazi, "According to your ideology, what is meant by *mukti*?"

The Kazi replied, "What you refer to as the *jiva,* individual soul, we call rah. This *ruh* is found in two conditions: *ruh-mujarrad,* the conscious or liberated soul; and *ruh-tarkibi,* the conditioned soul. What you refer to as spirit (cit) we call *mujarrad,* and what you refer to as matter *(acit)* we call *jism. Mujarrad* is beyond the limitations of time and space, whereas *jism* is subordinate to time and space. The conditioned soul (*ruh-tarkibi*, or *baddha-jiva*) has a material mind and is full of ignorance *(malphut).* The liberated souls *(ruh-mujarrad)* are pure and aloof from all these contaminations, and they reside in the spiritual abode, which is known as *alam al-mashal.*

"The *ruh* becomes pure through the gradual development of *ishqh (prema*). There is no influence of matter *(jism)* in that abode where Khoda (God) brought the prophet Paigambar Sahib. Yet even there, the *ruh* remains as a servitor *(banda),* and the Lord is the master. Therefore the relationship between the *banda* and Khoda is eternal, and liberation (*mukti*) is actually the attainment of this relationship in its pure form. The *Qur'an* and the literature of the Sufis explain these conclusions, but not everyone can understand them. Gauranga Mahaprabhu mercifully taught Chand Kazi all these points, and since that time we have become His unalloyed *bhaktas."*

**Lahiri**: What is the primary teaching of the *Qur'an*?

**Kazi**: According to the *Qur'an,* the Lord's personal abode, which is the highest attainment in the spiritual world, is known as *behesht.* It is a fact that there is no formal worship there, yet life itself is worship *(ibada).* The residents of that abode are immersed in transcendental bliss through seeing the Lord. This is the very same teaching that has been presented by Sri Gaurangadeva.

**Lahiri**: Does the *Qur'an* accept that the Lord has a transcendental form?

**Kazi**: The *Qur'an* states that the Lord has no form. But Sri Gaurangadeva told Chand Kazi that this teaching of the *Qur'an* means that the Lord cannot have a material form. It does not preclude the existence of His pure spiritual form. Paigambar Sahib saw the divine loving form of the Lord in accordance with his level of eligibility. The transcendental moods and sentiments that are characteristic of the other *rasas* remained hidden from him.

**Lahiri**: What is the opinion of the Sufis in this regard?

**Kazi**: They adhere to the doctrine of *ana al-haqq,* which means "I am Khoda." The Sufi *(aswaph)* doctrine of Islam is exactly the same as the *advaita-vada* doctrine.

**Lahiri**: Are you a Sufi?

**Kazi**: No, we are unadulterated devotees. Gauranga is our very life.

The discussion went on for a long time, and finally Kazi Sahib offered his respects to the Vaisnavas and departed. *Hari-nama-sankirtana* followed, after which the assembly dispersed.

THUS ENDS THE FIFTH CHAPTER OF JAIVA-DHARMA, ENTITLED "VAIDHI-BHAKTI IS ETERNAL"

# Chapter 6

## NITYA-DHARMA, RACE & CASTE

Devidasa Vidyaratna was a teacher, and for a long time I he had been firmly convinced that the *brahmanas* were foremost among all *varnas*. He believed that no one except *brahmanas* are fit to obtain the highest goal of life, and that unless he takes birth in a *brahmana* family, the *jiva* cannot attain *mukti*. He also believed that birth in such a family is the sole cause of developing the characteristic nature of a *brahmana*. When he heard the discussions between the Vaisnavas and the descendant of Chand Kazi, he became completely dissatisfied. He could not penetrate the statements of Kazi Sahib at all, for they were full of deep, fundamental truths.

Perturbed at heart, Devidasa Vidyaratna began to think, "Indeed the Muslim race is a strange phenomenon, and one cannot make any sense of what they say. Of course, father has studied Farsi and Arabic, and he has been studying religion for a long time, but why does he give so much respect to the Muslims? A Hindu is obliged to take a bath in order to purify himself if he as much as touches a Muslim, so what could Paramahamsa Babaji Maharaja have been thinking when he invited such a person to be seated in the assembly and offered him so much respect?"

That very night Devidasa said, "Sambhu! I cannot remain silent in this matter. I shall ignite a blazing fire of logical debate and burn this heretical view to ashes. It was here in Navadvipa that stalwart scholars like Sarvabhauma and Siromani discussed the *nyaya-sastra*, and Raghunandana churned the twenty-eight truths from the *smrti-sastra*. How is it that the Hindus and

Muslims are now intermingling in this very same Navadvipa? Perhaps the teachers of Navadvipa have not gotten wind of this news yet." Vidyaratna applied himself wholeheartedly to his task for a couple of days.

At daybreak a light drizzle had fallen. By mid-morning, oppressed by the clouds, the sun had not been able to cast a single glance upon the earth. Devi and Sambhu finished a meal of *khichri* before ten o'clock and got ready, sensing that the appropriate moment was upon them. In Sri Godruma, the Vaisnavas had been delayed in their *madhukari*. However, almost all of them had honored *prasada*,

and were sitting in a large *kutira* to one side of the Madhavi-Malati bower.

Paramahamsa Babaji, Vaisnava dasa, Pandita Ananta dasa from the village of Sri Nrsimha-palli, Lahiri Mahasaya, and Yadava dasa from Kuliya started chanting *hari-nama* on their *tulasi-mala,* absorbed in *paramananda.* At that time, the famous *pandita,* Krsna Cudamani, arrived, together with Vidyaratna Mahasaya, Caturbhuja Padaratna from Samudragarh, Cintamani Nyayaratna from Kasi, and Kalidasa Vacaspati from Purva-sthali. The Vaisnavas offered great respect to the learned *brahmanas* and had them seated.

Paramahamsa Babaji said, "It is said that an overcast day is inauspicious, but this day has become most auspicious for us. Today the *brahmana-panditas* of the *dhama* have purified our *kutira* with the dust of their feet."

Vaisnavas naturally consider themselves more insignificant than grass, so they all offered *pranama* saying, *vipra-caranebhyah namah:* "Obeisances unto the feet of the *brahmanas."* The *brahmana-panditas*, who considered themselves to be respectable scholars, responded by offering blessings to the Vaisnavas, and then sat down. The *brahmanas* whom Vidyaratna had prepared for a debate offered *pranama* to Lahiri Mahasaya, because he was senior to all of them. Lahiri Mahasaya, who was by now conversant with the confidential truths of the *sastras,* immediately returned *pranamas* to the *panditas.*

Of all the *panditas,* Krsna Cudamani was the most eloquent. He had debated the meaning of the *sastra* with many other *panditas* in Kasi, Mithila and numerous other places, and had defeated all of his opponents. He was short, with a lustrous dark complexion and a grave countenance, and his eyes shone like a pair of stars. Now he began the discussion with the Vaisnavas.

Cudamani said, "Today we have come to take *darsana* of the Vaisnavas. Although we do not support all your conduct, we very much admire your exclusive devotion. Sri Bhagavan Himself states in *Bhagavad-Gita* (9.30):

*api cet su-duracaro bhajate mam ananya-bhak sadhur eva sa mantavyah samyag-vyavasito hi sah*

Even if one is an abominable sinner, if he worships Me with exclusive devotion, he is to be considered a *sadhu,* for his intelligence is firmly situated in the proper determination.

"This statement of the *Bhagavad-Gita* is our evidence, and it is because of this conclusion that we have come to take *darsana* of the *sadhus* today. But we have one complaint. Why do you associate with Muslims on the pretext of *bhakti?* We wish to discuss this matter with you. Whoever amongst you is most expert in debate should step forward."

The Vaisnavas were distressed by Krsna Cudamani's words, and Paramahamsa Babaji said very humbly, "We are fools. What do we know of debate? We simply act in accordance with the behavior shown by the previous *mahajanas.* You are all scholars, so you may recite the instructions of the *sastra,* and we will listen in silence."

Cudamani said, "How can you act according to such a statement? You are under the auspices of Hindu society, and if you perpetrate practices and teachings that are opposed to the *sastra,* the world will come to ruin. 'We will practice and preach against *sastra,* and at the same time claim that we are on the path of the *mahajanas.'* What kind of talk is this? Who is a *mahajana?* One can be truly known as a *mahajana* only if his behavior and teachings are in accordance with *sastra.* How can there be any benefit for the world if we simply label anyone we like a *mahajana,* and then quote the saying, *mahajano yena gatah sa panthah:* 'One should follow the path of the *mahajanas.'?"*

Cudamani's words became intolerable for the Vaisnavas, so they left and consulted with one another in a separate *kutira.* They concluded that, since the *mahajanas* were being accused of being at fault, it was imperative that they refute the charges as long as it was in their power to do so. Paramahamsa Babaji chose not to participate in the debate. Pandita Ananta dasa Babaji was a scholar of the *nyaya-sastra,* but everyone requested Sri Vaisnava dasa Babaji to conduct the debate. The Vaisnavas could immediately understand that Devidasa Vidyaratna had instigated this turmoil. Lahiri Mahasaya was also present, and he added, "Devi is extremely proud. His mind became disturbed on the day he witnessed our behavior with Kazi Sahib, and that is why he has now brought all these *brahmana-panditas* here.'

Vaisnava dasa took the dust of Paramahamsa Babaji's feet on his head and said, "I shall bear the order of the Vaisnavas upon my head. Today the knowledge that I have imbibed must certainly be successful."

By this time, the sky was clear. A broad sitting place was spread out in the

Malati-Madhavi grove, and the *brahmana-panditas* sat on one side and the Vaisnavas on the other. All the *brahmanas* and *panditas* of Sri Godruma and Madhyadvipa had been called there, and many neighboring students and scholarly *brahmanas* also joined the assembly, so it was by no means a small gathering. About a hundred *brahmana-panditas* were seated on one side and about two hundred Vaisnavas on the other. Vaisnava dasa Babaji, calm and composed, sat at the head of the assembly by the request of the Vaisnavas. Just then, an astonishing incident occurred—a cluster of *malati* flowers fell on Vaisnava dasa's head from the vines above. This enlivened the Vaisnavas, inspiring them to utter the name of Hari loudly. "This is to be understood as the mercy of Sriman Mahaprabhu," they declared.

On the other side, Krsna Cudamani grimaced and said, "You may think that, but flowers will not do. The tree shall be known by its fruit."

Dismissing the matter, Vaisnava dasa began, "This meeting that is taking place in Navadvipa today resembles the assemblies which take place in Varanasi, and this is a cause of great happiness for me. Although I am a resident of Bengal, I spent many years studying and lecturing in Varanasi and other places, so I am not so used to speaking in Bengali. I would like the questions and answers in today's assembly to be in Sanskrit."

Cudamani had studied the *sastra* very diligently, but he could not speak Sanskrit fluently, apart from some *slokas* that he had committed to memory. He was somewhat dismayed by Vaisnava dasa's proposal, and said, "Why? We are meeting in Bengal, so it is best to speak in Bengali. I cannot speak Sanskrit like the *panditas* of the Western provinces."

Everyone could understand by observing their respective moods that Cudamani was becoming fearful of debating with Vaisnava dasa. They all requested Vaisnava dasa to speak in Bengali, and he agreed.

Cudamani raised the first objection by asking, "Is *jati* (caste) *nitya* (invariable)? Are the Hindus and Muslims not different castes? Do the Hindus not become fallen by associating with Muslims?"

Vaisnava dasa Babaji replied, "According to the *nyaya-sastra*, *jati* (a term that refers to birth) is invariable. However, the *jati-bheda* (distinction between castes) mentioned there does not refer to the difference of caste among human beings

born in different countries . This term refers to the difference of species, such as that which is found between cows, goats, and human beings."

Cudamani said, "Yes, what you say is quite true. But does that mean that there is no *jati-bheda* (caste distinction) between Hindus and Muslims?"

Vaisnava dasa said, "Yes, there is a distinction between the castes, but that type of *jati* is not eternal. Human beings have only one *jati*, which in this case means "species". Within the human species, many different *jatis* (castes) have been invented, based on the differences of language, country, styles of dress, and skin color."

**Cudamani**: Is there no difference in terms of birth? Or does the difference between Hindus and Muslims consist of nothing more than the difference in clothing and other such things?"

**Vaisnava dasa**: *Jivas* are born into higher or lower *varnas* or castes, according to their previous *karma;* and in congruity with their *varnas,* they are eligible for different types of work. *Brahmanas, ksatriyas, vaisyas,* and *sudras* are the four *varnas.* All others are *antyaja,* which means that they are low born and outside the caste system.

**Cudamani**: Are the Muslims not outcaste?

**Vaisnava dasa**: Yes, according to the *sastra,* they are outside the jurisdiction of the four *varnas* (*antyaja).*

**Cudamani**: Then how can Muslims be Vaisnavas, and how can respectable Vaisnavas associate with them?

**Vaisnava dasa**: Vaisnavas are those who have pure *bhakti,* and all human beings are candidates for *vaisnava-dharma*. Muslims are not eligible to perform the duties prescribed for the different *varnas* in the *varnasrama* system because their birth disqualifies them. However, they have every right to participate in the practices of *bhakti.* One can never say that he knows the actual purport of the *sastras* until he has minutely examined the subtle differences between *karma-kanda, jnana-kanda,* and *bhakti-kanda.*

**Cudamani**: Very well, when one performs one's prescribed *karma*, the heart is gradually purified so that one becomes eligible for *jnana.* Amongst the *jnanls,*

some are *nirbheda-brahmavadls,* whose ideal is to merge into the undifferentiated impersonal *brahma,* while others are Vaisnavas, who accept the personal form of Bhagavan possessing transcendental attributes (*savisesa-vada*). According to this progression, one cannot become a Vaisnava without first completing one's eligibility for *karma.* Muslims are not eligible even to perform the prescribed *karma* within the *varna* system, because they are outcastes, so how can they become eligible for *bhakti?*

**Vaisnava dasa:** Outcaste human beings have every right to practice *bhakti.* All the *sastras* accept this, and Sri Hari Himself has stated it in *Srlmad Bhagavad-Glta* (9.32):

*mam hi partha vyapasritya ye 'pi syuh papa-yonayah striyo vaisyas tatha sudras te 'pi yanti param gatim*

O son of Prtha, women, *vaisyas, sudras,* and low-born people who have taken birth in sinful families can attain the supreme destination by taking shelter of Me.

Here the word *asritya* (taking shelter) refers to *bhakti.* This is corroborated in the *Skanda Purana:*

*brahmanah ksatriyo vaisyah sudro va yadi vetarah visnu-bhakti-samayukto jneyah sarvottamas ca sah*

*Kasi-khanda* (21.63), quoted in *Hari-bhakti-vilasa* (10.106)

Whether one is a *brahmana, ksatriya, vaisya, sudra*, or an outcaste, if he has taken shelter of *visnu-bhakti,* he is considered to be superior to all.

It is said in the *Naradlya Purana.*

*svapaco 'pi mahlpala visnu-bhakto dvijadhikah visnu-bhakti-vihlno yo yatis ca svapacadhikah*

quoted in *Hari-bhakti-vilasa* (10.87)

O King, a devotee of Sri Visnu is better than a *brahmana*, even if he is born in a family of dog-eaters; whereas a *sannyasl* who is devoid of *visnu-bhakti* is even more wretched than a *candala.*

**Cudamani**: You may give many quotations from *sastra* as evidence, but it is important to see what is the underlying principle in this consideration. How can the defect of degraded birth be removed? Can a defect relating to one's birth be removed without taking another birth?

**Vaisnava dasa**: The defect of a degraded birth is the result of *prarabdha-karma* (previous activities that have begun to bear fruit in this life), and this *prarabdha-karma* can be destroyed by uttering the name of Sri Hari. The proof of this is stated in *Srlmad-Bhagavatam* (6.16.44):

*yan-nama sakrc chravanat pukkaso 'pi vimucyate samsarat*

Even a low-born dog-eater can be delivered from material existence simply by hearing Your holy name once.

It is also stated in *Srlmad-Bhagavatam* (6.2.46):

*natah param karma-nibandha-krntanam mumuksatam tlrtha-padanuklrtanat na yat punah karmasu sajjate mano rajas-tamobhyam kalilam tato 'nyatha*

Those who desire liberation from the bondage of material existence have no means of rooting out sin except by the chanting of the holy names of Sri Hari, who sanctifies even the holy places by the mere touch of His lotus feet.

The reason is that when one performs *nama-sankirtana*, the mind does not become attached to *karma* again, whereas when one practices any other means of atonement, the mind is again contaminated by the material qualities of passion and ignorance, since the tendencies to commit sin have not been destroyed at the root.

Again in *Srimad-Bhagavatam* (3.33.7) it is stated:

*aho bata svapaco 'to gariyan yaj-jihvagre vartate nama tubhyam tepus tapas te juhuvuh sasnur arya brahmanucur nama grnanti ye te*

Oh! What more can be said about the greatness of a person who chants the holy name of Sri Hari? A person whose tongue utters Your holy names is superior to all, even if he has taken birth in a family of dog-eaters. His brahminical status has already been established in his previous birth. Those fortunate *jivas* who chant *sri-hari-nama* have already undergone austerities, performed

fire sacrifices, bathed at the holy places, followed the rules of proper conduct, and thoroughly studied the *Vedas.*

**Cudamani**: Then why is it that a *candala* who chants *hari-nama* is barred from performing *yajnas* and other brahminical activities?

**Vaisnava dasa**: One must take birth in a *brahmana* family to perform *yajnas* and other such activities, and even one who is born in a *brahmana* family must be purified by the ceremony of investiture with the sacred thread before he is eligible to perform the duties of a *brahmana.* Similarly, a *candala* may have become purified by taking up *hari-nama*, but he is still not eligible to perform *yajnas* until he acquires seminal birth in a *brahmana* family. However, he can perform the *angas* (limbs) of *bhakti*, which are infinitely greater than *yajnas.*

**Cudamani**: What kind of conclusion is that? How can a person who is disqualified from an ordinary privilege be qualified for something that is much higher? Is there any conclusive evidence for this?

**Vaisnava dasa**: There are two types of human activity: material activities that relate to practical existence (*vyavaharika*); and spiritual activities that relate to the ultimate truth *(paramarthika).* A person may have attained spiritual qualification, but that does not necessarily qualify him for particular material activities. For example, one who is a Muslim by birth may have acquired the nature and all the qualities of a *brahmana*, so that he is a *brahmana* from the spiritual point of view, but he still remains ineligible for certain material activities, such as marrying the daughter of a *brahmana.*

**Cudamani**: Why is that? What is wrong if he does so?

**Vaisnava dasa**: If one violates social customs, one is guilty of secular impropriety, and members of society who take pride in their social respectability do not condone such activities. That is why one should not perform them, even if he is spiritually qualified.

**Cudamani**: Please tell me what is the cause of eligibility for *karma*, and what is the cause of eligibility for *bhakti*?

**Vaisnava dasa**: The cause of eligibility for *karma* is one's nature, birth, and other such *vyavaharika* (practical) causes that make one suitable for a particular

type of work *(tat-tat-karma-yogya-svabhava-janma)*. The source of eligibility for *bhakti* is *tattvika-sraddha,* faith that is rooted in the Absolute Truth.

**Cudamani**: Don't try to intimidate me with the language of *Vedanta*. Explain clearly what you mean by *tat-tat-karma-yogya-svabhava*.

**Vaisnava dasa**: The qualities that are found in the nature of a *brahmana* are: *sama* (control of the senses), *dama* (control of the mind), *tapah* (austerity), *sauca* (purity), *santosa* (satisfaction), *ksama* (forgiveness), *saralata* (simplicity), *Isa-bhakti* (devotion to Bhagavan), *daya* (mercy), and *satya* (truthfulness). The natural qualities of a *ksatriya* are *teja* (prowess), *bala* (physical strength), *dhrti* (resoluteness), *saurya* (heroism), *titiksa* (tolerance), *udarata* (magnanimity), *udyama* (perseverance), *dhlrata* (gravity), *brahmanyata* (devotion to the *brahmanas),* and *aisvarya* (opulence). The qualities that characterize the *vaisyas* are *astikya* (theism), *dana* (charity), *nistha* (faith), *adambhikata* (absence of pride), and *artha-trsna* (eagerness to accumulate wealth). The natural qualities of a *sudra* are *dvija-go-deva-seva* (service to the *brahmanas*, cows, and celestial deities), and *yatha-labha-santosa* (satisfaction with whatever is obtained). The qualities in the nature of an *antyaja* (outcaste) are *asaucam* (uncleanliness), *mithya* (dishonesty), *caurya* (thievery), *nastikata* (atheism), *vrtha kalaha* (futile quarrelling), *kama* (lust), *krodha* (anger), and *indriya-trsna* (hankering to satisfy one's senses).

The *sastras* prescribe that one's *varna* should be determined according to these different natures. The determination of *varna* on the basis of birth alone is a recent practice. An individual's inclination for a specific type of work and his expertise in it are both related to these natures. A person's nature gives rise to his inclination and taste for particular activities, and it is this particular nature *(svabhava)* that is known as the nature according to specific types of work *(tat-tat-karma-yogya-svabhava).*

In some cases, birth is the prominent factor in ascertaining a person's nature, and in other cases association is the primary factor. Nature is formed by association, which begins from birth, so birth is certainly one cause that determines the development of nature. Indeed, nature develops from the moment of birth but that does not mean that birth is the only cause of nature and eligibility for a particular type of work. It is a great mistake to think like this, for there are many other causes. Therefore, the *sastras* prescribe that one must study a person's nature when one assesses eligibility for work.

**Cudamani**: What is meant by *tattvika-sraddha* (faith in the Absolute Truth)?

**Vaisnava dasa**: *Tattvika-sraddha* is pure-hearted faith in Bhagavan, which gives rise to a spontaneous attempt to attain Him. *Atattvika-sraddha* (unreal faith) is that which is based on an erroneous conception of Bhagavan, which arises in an impure heart on seeing worldly activities, and which gives rise to self-interested endeavors rooted in pride, prestige, and worldly desires. Some *mahajanas* have described *tattvika-sraddha* as faith in the *sastras (sastriya-sraddha).* It is this *tattvika-sraddha* that is the cause of eligibility for *bhakti.*

**Cudamani**: Let us admit that some people have developed faith in the *sastras* although their natures are not elevated. Are such people also eligible for *bhakti*?

**Vaisnava dasa**: *Sraddha* is the only cause of eligibility for *bhakti.* Nature is the cause of eligibility for *karma,* but not for *bhakti.* This is clearly stated in the following *slokas* from *Srimad-Bhagavatam* (11.20.27-28):

*jata-sraddho mat-kathasu nirvinnah sarva-karmasu veda duhkhatmakan kaman parityage 'py anisvarah tato bhajeta mam pritah sraddhalur drdha-niscayah jusamanas ca tan kaman duhkhodarkams ca garhayan*

A *sadhaka* who has developed faith in narrations about Me, and who is disgusted with all kinds of fruitive activity, may still be unable to give up material enjoyment and the desire for such enjoyment. He should understand in his heart that such so-called pleasures are actually sources of misery and condemn himself while attempting to enjoy them. Thereafter, in due course of time, he may be able to worship Me with love, faith and fixed determination.

*proktena bhakti-yogena bhajato ma 'sakrn muneh kama hrdayya nasyanti sarve mayi hrdi sthite bhidyate hrdaya-granthis chidyante sarva-samsayah ksiyante casya karmani mayi drste 'khilatmani*

Srimad-Bhagavatam (11.20.29-30)

When the *sadhaka* constantly worships me by the method of *bhakti-yoga* that I have described, I come and sit in his heart. As soon as I am established there, all material desires and *samskaras* (the impressions) on which the material desires are based are destroyed. When the *sadhaka* directly sees Me as Paramatma situated in the hearts of all living entities, the knot of the false ego in his heart is pierced, all of his doubts are cut to pieces, and his desires for fruitive activities

are completely nullified.

*yat karmabhir yat tapasa jnana-vairagyatas ca yat yogena dana-dharmena sreyobhir itarair api sarvam mad-bhakti-yogena mad-bhakto labhate 'njasa svargapavargam mad-dhama kathancid yadi vanchati*

*Srimad-Bhagavatam* (11. 20. 32-33)

Through the power of *bhakti-yoga*, My *bhaktas* easily obtain whatever results are obtained with great difficulty through fruitive activities, austerity, knowledge, renunciation, practice of *yoga,* charity, religious duties, and all other auspicious types of *sadhana.* My *bhaktas* are free from all ambition, but they could easily be promoted to the celestial planets, or attain liberation, or residence in Vaikuntha, if they at all desired such things.

This is the systematic development of *bhakti-yoga* that arises from *sraddha.*

**Cudamani**: What if I don't accept the authority of *Srimad-Bhagavatam?*

**Vaisnava dasa**: This is the conclusion of all the *sastras.* If you don't accept the *Bhagavatam,* you will be troubled by other *sastras.* There is no need for me to quote many different *sastras.* You may simply consider what is said in *Bhagavad-gita,* which is accepted by the adherents of all philosophical systems. In fact, all instructions are present in the *Gita sloka* that you uttered when you first arrived here *(Gita* 9.30):

*api cet su-duracaro bhajate mam ananya-bhak sadhur eva sa mantavyah samyag vyavasito hi sah*

When one has no object of devotion other than Me and his faith is thus exclusively fixed in Me, he remains absorbed in worshiping Me by hearing *hari-katha* and chanting *hari-nama.* Such a person has adopted the path of *sadhus,* and should therefore be considered a *sadhu,* even if he behaves in opposition to the path of *karma* due to an abominable and depraved nature.

The purport is that the system of *varnasrama* that belongs to *karma-kanda* is one type of path; the process of knowledge and renunciation that belongs to *jnana-kanda* is a second type of path; and faith in *hari-katha* and *hari-nama* that develops in *sat-sanga* is a third type of path. Sometimes these three paths are taken together as a single *yoga* system, identified either as *karma-yoga,*

*jnana-yoga,* or *bhakti-yoga,* and sometimes they are practiced as separate systems. The practitioners of these different systems are known as *karma-yogis, jnana-yogis,* and *bhakti-yogis.* Amongst all of these, the *bhakti-yogis* are the best, because *bhakti-yoga* is endowed with unlimited auspiciousness and is unparalleled in its supremacy. This conclusion is supported in the statement of *Gita* (6.47):

*yoginam api sarvesam mad-gatenantaratmana sraddhavan bhajate yo mam sa me yuktatamo matah*

O Arjuna, of all *yogis*, I consider the topmost *yogi* to be the one who constantly worships Me with great faith, with his mind deeply absorbed in loving attachment to Me.

The *Gita* (9.31-32) further explains:

*ksipram bhavati dharmatma sasvac-chantim nigacchati kaunteya pratijanihi na me bhaktah pranasyati mam hi partha vyapasritya ye 'pi syuh papa-yonayah striyo vaisyas tatha sudras te 'pi yanti param gatim*

It is essential that you clearly understand the purport of the *sloka, ksipram bhavati dharmatma.* Faithful people who have adopted the path of exclusive devotion are quickly purified of all faults in their nature and behavior. *Dharma* surely follows wherever there is *bhakti,* because Bhagavan is the root of all *dharma*, and He is easily conquered by *bhakti.* As soon as Bhagavan is established in the heart, *maya*, who binds the *jivas* in illusion, is immediately dissipated. There is no need of any other method of *sadhana*. *Dharma* appears as soon as one becomes a *bhakta* and makes the *bhakta's* heart virtuous. The moment one's desires for mundane sense enjoyment have dissipated, peace pervades the heart. That is why Sri Krsna promises, "My *bhakta* will never perish." The *karmis* and *jnanis* may fall prey to bad association in the course of practicing their *sadhana*, because they are independent, but the *bhaktas* do not fall down, because the influence of Sri Hari's presence saves them from bad association. The *bhakta* has the supreme destination in his grasp, whether he takes birth in a sinful family or in the home of a *brahmana*.

**Cudamani**: Look here, the provision found in our *sastras* for determining caste by birth seems to me to be superior. One who has taken birth in a *brahmana* family comes to the platform of knowledge by regular practice of *sandhya*-

*vandana*, and in the end he is destined to obtain liberation. I cannot understand how *sraddha* develops. *Bhagavad-gita* and *Srimad-Bhagavatam* explain that *bhakti* arises from *sraddha*, but I would like to know clearly what the *jiva* should do to attain this *sraddha*.

**Vaisnava dasa**: *Sraddha* is the *jiva's nitya-svabhava* (eternal nature), but faith in the performance of *varnasrama* duties does not arise from this eternal nature; rather it arises from *naimittika-svabhava* (the circumstantial or temporary nature). It is said in the *Chandogya Upanisad* (7.19.1):

*yada vai sraddadhaty atha manute, nasraddadhan manute, sraddadhad eva manute, sraddha tv eva vijijnasitavyeti sraddham bhagavo vijijnasa iti*

Sanat-kumara said, "When a person develops *sraddha*, he can think about a subject and understand it, whereas one cannot do so without *sraddha*. Indeed only a person who has *sraddha* can reflect upon anything. Therefore you must inquire very specifically about *sraddha*." Narada said, "O Master, I particularly wish to know about this *sraddha*."

Some people who are learned in the conclusions of the *sastras* have explained that the word *sraddha* means to have faith in the *Vedas* and in the words of *sri-guru*. This meaning is not wrong, but it is not entirely clear. In our *sampradaya* the meaning of the word *sraddha* is given as follows:

*sraddha tv anyopaya-varjam bhakty-unmukhi citta-vrtti-visesah*

*Amnaya-sutra* (57)

*Sraddha* is the characteristic function of the heart that strives toward *bhakti* alone, which is totally devoid of *karma* and *jnana*, and which desires nothing other than the exclusive pleasure of Krsna.

When the *sadhaka* regularly hears the instructions of *sadhus* in the association of *suddha-bhaktas*, a conviction arises in his heart that he cannot obtain his eternal welfare by the methods of *karma*, *jnana*, *yoga*, and so on, and that he has no means of success unless he takes exclusive shelter at the lotus feet of Sri Hari. When this conviction appears, it may be understood that *sraddha* has arisen in the *sadhaka's* heart. The nature of *sraddha* is described as follows:

*sa ca saranapatti-laksana*

*Amnaya-sutra* (58)

*Sraddha* is characterized as an external symptom of surrender to Sri Hari *(saranagati).*

*Saranagati* is described in these words.

*anukulyasya sankalpah pratikulyasya varjanam raksisyatiti visvaso goptrtve varanam tatha atma-niksepa-karpanye sad-vidha saranagatih*

*Hari-bhakti-vilasa* (11.676)

There are six symptoms of self-surrender. The first two are *anukulyasya sankalpa* and *pratikulyasya varjanam:* "I will only do that which is favorable for unalloyed *bhakti,* and I will reject all that is unfavorable." This is called *sankalpa* or *pratijna* (a solemn vow). The third symptom is faith in Bhagavan as one's protector *(raksisyatiti visvaso):* "Bhagavan is my only protector. I can derive absolutely no benefit from *jnana, yoga,* and other such practices." This is an expression of trust *(visvasa).* The fourth symptom is the deliberate acceptance of Bhagavan as one's maintainer *(goptrtve varanam):* "I cannot obtain anything, or even maintain myself, by my own endeavor. I will serve Bhagavan as far as I am able, and He will take care of me." This is what is meant by dependence *(nirbharata).* The fifth symptom is surrender *(atma-niksepa):* "Who am I? I am His. My duty is to fulfill His desire." This is submission of the self *(atma-nivedana).* The sixth symptom is meekness *(karpanye):* "I am wretched, insignificant, and materially destitute." This is what is meant by humility *(karpanya* or *dainya).*

When these moods become established in the heart, a disposition arises that is called *sraddha.* A *jiva* who has this *sraddha* is eligible for *bhakti,* and this is the first stage in the development of the *svabhava* like that of those pure *jivas* who are eternally liberated. Therefore this is the *nitya-svabhava* of the *jivas,* and all other *svabhavas* are *naimittika.*

**Cudamani**: I understand. But you still have not explained what *sraddha* is. If *sraddha* develops from *sat-karma* (virtuous deeds), then my argument is still stronger, because *sraddha* cannot arise without properly performing the *sat-karma* and *svadharma* of *varnasrama.* Muslims do not perform *sat-karma,* so how can they be eligible for *bhakti?*

**Vaisnava dasa:** It is a fact that *sraddha* arises from *sukrti* (pious deeds). It is stated in the *Brhan-Naradiya-Purana* (4.33).

*bhaktis tu bhagavad-bhakta-sangena parijayate sat-sangah prapyate pumbhih sukrtaih purva-sancitaih*

The inclination for *bhakti* is awakened by association with Bhagavan's *bhaktas*. The *jiva* obtains the association of *suddha-bhaktas* by the accumulated effect of spiritually pious activities performed over many lifetimes.

There are two types of *sukrti: nitya* and *naimittika. Nitya sukrti* bears eternal fruit, and it results in *sadhu-sanga* and *bhakti*. *Naimittika-sukrti,* otherwise known as *anitya*, or impermanent *sukrti*, bears temporary results that depend on some cause, and it leads to material enjoyment and impersonal liberation.

All types of material enjoyment are non-eternal because they clearly depend on some cause. Many people think that *mukti* is eternal, but this is only because they do not know the actual nature of *mukti.* The individual *atma* (soul) is *suddha* (pure), *nitya* (eternal), and *sanatana* (primeval). The cause (*nimitta*) of the *jivatma's* bondage is association with *maya*, and *mukti* is the complete dissolution of this bondage. The act of deliverance or release from bondage is accomplished in a single moment, so the act of release is not in itself an eternal action. All consideration of *mukti* ends as soon as emancipation is attained, so *mukti* is nothing more than the destruction of a material cause. Therefore, since *mukti* is only the negation of a temporary material cause, it is also *naimittika* (causal and temporary).

On the other hand, attachment *(rati)* for the feet of Sri Hari never ends once it is established in the heart of the *jiva*. Therefore, this *rati* or *bhakti* is *nitya-dharma,* and if we analyse its practices *(angas)* correctly, none of them can be said to be *naimittika.* The type of *bhakti* that terminates at the point that it bestows *mukti* is only a type of *naimittika-karma*, while *bhakti* that is present before, during and after *mukti* is a distinct and eternal truth, and it is the *nitya-dharma* of the *jivas. Mukti* is but an irrelevant, secondary result of *bhakti*. It is said in the *Mundaka Upanisad* (1.2.12):

*pariksya lokan karma-citan brahmano nirvedam ayan nasty akrtah krtena tad-vijnanartham sa gurum evabhigacchet samit-panih srotriyam brahma-nistham*

A *brahmana* who has exhaustively studied the *sastras* will become disinterested

in the performance of *karma* by carefully examining the temporary, impure and miserable nature of Svarga-loka and the other celestial planets which are attainable by performing material pious deeds. This is so because the *nitya-vastu*, Bhagavan, is eternal Reality, and is beyond the reach of *karma*. To gain factual knowledge and realization of that eternal supreme Person, one should find a qualified *guru* who is learned in the *Vedas*, who is firmly established in the service of Bhagavan, and who knows the Absolute Truth. One should then approach that *guru* carrying wood for kindling a sacrificial fire, and should surrender body, mind, and words to him with faith and humility.

*Karma, yoga,* and *jnana* all produce *naimittika-sukrti*, whereas the association of *bhaktas* (*bhakta-sanga)* and contact with acts of devotion *(bhakti-kriya-sanga)* produce *nitya-sukrti*. Only one who has accumulated *nitya-sukrti* over many lifetimes will develop *sraddha*. *Naimittika-sukrti* produces many different results, but it will not lead to the development of faith in unalloyed *bhakti*.

**Cudamani**: Please explain clearly what you mean by *bhakta-sanga* and *bhakti-kriya-sanga* (contact with acts of devotion). From what type of *sukrti* do these arise?

**Vaisnava dasa**: *Bhakta-sanga* means conversing with *suddha-bhaktas*, serving them, and hearing their discourses. *Suddha-bhaktas* perform the activities of *bhakti* such as public congregational chanting of *sri-nama*. Participation in these activities or performing them on one's own is called *bhakti-kriya-sanga* (contact with acts of devotion).

The *sastras* explain that *bhakti-kriya* consists of activities such as cleansing the temple of Sri Hari, offering a lamp to Tulasi, and observing Hari-vasara (Ekadasi, Janmastami, Rama-navami, and other such days). Such activities create *sukrti* that nourishes devotion, even if one performs them accidentally or without pure *sraddha*. When this *sukrti* acquires strength after many lifetimes, *sraddha* for *sadhu-sanga* and exclusive devotion (*ananya-bhakti*) develops.

It must be acknowledged that every *vastu* (substance) has some particular potency, and this is known as the inherent potency of that substance. The potency to nourish *bhakti* is found only within the activities of *bhakti*. These activities produce *sukrti* even if they are performed indifferently, what to speak when they are being performed with faith. This is expressed in the *Prabhasa-khanda* quoted in *Hari-bhakti-vilasa* (11.451):

*madhura-madhuram etan mangalam mangalanam sakala-nigama-valli-sat-phalam cit-svarupam sakrd api parigitam sraddhaya helaya va bhrgu-vara nara-matram tarayet krsna-nama*

*Sri-krsna nama* is the sweetest among all things that are sweet, and it stands supreme amongst all that is auspicious. It is the eternal, fully ripened spiritual fruit of the wish-fulfilling tree of the *Vedas*. O best of the Bhrgus, *sri-krsna nama* awards immediate deliverance from the ocean of material existence to anyone who offenselessly chants even once, either with faith or without faith.

Thus, all types of *sukrti* that nourish *bhakti* are *nitya-sukrti*. When this *sukrti* becomes strong, one gradually develops *sraddha* in *ananya-bhakti* (unalloyed *bhakti),* and one attains *sadhu-sanga*. Birth in a Muslim family is the result of *naimittika-duskrti* (temporary impious deeds), whereas faith in *ananya-bhakti* is the result of *nitya-sukrti* (eternal pious deeds). What is surprising about this?

**Cudamani**: This is what I meant by my previous question. If there is such a thing as *bhakti-posaka-sukrti (sukrti* that nourishes devotion), it must arise from some other type of *sukrti*. But Muslims do not have any other type of *sukrti*, so it is not possible for them to have *bhakti-posaka-sukrti* either.

**Vaisnava dasa:** That is not a fact. *Nitya-sukrti* and *naimittika-sukrti* are classified separately, so they do not depend on one another. Once there was a sinful hunter who was full of impious deeds, but who chanced to stay up all night and fast on Siva-ratri. Because of the *nitya-sukrti* he accrued from this, he developed eligibility for *hari-bhakti*. It is said in the *Srimad-Bhagavatam* (12.13.16): *vaisnavanam yatha sambhuh:* "Among Vaisnavas, Sivaji is the best." From this statement it is understood that Mahadeva is the most worshipful Vaisnava, and one obtains *hari-bhakti* by observing a vow to please him.

**Cudamani**: So do you mean to say that *nitya-sukrti* comes about by chance?

**Vaisnava dasa**: Everything comes about by chance. This is also the case on the path of *karma*. What is the circumstance by which the *jiva* first entered the cycle of *karma?* Can it be anything other than a chance occurrence? The *mimamsa* philosophers have described *karma* as *anadi* (being without beginning), but actually *karma* does have a root. The chance occurrence that brings one's original *karma* into effect is indifference to Bhagavan (*bhagavad-vimukhata).*

Similarly, *nitya-sukrti* also seems to be a chance occurrence. It is said in the *Svetasvatara Upanisad* (4.7):

*samane vrkse puruso nimagno hy'anisaya socati muhyamanah justam yada pasyaty anyam isam asya mahimanam eti vita-sokah*

The *jiva* and the indwelling Paramatma both reside in the same tree, namely the material body. The *jiva* is attached to material sense enjoyment, and is therefore sunk in the bodily conception of life. Bewildered by *maya,* he cannot find any means of deliverance, and thus he laments. However, by the influence of *sukrti* acquired over many lifetimes, he can obtain the mercy of Isvara or His *suddha-bhaktas.* At that time, he will see in his heart that there is a second individual within the tree of his body. This is Isvara, who is served eternally by His unalloyed *bhaktas.* When the *jiva* witnesses the uncommon glories of Sri Krsna, he becomes free from all lamentation.

It is said in the *Srimad-Bhagavatam* (10.51.53):

*bhavapavargo bhramato yada bhavej janasya tarhy acyuta sat-samagamah sat-sangamo yarhi tadaiva sad-gatau paravarese tvayi jayate ratih*

O Sri Acyuta, You are eternally situated in Your original, spiritual form. The *jlva* has been wandering in the cycle of birth and death since time without beginning. When the time for his release from this cycle approaches, he obtains *sat-sanga,* and through this, he becomes firmly attached to You, who are the supreme goal of attainment for the *sadhus* and the controller of both spirit and matter.

And (3.25.25):

*satam prasangan mama vlrya-samvido bhavanti hrt-karna-rasayanah kathah taj-josanad asv apavarga-vartmani sraddha ratir bhaktir anukramisyati*

As a result of full-hearted association with *suddha-bhaktas,* one gets the opportunity to hear descriptions of My heroic deeds, which are like a nectarean tonic for the ears and the heart. By repeatedly relishing those topics through hearing and contemplation, one quickly and successively attains *sraddha, rati,* and *prema-bhakti* towards Me.

**Cudamani**: In your opinion, is there no difference between an Aryan and a Yavana ?

**Vaisnava dasa**: There are two kinds of differences: those that relate to absolute reality *(paramarthika)*, and those that relate to practical experience *(vyavaharika).* There is no absolute difference between Aryans and Yavanas, but there is a practical difference.

**Cudamani**: Why do you insist on repeatedly showing off your verbosity? What do you mean by a "practical" difference between Aryans and Yavanas?

**Vaisnava dasa**: The term "practical" *(vyavaharika)* refers to worldly customs. In domestic life Yavanas are considered untouchable, so their association is unsuitable from the practical point of view. Aryans should not touch water and food that has been touched by a Yavana. The body of a Yavana is insignificant and untouchable because of his unfortunate birth.

**Cudamani**: Then how can there possibly be no difference between Aryans and Yavanas from the absolute point of view? Please explain this clearly.

**Vaisnava dasa:** The *sastras* have affirmed this lucidly. *Bhrgu-vara nara-matram tarayet krsna-nama:* "O best of the Bhrgus, *sri-krsna-nama* delivers all men." According to this *sloka*, Yavanas and all other human beings have an equal opportunity to attain the supreme goal of life. Those who are devoid of *nitya-sukrti* are known as two-legged animals *(dvi-pada-pasu)* because they have no faith in *krsna-nama.* Such people have no human qualities, even though they have attained a human birth. It is said in the *Mahabharata:*

*mahaprasade govinde nama-brahmani vaisnave svalpa-punyavatam rajan visvaso naiva jayate*

O King, one whose past pious deeds are very meager cannot have faith in *mahaprasada,* in Sri Govinda, in *sri-krsna-nama,* or in the Vaisnavas.

*Nitya-sukrti* is great *sukrti* that purifies the *jiva. Naimittika-sukrti* is insignificant *sukrti* that does not have the power to awaken *sraddha* toward transcendental objects. In this material world there are four transcendental objects that awaken spiritual consciousness; *mahaprasada,* Govinda, *govinda-nama,* and *suddha* Vaisnavas. Cudamani: What kind of strange idea is this? This is simply the fanaticism of the Vaisnavas. How can rice, *dahl,* and vegetables be spiritual *(cinmaya)?* You Vaisnavas are capable of anything. Vaisnava dasa: Whatever you do, please do not criticize the Vaisnavas. This is my humble request. In a debate, one should argue the points in question. What is the use of deriding the Vaisnavas? *Mahaprasada* provokes spiritual consciousness and dissolves one's materialistic nature, so it is the only food that is acceptable in this material world. Therefore, *Sri Isopanisad* (1) says:

*Isavasyam idam sarvam yat kinca jagatyam jagat tena tyaktena bhunjltha ma grdhah kasyasvid dhanam*

Everything animate and inanimate within the universe is situated in Isvara, and is also pervaded by Him. Therefore, in a detached mood, one should accept only what is necessary for one's maintenance, considering all things to be the remnants of Isvara. One should not be attached to another's wealth, considering himself to be the enjoyer.

Whatever exists within the universe is connected to Sri Hari's potency. One will give up the worldly-minded spirit of enjoyment if he considers everything to be related to Sri Hari's spiritual potency. An introspective *jlva* will not be degraded if he accepts only those worldly things that are necessary for the maintenance of his body, considering them to be the remnants of Sri Hari; on the contrary, his inclination toward spiritual consciousness will be aroused. The remnants of food and other articles offered to Bhagavan are known as *mahaprasada.* It is a great misfortune that you have no faith in such merciful dealings of the Lord.

**Cudamani**: Let us drop this subject and return to the original point of our discussion. What is the proper behavior between the Yavanas and you people?

**Vaisnava dasa:** As long as someone remains a Yavana, we remain indifferent to him. However, when someone who was formerly a Yavana becomes a Vaisnava by the influence of *nitya-sukrti,* we no longer consider him a Yavana. This is very clear in the following statement from the *Padma Purana:*

*sudram va bhagavad-bhaktam nisadam svapacam tatha vlksate jati-samanyat sa yati narakam dhruvam*

quoted in *Hari-bhakti-vilasa* (10.119)

If one considers a devotee of Bhagavan to be a member of the lowest of the four castes *(sudra),* a member of an aboriginal tribe of hunters (*nisada*), or an outcaste dog-eater *(svapaca),* merely because the devotee has taken birth in such families, one is assuredly destined for hell.

The *Itihasa-samuccaya* also says:

*na me priyas catur-vedi mad-bhaktah svapacah priyah tasmai deyam tato grahyam sa ca pujyo yatha hy aham*

quoted in *Hari-bhakti-vilasa* (10.127)

A *brahmana* who has studied the four *Vedas,* but has no *bhakti,* is not dear to Me, whereas My *bhakta* is very dear to Me, even if he has taken birth in a family of dog-eaters. Such a *bhakta* is fit to receive charity, and whatever he offers should be accepted. Indeed, he is as worshipable as I am.

**Cudamani**: I understand. Then can a *grhastha* Vaisnava make a marriage relationship with a Yavana family?

**Vaisnava dasa:** From the general point of view, a Yavana remains a Yavana in the eyes of the general populace until he relinquishes his body. But from the absolute point of view, he is no longer regarded as a Yavana once he attains *bhakti.* Marriage is one of the ten kinds of social rites *(smarta-karma).* If a *grhastha* Vaisnava is an Aryan, that is, if he is included within the four *varnas,* he should only marry within his own *varna.*

Even though the religious duties associated with the four castes are *naimittika* in nature, they are still recommended for the maintenance of domestic life. One cannot become a Vaisnava simply by giving up the social customs of the

four *varnas*. Vaisnavas should adopt whatever is favorable for *bhakti*, and one can only give up the duties of the *varnas* when he has become qualified to do so by genuine detachment. Then one can give up the duties of the four *varnas,* and everything associated with them.

*Varna-dharma* can be given up easily when it becomes unfavorable to *bhajana*. Similarly, a Yavana who has awakened faith in *bhakti* has the right to give up the association of the Yavana community if it becomes unfavorable for *bhajana.* Suppose that one Vaisnava is an Aryan who is qualified to give up the four *varnas*, and another Vaisnava is a Yavana who is qualified to give up his community. Then what is the difference between them? Both of them have given up ordinary life (*vyavahara*), and have become brothers in regard to spiritual reality *(paramartha).*

However, this principle of rejecting *varna-dharma* does not apply to a *grhastha* Vaisnavas. A *grhastha* Vaisnava should not give up domestic society until he is fully qualified to do so, even if it is unfavorable to *bhajana*. However, he can easily give up worldly society when firm attachment and affection for that which is favorable to *bhajana* awakens in his heart. It is said in the *Srimad-Bhagavatam* (11.11.32):

*ajnayaivam gunan dosan mayadistan api svakan dharman santyajya yah sarvan mam bhajet sa tu sattamah*

Sri Krsna says, "In the *Vedas* I have given duties to human beings, explaining what are positive attributes and what are faults. One is considered the best of *sadhus* if he knows all this but abandons his duties to worship Me exclusively, with the firm conviction that all perfection may be attained by *bhakti* alone.

This is corroborated by the ultimate conclusion of the *Bhagavad-gita* (18.66):

*sarva-dharman parityajya mam ekam saranam vraja aham tvam sarva-papebhyo moksayisyami ma sucah*

Abandon all varieties of *naimittika-dharma,* such as *karma* and *jnana,* and surrender only unto Me. Do not lament, for I will deliver you from all sinful reactions incurred by giving up your prescribed duties.

This is supported further in *Snmad-Bhagavatam* (4.29.46):

*yada yasyanugrhnati bhagavan atma-bhavitah sa jahati matim loke vede ca paninisthitam*

Bhagavan bestows his mercy upon a *jlva* with whom He is pleased because of his self-surrender, or serving Him with complete absorption of his inner faculties. At that time, the *jlva* gives up attachment for all social customs and religious rituals prescribed by the *Vedas.*

**Cudamani**: Can you eat food, drink water, and conduct other such activities with a Yavana who has truly become a Vaisnava?

**Vaisnava dasa:** A renounced Vaisnava who is indifferent to all social restrictions is known as *ninapeksa* (without any needs or requirements), and he can honor *mahapnasada* with such a Vaisnava. A *grhastha* Vaisnava cannot sit and eat with him in the context of ordinary social or family dealings, but there is no such objection when it comes to honoring Visnu or Vaisnava *pnasada;* in fact, it is his duty.

**Cudamani**: Then why is it that Yavana Vaisnavas are not permitted to worship and serve the Deities in the Vaisnava temples?

**Vaisnava dasa:** It is an offense to refer to a Vaisnava as a Yavana, simply because he has taken birth in such a family. All Vaisnavas have the right to serve Krsna. If a *grhastha* Vaisnava serves the Deity in a way that breaks the rules of *vanmsnama*, it is considered to be a fault from the worldly point of view. *Ninapeksa* Vaisnavas are not required to worship the Deity, because that would hinder their quality of being free from all external requirements and dependencies *(ninapeksata).* They remain engaged in serving Sri Radha-Vallabha through service carried out by the internally-conceived spiritual form *(manasi-seva).*

**Cudamani**: I understand. Now please tell me what you think about the *bnahmanas.*

**Vaisnava dasa:** There are two types of *brahmanas: brahmanas* by nature (*svabhava-siddha*) and *brahmanas* by birth alone *(jati-siddha*). Those who are *brahmanas* by nature should be respected by adherents of all philosophical systems because they are practically Vaisnavas. Those who are only *brahmanas* by birth are given conventional respect by everyone, and this is also approved by the Vaisnavas. The conclusion of the *sastra* on this topic is expressed in *Srimad-*

*Bhagavatam* (7.9.10):

*viprad dvi-sad-guna-yutad aravinda-nabha-padaravinda-vimukhat svapacam varistham manye tad-arpita-mano-vacanehitartha-pranam punati sa kulam na tu bhurimanah*

A *bhakta* who is born in a family of dog-eaters, but who has dedicated his mind, words, activities, and wealth at the lotus feet of Krsna, is superior to a *brahmana* who has all twelve brahminical qualities, but who is averse to the lotus feet of Sri Hari, whose navel is shaped like a lotus. Such a *bhakta* can purify himself and his whole family, whereas the *brahmana* who is puffed-up with false prestige cannot even purify himself. That is my opinion.

**Cudamani**: *Sudras* are not eligible to study the *Vedas*, so can a *sudra* study the *Vedas* when he becomes a Vaisnava?

**Vaisnava dasa:** From the absolute point of view, when one becomes a pure Vaisnava, he automatically attains the status of a *brahmana,* whatever caste one may belong to. The *Vedas* are divided into two sections: instructions regarding the performance of *karma* (prescribed duties) and instructions regarding *tattva* (the Absolute Truth). Those who are qualified as *brahmanas* in a worldly sense are eligible to study the *Vedas* that promote *karma*, and those who are *brahmanas* by spiritual qualification are qualified to study the *Vedas* that promote *tattva*. Pure Vaisnavas can study and teach the *Vedas* that promote spiritual truth, no matter what caste they are born into, and it is practically observed that they do so. It is said in the *Brhad-aranyaka Upanisad* (4.4.21):

*tam eva dhlro vijnaya prajnam kurvlta brahmanah*

A *brahmana* is a sober and spiritually enlightened person who clearly knows *para-brahma,* and serves Him through *prema-bhakti* which is a manifestation of the highest knowledge.

It is also said in the *Brhad-aranyaka Upanisad* (3.8.10):

*yo va etad aksaram gargy aviditvasmal lokat praiti sa krpanah atha ya etad aksaram gargi viditvasmal lokat praiti sa brahmanah*

O Gargi, he who quits this world without knowing the supreme imperishable

being, Sri Visnu, is a wretched miser, whereas he who quits this world knowing the supreme being is recognized as a *brahmana.*

"Manu has said the following in regard to those who are *brahmanas* by *vyavaharika,* or social considerations."

*yo 'nadhltya dvijo vedam anyatra kurute sramam sa jlvann eva sudratvam asu gacchati sanvayah*

*Manu-smrti* (2.168)

A *brahmana, ksatriya,* or *vaisya* becomes twice-born by investiture with the sacred thread, and this prepares him for studying the *Vedas.* If a *dvija* fails to study the *Vedas* after receiving the sacred thread, and instead studies other subjects such as economics, science or logic, he and his family members quickly become degraded in this very life to the status of *sudras.*

*Svetasvatara Upanisad* (6.23) explains the eligibility to study the *Vedas* that promote spiritual truth:

*yasya deve para bhaktir yatha deve tatha gurau tasyaite kathita hy arthah prakasante mahatmanah*

All the confidential truths described in this *Upanisad* will be revealed to that great soul who has the same exclusive, uninterrupted, transcendental devotion *(para-bhakti)* for his *guru* that he has for Sri Bhagavan.

The word *para-bhakti* in the above *sloka* means *suddha-bhakti* (pure *bhakti).* I don't want to elaborate any further on this topic. You should try to understand it yourself. In short, those who have faith in *ananya-bhakti* are eligible to study the *Vedas* that promote spiritual truth *(tattva),* and those who have already attained *ananya-bhakti* are eligible to teach those *Vedas.* Cudamani: Then do you people conclude that the *Vedas* that promote *tattva* teach only *vaisnava-dharma* and no other religion? Vaisnava dasa: *Dharma* is one, not two, and it is also known as *nitya-dharma* or *vaisnava-dharma.* All other forms of *naimittika-dharma* taught in the *Vedas* are simply steps leading to that eternal religion. Sri Krsna has said:

*kalena nasta pralaye vaniyam veda-samjnita mayadau brahmane prokta dharmo yasyam mad-atmakah*

*Srimad-Bhagavatam* (11.14.3)

Sri Bhagavan said: "The *Vedas* contain instructions on *bhagavata-dharma.* At the time of annihilation, that message was lost by the influence of time. Then, at the beginning of the next creation known as Brahma-kalpa, I again spoke the same Vedic message to Brahmaji."

The *Katha Upanisad* (1.3.9) states.

*sarve veda yat padam amananti tat te padam sangrahena bravimi tad visnoh paramam padam sada*

I shall now describe to you in brief that ultimate truth that all the *Vedas* have repeatedly described as the supreme object of attainment. That abode of Visnu (the all-pervading Paramatma, Vasudeva) is the only supreme destination.

There are also many other evidences from *sastra.*

By this point in the discussion, the faces of Devi Vidyaratna and his associates looked pale and withered, and the teachers' enthusiasm was shattered. It was nearly five o'clock in the afternoon, so everyone agreed to adjourn the day's discussion, and the meeting ended.

The *brahmana-panditas* departed, enthusiastically praising the scholarship of Vaisnava dasa, and the Vaisnavas left for their respective places, loudly chanting the names of Hari.

THUS ENDS THE SIXTH CHAPTER OF JAIVA-DHARMA, ENTITLED "NITYA-DHARMA, RACE & CASTE"

# Chapter 7

## NITYA-DHARMA MATERIAL EXISTENCE

Over the ages, countless goldsmiths had lived in the an-| cient mercantile town of Saptagrama, on the bank of the Sarasvati River. By Sri Nityananda Prabhu's mercy, since the time of Sri Uddharana Datta, these merchants had become addicted to *hari-nama-sankirtana.* One of them, however, was a very miserly person named Candidasa, who used to abstain from *hari-kirtana* with the townspeople because he was afraid of having to spend money for sponsoring festivals. Candidasa had managed to accumulate a good deal of wealth through stingy dealings. His wife, Damayanti, had adopted the same mood and did not extend even the least hospitality to Vaisnavas or other guests. This merchant couple in their youth, had given birth to four sons and two daughters. Their daughters had both married, and a vast inheritance was reserved for their sons.

If saintly people never visit a house, the children in it are less likely to become kind and compassionate. As the sons grew up, they became increasingly selfish, and began to wish that their parents would die so that they could have their inheritance. The merchant couple became extremely unhappy. One by one, the sons were married. As their wives grew older, they imbibed their husbands' natures and also began to wish that their parents-in-law would die. After some time, the sons became proficient in business and began to oversee the buying and selling very expertly. Dividing up most of their father's wealth, they set up their own businesses.

One day, Candidasa called everyone to his side and said, "Listen! I have lived a frugal existence since childhood, and as a result, I have managed to set aside a great fortune for all of you. I have never eaten fine food or dressed in luxurious clothes, and your mother has also lived in a similar manner. It is your duty to care for us now that we are growing old, but we have become increasingly distressed recently, because we have begun to feel that you are neglecting us. I still have some hidden wealth, and I will give it to whichever of my sons will be good enough to take care of us."

Candidasa's sons and daughters-in-law heard his words silently, and then went off to a separate place to conspire among themselves. They concluded, "It will

be best to send Mother and Father away, and then take possession of their hidden wealth and divide it amongst ourselves, for there is really no telling to whom the old man will give it unjustly." All of them were sure that the wealth was buried in their father's bedroom.

One morning at dawn, Candidasa's eldest son, Haricarana, went to his father, and with feigned humility said, "Dear Father, you and Mother should go and take *darsana* of Sri Navadvipa-dhama at least once, so that your human life will become successful. I have heard that no other holy place is as beneficial in this age of Kali as Sri Navadvipa-dhama. It will not be troublesome or expensive for you to go there, and if you are unable to walk, we can hire you a boat to take you upstream for a nominal fee. There is also a Vaisnavi who would be happy to accompany you there."

When Candidasa informed Damayanti about their son's proposal, she became very happy. Both of them concluded, "Our children have become thoughtful and courteous since our talk that day. We are strong enough to walk, so let us make the pilgrimage to Sridhama-Navadvipa via Kalna and Santipura."

Having selected an auspicious day, the couple set out on their pilgrimage, taking the Vaisnavi with them. The next day, after walking a good distance, they arrived at Ambika-Kalna. There they cooked for themselves in a shop, and sat down to eat. While they were taking their meal, a resident of Saptagrama who knew them approached and informed them, "Your sons have broken the lock to your room and have taken all your possessions. They will not allow you to re-enter the house. They have also found your hidden wealth and have divided it among themselves."

When Candidasa and Damayanti received this news, they were stricken with grief over the loss of their wealth. They were unable to eat a single morsel, and spent the entire day crying incessant tears. The Vaisnavi attendant tried to console them, saying, "Don't be attached to your home. Come! You can take up the life of Vaisnava ascetics. Build a simple *asrama* where Vaisnavas can gather and live. The children for whom you have sacrificed everything have become your enemies, so there is no need to return home. Let us go to Navadvipa and remain there. You can maintain yourselves by accepting alms. That will be a much better life."

When Damayanti and Candidasa thought of the behavior of their sons and

daughters-in-law, they said again and again, "It would be better for us to die than to return home." In the end, they stayed for a few days at the home of a Vaisnava in the village of Ambika, after which they went to see Santipura, and finally arrived in Sri Navadvipa-dhama. They stayed in Sri Mayapura for a few days with a merchant relative, and began to tour the seven localities of Navadvipa on the bank of the Ganga, as well as the seven localities of Kuliya-grama on the other side of the river. After a few days, however, their attachment for their sons and daughters-in-law resurfaced.

Candidasa said to his wife, "Come, let us return home to Saptagrama. After all, they are our sons, aren't they? Won't they show us even a little affection?"

Their Vaisnavi attendant said emphatically, "Have you no dignity? This time, they will kill you!"

When the old couple heard this, they saw the truth in her words, and became apprehensive. "O respected Vaisnavi," they said, "you may return to your own place. We have enough discrimination now. We will maintain our existence by begging, approach a qualified person for instruction, and engage in *bhagavad-bhajana."*

The Vaisnavi attendant left, and the merchant couple, having now given up all hope of returning to their former home in Saptagrama, began to build a new home in the area of Kuliya-grama, where Chakauri Cattopadhyaya had lived. Taking contributions and instruction from many gracious and well-mannered people, they built a cottage and began to live there permanently. Kuliya-grama is known as the holy place where offenses are eradicated, and the longstanding belief was that all of one's previous offenses would be dispelled if one lived there.

One day Candidasa said, "O mother of Hari, don't speak about our children any more; don't even think of them. We took birth in a merchant family because of many previous offenses, and due to our defective birth we became misers and never rendered any service to guests or to Vaisnavas. Now if we obtain any wealth here, we will certainly use it to serve guests, so that we may attain auspiciousness in our next life. I have been thinking of opening a grocery shop. I will beg some rupees from a few gentlemen and begin this work."

Within a short time, Candidasa opened a small store and managed to make some

profit every day. The couple began to serve one guest daily, in addition to feeding themselves, and thus their life passed much more pleasantly than before.

Candidasa had previously been educated, and now he sat in his shop and read Gunaraja Khana's *Sri Krsna Vijaya* whenever he found time. He ran his shop honestly and served guests hospitably. Five or six months passed in this manner, and when the people of Kuliya came to know of Candidasa's previous history, they began to develop faith in him.

In this village lived a *grhastha-brahmana* named Yadava dasa, who lectured every day on *Sri Caitanya-mangala.* Candidasa occasionally went to hear those lectures, and when he and Damayanti saw that Yadava dasa and his wife were always engaged in serving the Vaisnavas, they also became inspired to do the same.

One day, Candidasa inquired from Yadava dasa, "What is this material existence?"

Yadava dasa said, "Many learned Vaisnavas live on the eastern bank of the Bhagirathi in Sri Godrumadvipa. Come, let us go there and inquire from them. I also go there from time to time and receive many instructions. At present, the Vaisnava scholars of Sri Godruma are more expert than the *brahmana* scholars in the conclusions of the *sastras.* Some days ago, Sri Vaisnava dasa Babaji defeated the *brahmana-panditas* of the area in a debate. A deep question like yours can be resolved most satisfactorily there."

Yadava dasa and Candidasa prepared to cross the Ganga in the afternoon. Damayanti now regularly served pure Vaisnavas, and the miserliness in her heart had disappeared altogether. "I will go with you to Sri Godruma," she said.

"The Vaisnavas there are not *grhasthas,"* said Yadava dasa. "They have adopted a life of strict renunciation and are detached from all relations with women. I am afraid that they will be unhappy if you come along with us."

Damayanti replied, "I will offer *dandavat-pranama* to them from a distance, and I will not enter their grove. I am an old lady. They will never become angry with me."

Yadava dasa said, "It is not the custom for ladies to go there. Anyway, we can take you there to sit in a nearby place, and we will bring you back with us when

we return."

The three of them crossed the Ganga and walked along the sand beside the river, reaching Pradyumna-kunja by late afternoon.

Damayanti offered prostrated *dandavat-pranama* at the door of the *kunja,* and sat nearby under an old banyan tree. Yadava dasa and Candidasa entered the *kunja,* and with great devotion offered *dandavat-pranama* to the assembly of Vaisnavas who were seated in the Malati-Madhavi bower.

Paramahamsa Babaji was seated in the midst of the assembly, surrounded by Sri Vaisnava dasa, Lahiri Mahasaya, Ananta dasa Babaji and many others. Candidasa sat close to Yadava dasa.

Ananta dasa Babaji looked at Yadava dasa and asked, "Who is this new man?"

Yadava dasa narrated the whole story of Candidasa. Ananta dasa Babaji smiled and said, "Yes, this is what is known as material existence. One who knows material existence is actually wise, and those who fall into the cycle of material existence are pitiable."

Candidasa's mind was gradually becoming cleansed, for when one performs *nitya-sukrti*—such as hosting Vaisnavas, and reading and hearing Vaisnava *sastras*—he certainly attains auspiciousness, and very easily develops *sraddha* in *ananya-bhakti* (exclusive devotion). When he heard Sri Ananta dasa Babaji's words, Candidasa said with a softened heart, "My humble prayer is that you will be merciful to me, and clearly explain what is this material existence."

Ananta dasa Babaji said, "Your question is very deep, and I desire that Sri Paramahamsa Babaji Mahasaya or Sri Vaisnava dasa Babaji Mahasaya should answer it."

Paramahamsa Babaji said, "Sri Ananta dasa Babaji Mahasaya is perfectly qualified to answer a question of such gravity. Today we will all listen to his instructions."

**Ananta dasa:** When I receive your order, I must certainly say whatever I know. I shall begin by remembering the lotus feet of my Gurudeva, Sri Pradyumna Brahmacari, a confidential associate of Sri Caitanya Mahaprabhu.

The *jivas* exist in two states: the liberated state (*mukta-dasa*) and the state of material bondage *(samsara-baddha-dasa).* Liberated *jivas* include the pure devotees of Sri Krsna who by Krsna's mercy, have never been bound by *maya,* as well as *jivas* who have been liberated from material existence. The liberated state of existence is known as *mukta-dasa*. The *baddha-jivas*, on the other hand, are those who are oblivious to Sri Krsna and have fallen into the clutches of *maya* since time without beginning. Their conditioned state of existence is known as *samsara-baddha-dasa*. The *jivas* who are liberated from *maya* are *cinmaya* (fully spiritual), and their very life is service to Krsna *(krsna-dasya).* They do not reside in this material world, but in one of the pure spiritual worlds such as Goloka, Vaikuntha, or Vrndavana. There are innumerable *jivas* who are liberated from *maya.*

The *jivas* who are bound by *maya* are also innumerable. Due to their defect of alienation from Krsna, Krsna's shadow potency, known as *chaya-sakti* or *maya,* binds the *jiva* with its three-stranded ropes consisting of the three qualities of material nature, namely *sattva-guna* (goodness), *rajo-guna* (passion) and *tamo-guna* (ignorance). The conditioned souls appear in a variety of states of existence, according to the influence of the various gradations of these *gunas* (qualities). Just consider the varieties in the *jivas'* bodies, moods, appearance, natures, living conditions, and movements.

When the *jiva* enters material existence, he takes on a new type of egoism. In the pure state of existence, the *jiva* has the egoism of being a servant of Krsna, but in the conditioned state, many different types of egoism arise, making the living entity think, "I am a human being," "I am a *devata,"* "I am an animal," "I am a king," "I am a *brahmana,"* "I am an outcaste," "I am diseased," "I am hungry," "I am dishonored," "I am charitable," "I am a husband," "I am a wife," "I am a father," "I am a son," "I am an enemy," "I am a friend," "I am a scholar," "I am handsome," "I am wealthy," "I am poor," "I am happy," "I am sad," "I am strong," and "I am weak." These attitudes are known as *ahanta*, which literally means the sense of 'I-ness', or false egoism.

Besides this *ahanta,* another function known as *mamata* ('possessiveness' or the sense of 'my-ness') enters the nature of the *jiva.* This is exemplified in attitudes such as: "This is my house," "These are my possessions," "This is my wealth," "This is my body," "These are my children," "This is my wife," "This is my husband," "This is my father," "This is my mother," "This is my caste," "This is my race," "This is my strength," "This is my beauty," "This is my quality,"

"This is my learning," "This is my renunciation," "This is my knowledge," "This is my wisdom," "This is my work," "This is my property," and "These are my servants and dependants." The colossal affair that brings the conceptions of 'I' and 'mine' into play is known as *samsara* (material existence).

**Yadava dasa:** The conceptions of 'I' and 'mine' are active in the conditioned state, but do they also exist in the liberated state?

**Ananta dasa:** They do, but in the liberated state they are spiritual and free from all defect. In the liberated state in the spiritual world, the *jiva* becomes acquainted with his pure nature, exactly as it was created by Bhagavan. In that spiritual abode there are many different types of real egoism, each with its own characteristic sense of 'I,' so there are also many types of *cid-rasa* (transcendental exchanges of sentiments). All the different *cinmaya-upakaranas* (spiritual paraphernalia) which form the constitutional ingredients of *rasa*, come under the heading of 'mine.'

**Yadava dasa:** Then what is the defect in the different conceptions of 'I' and 'mine' that exist in the conditioned state?

**Ananta dasa:** The defect is that in the pure state, the conceptions of 'I' and 'mine' are real, whereas in material existence they are all imaginary, or imposed upon the living entity. That means that these conceptions are not actually aspects of the *jiva*, but are all false identities and relationships. Consequently, all varieties of material identification in mundane existence are impermanent and unreal, and only cause momentary happiness and distress.

**Yadava dasa:** Is this deceptive material existence false?

**Ananta dasa:** No, this deceptive world is not false; it is a reality, by Krsna's will. It is the *jiva's* conception of T and 'mine' when he enters the material world that is false. Those who believe that this world is false are Mayavadis (advocates of the theory of illusion). Such people are offenders.

**Yadava dasa:** Why have we fallen into this illusory relationship?

**Ananta dasa:** Bhagavan is the complete spiritual entity *(purna-cid-vastu),* and the *jivas* are particles of spirit *(cit-kana).* The *jiva's* first location is on the boundary line between the material and spiritual worlds. The *jivas* who do not forget their relationship with Krsna are empowered with *cit-sakti*, and are drawn

from that position into the spiritual realm, where they become eternal associates of Sri Hari and begin to relish the transcendental bliss of service to Krsna.

Those *jivas* who turn away from Krsna desire to enjoy *maya*, and *maya* attracts them towards her by her potency. At precisely that point, their material state of existence comes into being and their true spiritual identity disappears. "I am the enjoyer of *maya"*—this false egoism covers them with many varieties of false identity.

**Yadava dasa:** Why is it that our true identity doesn't appear, even though we try to attain it?

**Ananta dasa:** There are two types of endeavor: appropriate and inappropriate. Appropriate endeavors will certainly dissipate false egoism, but how can inappropriate endeavors do so?

**Yadava dasa:** What are inappropriate endeavors?

**Ananta dasa:** Some people think that their hearts will be purified if they follow *karma-kanda*, and that they will be liberated from *maya* when they practice *brahma-jnana.* This type of endeavor is inappropriate. Others think that by practicing *astanga-yoga*, they will enter a trance of *samadhi-yoga* and attain perfection. This is another inappropriate endeavor; there are many other types as well.

**Yadava dasa:** Why are these endeavors inappropriate?

**Ananta dasa:** These methods are unsuitable because practicing them creates many obstacles to attaining one's desired goal. In addition, there is only a meager possibility of attaining that goal. The point is that our material existence has come about because of an offense, and unless we obtain the mercy of the person whom we offended, we will not gain release from our material condition and attain our pure, spiritual condition.

**Yadava dasa:** What are appropriate endeavors?

**Ananta dasa:** *Sadhu-sanga* (association of devotees) and *prapatti* (surrender) are proper means. We find the following statement about *sadhu-sanga* in *Srimad-Bhagavatam* (11.2.30):

*ata atyantikam ksemam prcchamo bhavato 'naghah samsare 'smin ksanardho 'pi sat-sangah sevadhir nrnam*

O sinless one, we are inquiring from you about the supreme benefit. In this material world, even half a moment's association with a *suddha-bhakta* is the greatest wealth for human beings.

If one asks how *jivas* who have fallen into this material existence can attain their supreme benefit, I will reply that it can be obtained by having *sat-sanga,* even for half a moment.

*Prapatti* is described in *Gita* (714) as follows:

*daivi hy esa gunamayi mama maya duratyaya mam eva ye prapadyante mayam etam taranti te*

This divine potency of Mine, known as *daivi-maya,* consists of the three modes of nature - *sattva, rajas* and *tamas.*

Human beings cannot cross over this *maya* by their own efforts, and therefore it is very difficult to overcome. Only those who surrender unto Me can cross beyond this potency of Mine.

**Candidasa:** O great soul, I cannot understand your explanation very well. I have understood that we were pure entities, and that due to our forgetfulness of Krsna we have fallen into the hands of *maya,* and are bound in this world. If we obtain Krsna's mercy, we can be delivered again; otherwise we will remain in the same condition.

**Ananta dasa:** Yes, for now it is sufficient for you to believe this much. Yadava dasa Mahasaya clearly understands all these truths, and you should try to understand these things gradually from him. Sri Jagadananda has written a beautiful description of the variegated conditions of the *jlvas* in his book *Sri Prema-vivarta* (6.1-13).

*cit-kana - jiva, krsna - cinmaya bhaskara nitya krsne dekhi - krsne karena adara krsna-bahirmukha hana bhoga-vancha kare nikata-stha maya tare japatiya dhare*

The *jiva* is an infinitesimal particle of spiritual consciousness, like an atomic

particle of light emanating from the sun. Sri Krsna is the complete spiritual consciousness, the transcendental sun. As long as *jivas* focus their attention on Krsna, they maintain reverence for Him. However, when they turn their attention away from Krsna, they desire material enjoyment. Krsna's deluding potency, *maya*, who is standing near them, then binds them in her embrace.[1]

*pisaci paile jena mati-cchana haya maya-grasta jivera haya se bhava udaya*

The *dharma* of the *jiva* who has turned away from Krsna becomes covered, just as a person's intelligence becomes covered when he is haunted by a witch.

*ami siddha krsna-dasa, ei katha bhule mayara naphara hana cira-dina bule*

He forgets Sri Hari's identity, and his own identity as a servant of Hari. Becoming a slave of maya, he wanders here and there for a long time in this illusory material existence.

*kabhu raja, kabhu praja, kabhu vipra, sudra kabhu duhkhi, kabhu sukhi, kabhu kita ksudra*

Sometimes he is a king and sometimes a subject, sometimes a *brahmana* and sometimes a *sUdra.* Sometimes he is happy and sometimes distressed, and sometimes he is a tiny insect.

*kabhu svarge, kabhu martye, narake va kabhu kabhu deva, kabhu daitya, kabhu dasa, prabhu*

Sometimes he is in heaven, sometimes on earth, and sometimes in hell. Sometimes he is a *deva* and sometimes a demon. Sometimes he is a servant and sometimes a master.

*ei-rupe samsara bhramite kona jana sadhu-sange nija-tattva avagata hana*

As he is wandering like this throughout material existence, if by some great fortune he happens to obtain the association of pure devotees, he comes to know of his own identity, and his life thus becomes meaningful.

*nija-tattva jani ara samsara na caya kena va bhajinu maya kare haya haya*

By his association with those *bhaktas*, he understands his true identity and

becomes indifferent to material enjoyment. Grieving bitterly for his predicament, he laments, "Alas! Alas! Why did I serve *maya* for so long?"

*kande bole, ohe krsna! ami tava dasa tomara carana chadi' haila sarva-nasa*

He cries profusely, and prays at the lotus feet of Sri Hari, "O Krsna! I am Your eternal servant, but I have been ruined because I disregarded the service of Your feet. Who knows how long I have been wandering aimlessly as the slave of *maya*?

*kakuti kariya krsne dake eka-bara krpa kari krsna tare chadana samsara*

"O Patita-pavana! O Dina-natha! Please protect this destitute soul. Deliver me from Your *maya* and engage me in Your service." Sri Krsna is an ocean of mercy, and when He hears the *jlva* cry out in such desperation even once,

He quickly transports him across this insurmountable material energy.

*mayake pichane rakhi' krsna-pane caya bhajite bhajite krsna-pada-padma paya krsna tare dena nija-cic-chaktira bala maya akarsana chade haiya durbala*

Krsna empowers the *jlva* with His *cit-sakti,* so that *maya's* power to attract the soul gradually wanes. The *jlva* then turns his back on *maya* and desires to attain Krsna. He worships Krsna again and again, and finally becomes competent to attain His lotus feet.

*'sadhu-sange krsna-nama'—ei-matra cai samsara jinite ara kona vastu nai*

Therefore, the only infallible method to cross this insurmountable material existence is to chant *krsna-nama* in the association of *bhaktas.*

**Yadava dasa:** Babaji Mahasaya, the *sadhus* of whom you are speaking are also present in this world, and they are also oppressed by the miseries of material existence, so how can they deliver other *jlvas?*

**Ananta dasa:** It is a fact that *sadhus* also live in this world, but there is a significant difference between the earthly life of *sadhus,* and that of the *jlvas* who are bewildered by *maya.* Although the earthly lives of both appear to be the same from the outside, internally there is a vast difference. Moreover, the association of *sadhus* is very rare, because even though *sadhus* are

always present, the common man cannot recognize them.

There are two categories of *jlvas* who have fallen into the clutches of *maya*. Some are completely absorbed in insignificant worldly pleasures and have tremendous regard for this material world; whereas others are dissatisfied with the insignificant pleasures of *maya* and employ finer discrimination in the hope of attaining a superior quality of happiness. Consequently, the people of this world may be roughly divided into two groups: those who lack the power to distinguish between spirit and matter, and those who possess such spiritual insight.

Some people refer to those who have no such insight as material sense enjoyers, and to those who have insight as *mumuksus* (those who seek liberation). When I use the word *mumuksu* here, I am not referring to those who seek the *nirvisesa-brahma* through the process of monistic knowledge. *Mumuksus* in the Vedic sense are those who are exasperated with the miseries of material existence, and seek their true spiritual identity. The word *mumuksa* literally means 'the desire for *mukti* (liberation)'. When a *mumuksu* gives up this desire for liberation and engages in worshiping Sri Hari, his *bhajana* is known as *suddha-bhakti*. The *sastras* do not order one to give up *mukti*. Rather, when a person who desires liberation gains knowledge of the truth of Krsna and the *jivas*, he is liberated at once. This is confirmed in *Srimad-Bhagavatam* (6.14.3-5) as follows:

*rajobhih sama-sankhyatah parthivair iha jantavah tesam ye kecanehante sreyo vai manujadayah*

The *jivas* of this world are as innumerable as particles of dust. Among all these living entities, very few attain higher life forms, such as those of the human beings, *devas*, and Gandharvas, and very few of those adopt higher religious principles.

*prayo mumuksavas tesam kecanaiva dvijottama mumuksunam sahasresu kascin mucyeta sidhyati*

O best of the *brahmanas*, amongst those who adopt higher religious principles, very few strive for liberation, and out of many thousands who strive for liberation, one may actually attain the perfected or liberated state.

*muktanam api siddhanam narayana-parayanah su-durlabhah prasantatma*

*kotisv api maha-mune*

O great sage, among many millions of such liberated and perfected souls, a devotee who is fully peaceful and exclusively devoted to Sri Narayana is extremely rare.

*Bhaktas* of Krsna are even more rare than those of Narayana, for they have surpassed the desire for liberation and are already situated in the liberated state. They remain in this world as long as the body endures, but their earthly existence is categorically different from that of the materialists. The *bhaktas* of Krsna live in this world in two conditions (as householders or as renunciants).

**Yadava dasa:** The *Bhagavatam slokas* which you just quoted refer to four categories of people who possess spiritual insight. Out of these four, which type of association is considered *sadhu-sanga?*

**Ananta dasa:** There are four categories of people who possess spiritual insight: *viveki* (those who are conscientious), *mumuksu* (those who desire liberation), *mukta* (those who are liberated), and the *bhakta.* Amongst these, the association of *vivekis* and *mumuksus* is beneficial for *visayis* (gross materialists). *Muktas* are either liberated individuals with an insatiable thirst for *cid-rasa,* or impersonalists who pride themselves on being liberated. Only association with the first type of *muktas* is beneficial. *Nirbheda* Mayavadis are offenders, and association with them is forbidden for all. Such people have been condemned in *Srimad-Bhagavatam* (10.2.32):

*ye 'nye 'ravindaksa vimukta-maninas tvayy asta-bhavad avisuddha-*
*buddhayah aruhya krcchrena param padam tatah patanty adho 'nadrta-yusmad-*
*anghrayah*

*O* lotus-eyed Lord, those who do not take shelter of Your lotus feet vainly consider themselves to be liberated. Their intelligence is impure because they are devoid of affection and devotion for You, and in reality they are *baddha-jivas.* Even though such people attain the platform of liberation by undergoing severe austerities and spiritual practices, they fall from that position due to neglecting Your lotus feet.

The fourth category of discriminating souls, the *bhaktas,* are attracted either to Sri Hari's opulent and majestic feature (*aisvarya*) or to His sweet and intimate feature (*madhurya*). The association of Sri Hari's *bhaktas* is beneficial in all

respects. Particularly if one takes shelter of those *bhaktas* who are immersed in Sri Hari's sweetness, the transcendental mellows of *bhakti* (*visuddha-bhakti-rasa*) will manifest in one's heart.

**Yadava dasa:** You have explained that *bhaktas* live in two conditions. Kindly explain this clearly so that people like myself, who have limited intelligence, may understand easily.

**Ananta dasa:** *Bhaktas* are either *grhastha-bhaktas* (householders), or *tyagi-bhaktas* (those who have renounced household life).

**Yadava dasa:** Please describe the nature of the *grhastha-bhaktas'* relationship with this world.

**Ananta dasa:** One does not become a *grhastha* simply by building a house and living in it. The word *grha* in *grhastha* refers to the household that one establishes by accepting a suitable wife in marriage, according to Vedic rules and regulations. A *bhakta* who resides in such a condition and practices *bhakti* is known as a *grhastha-bhakta*.

The *jiva* who is bound by *maya* sees form and color through the eyes; he hears sound through the ears; he smells fragrance through the nose; he touches with the skin; and he tastes with the tongue. The *jiva* enters the material world through these five senses, and becomes attached to it. The more attached he is to gross matter, the more distant he is from his Prananatha (the Lord of his life) Sri Krsna, and his condition is called *hahirmukha-samsara* (consciousness directed outwards towards mundane existence). Those who are intoxicated with this mundane existence are known are *visayis* (those who are attached to worldly sense objects).

When *hhaktas* live as *grhasthas*, they are not like the *visayis*, who merely seek to gratify their senses. A householder's *dharma-patni* (wife, who is one's partner in realizing *nitya-dharma)* is a maidservant of Krsna *(dasi)*, and so are his sons and daughters. The eyes of all the family members are satisfied to behold the form of the Deity and objects related to Krsna; their ears become fully satisfied to hear *hari-katha* and narrations of the lives of great *sadhus*; their noses experience satisfaction by smelling the aroma of *tulasi* and the other fragrant objects offered to the lotus feet of Sri Krsna; their tongues taste the nectar of *krsna-nama*, and the remnants of food offered to Krsna; their skin feels delight through touching

the limbs of Sri Hari's *hhaktas;* their hopes, activities, desires, hospitality to guests, and service to the Deity are all subordinate to their service to Krsna. Indeed, their entire life is a great festival consisting of *krsna-nama*, mercy to *jivas,* and service to Vaisnavas.

Only *grhastha-bhaktas* can possess material objects and utilize them without becoming attached to them. It is most appropriate for *jivas* in the age of Kali to become *grhastha* Vaisnavas, for then there is no fear of falling down.[2]

Some people try to establish on the basis of this *sloka* that the acceptance of *sannyasa* is forbidden in Kali-yuga. However, this *sloka* has a hidden intention. The purpose of this *sloka* is not to forbid *sannyasa* altogether. Indeed, many great personalities who appeared in Kali-yuga were *tyagls* or *sannyasls*, including Sri Ramanuja, Sri Madhva, Sri Visnu-svami, and other *acaryas* who were well acquainted with all the *sastras,* as well as the crown jewels of all *acaryas,* the Six Gosvamis, who were *bhaktas* of Sri Gaura.

The pure succession of *sannyasa* is continuing, even today. The injunction against accepting *sannyasa* in Kali-yuga actually means that it is improper to accept the *ekadanda-sannyasa* that evolved from the unauthorized line of thought propagated by Acarya Sankara, and which is expressed in maxims such as *so 'ham* (I am that *brahma)* and *aham brahmasmi* (I am *brahma).* It is this type of *sannyasa* that has been forbidden.

*Tridanda-sannyasa* is the real, perpetual *sannyasa,* and it is applicable at all times. Sometimes *tridanda-sannyasa* externally appears in the form of *ekadanda-sannyasa*. *Ekadanda-sannyasls* of this type, who are actually great souls, accept the eternality of *tridanda-sannyasa* that symbolizes the three features of *sevya* (the object of service), *sevaka* (the servitor), and *seva* (service). Such people consider the *ekadanda-sannyasa* propagated by Sankara to be completely unauthorized and not supported by *sastra*. It is therefore proven, even on the basis of the *Brahma-vaivarta Purana sloka* cited by *smarta acaryas,* that it is logical for *sadhakas* who are pursuing the *nivrtti-marga* to accept *sannyasa*.

**Yadava dasa:** *Grhastha* Vaisnavas are obliged to remain under the jurisdiction of *smarta-brahmanas,* otherwise they will have to suffer much harassment in

society. Under such circumstances, how can they practice *suddha-bhakti?*

**Ananta dasa:** *Grhastha* Vaisnavas are certainly obliged to carry out social conventions, such as getting their sons and daughters married, performing ceremonial functions for deceased forefathers, and other similar responsibilities. However, they should not engage in ritualistic activities meant only to fulfill material ambitions (*kamya-karma*).

When it comes to maintaining one's livelihood, everyone— even one who calls himself *nirapeksa* (devoid of all needs)—depends upon other people or things. All embodied beings have needs; they depend on medicine when they become ill, on foodstuffs when they are hungry, on clothing to dispel the cold, and on a house for protection from excessive heat or rain. *Nirapeksa* really means to reduce one's necessities as far as possible, for no one can be absolutely independent as long as he has a material body. Still, it is best to be as free as possible from material dependency, for that is more conducive to advancement in *bhakti*.

All the activities that I mentioned before become free from defect only when one links them with Krsna. For example, one should not enter marriage with a desire to beget children, or to worship the forefathers and Prajapatis. It is favorable to *bhakti* to think, "I am only accepting this maidservant of Krsna so that we can assist each other in Krsna's service and establish Krsna-centered family life together." Whatever one's materially attached relatives or family priest may say, ultimately one reaps the fruit of one's own determination.

On the occasion of the *sraddha* ceremony, one should first offer the forefathers the remnants of food that has been offered to

Sri Krsna, and then feed the *brahmanas* and Vaisnavas. If *grhastha* Vaisnavas observe the *sraddha* ceremony in this way, it is favorable for their *bhakti*.

All the *smarta* rituals are *karma,* unless and until one combines them with *bhakti*. *Karma* that is enjoined in the *Vedas* is not unfavorable to *bhakti* so long as one performs it during one's practice of *suddha-bhakti*. One should perform ordinary activities in a renounced spirit and without attachment for the result, and one should perform spiritual activities in the association of *bhaktas;* then there will be no fault.

Consider for a moment that most of Sriman Mahaprabhu's associates were

*grhastha-bhaktas,* and so were many *rajarsis* (saintly kings) and *devarsis* (great sages) from ancient times. Dhruva, Prahlada, and the Pandavas were all *grhastha-bhaktas.* You should know that *grhastha-bhaktas* are also highly respected in the world.

**Yadava dasa:** If *grhastha-bhaktas* are so highly respected and dear to everyone, why do some of them renounce household life?

**Ananta dasa:** Some *grhastha-bhaktas* are eligible to renounce their household life, but such Vaisnavas are very few in this world, and their association is rare.

**Yadava dasa:** Kindly explain how one becomes eligible to renounce household life.

**Ananta dasa:** Human beings have two tendencies: *bahirmukha* (the outward tendency) and *antarmukha* (the inward tendency). The *Vedas* refer to these two tendencies as being focused outwards towards the external world and focused inwards towards the soul.

When the pure spiritual soul forgets his true identity, he falsely identifies the mind as the self, although the mind is really only a part of the subtle material body. Having identified with the mind in this way, the soul takes assistance from the doorways of the senses, and becomes attracted to the external sense objects. This is the outward tendency. The inward tendency is exhibited when the stream of consciousness reverts from gross matter back into the mind, and from there to the soul proper.

One whose tendency is predominantly outward must conduct all external tendencies offenselessly with Krsna at the center, through the strength of *sadhu-sanga*. If one takes shelter of *krsna-bhakti,* these outward tendencies are quickly curtailed and converted to the inward tendency. When the direction of one's tendency is completely inward, the eligibility to renounce household life is born, but if one gives up household life before this stage is reached, there is a significant danger of falling down again. The *grhastha-asrama* is a special school where the *jlvas* learn about spiritual truth *(atma-tattva)* and get a chance to develop spiritual realizations. They may leave the school when their education is complete.

**Yadava dasa:** What are the symptoms of a *bhakta* who is eligible to give up household life?

**Ananta dasa:** He should be free from the desire to associate with the opposite sex for gross or subtle material enjoyment; he should have unrestricted mercy toward all living entities; he should be completely indifferent towards endeavors to accumulate wealth, and he should strive only in times of need to acquire food and clothing suitable for maintaining himself. He should have unconditional love for Sri Krsna; should shun the association of materialists; and should be free from the desire to perform great undertakings, and from attachment and aversion in life and death. *Srimad-Bhagavatam* (11.2.45) describes these symptoms as follows:

*sarva-bhutesu yah pasyed bhagavad-bhavam atmanah bhutani bhagavaty atmany esa bhagavatottamah*

One who sees his own mood of attraction for Sri

Krsnacandra, the Soul of all souls, in all *jivas,* and who

also sees all living entities residing within the shelter of Sri Krsna, is an *uttama-bhagavata.*

In *Srimad-Bhagavatam* (3.25.22), Bhagavan Kapiladeva describes the primary characteristics of *sadhus:*

*mayy ananyena bhavena bhaktim kurvanti ye drdham mat-krte tyakta-karmanas tyakta-svajana-bandhavah*

Those who worship no one but Me, and who therefore engage in firm and exclusive devotion unto Me, give up everything for My sake, including all duties prescribed in *varnasrama-dharma* and all relationships with their wives, children, friends, and relatives.

It is also stated in *Srimad-Bhagavatam* (11.2.55):

*visrjati hrdayam na yasya saksad-dharir avasabhihito 'py aghaugha-nasah pranaya-rasanaya dhrtanghri-padmah sa bhavati bhagavata-pradhana uktah*

If one utters, even without intent, *sri-hari-nama* in an offenseless mood, at once heaps of sins accumulated through many lifetimes, are destroyed. Such a person thereby binds Sri Hari's lotus feet within his heart with ropes of love and is considered the best of *bhaktas.*

When these symptoms are manifest in a *grhastha-bhakta*, he is no longer suited for engagement in *karma*, and he therefore renounces household life. Such *nirapeksa-bhaktas* (renunciants) are rare, and one should consider himself extremely fortunate to attain their association.

**Yadava dasa:** These days, young men often renounce household life and adopt the dress of the renounced order. They establish a place for *sadhus* to congregate, and begin to worship the Deity of the Lord. After some time, they fall into association with women again, but do not give up chanting *hari-nama.* They maintain their hermitage by collecting alms from many places. Are such men *tyagls* or *grhastha-bhaktas?*

**Ananta dasa:** Your question raises several issues at once, but I will answer them one by one. First of all, eligibility to renounce household life has nothing to do with youth or old age. Some *grhastha-bhaktas* are qualified by the *samskaras* acquired in this life and previous lives to give up household life even while they are young. For example, Sukadeva's previous *samskaras* enabled him to renounce household life from the moment of birth. One should only see that this eligibility is not artificial. If real detachment awakens, then youth is not an impediment.

**Yadava dasa:** What is real renunciation and what is false renunciation?

**Ananta dasa:** Real renunciation is so firm that it can never be broken at any time. False renunciation arises from deception, dishonesty, and the desire for prestige. Some people make a false show of renunciation to gain the respect that is offered to *nirapeksa-bhaktas* who have given up household life, but such false detachment is futile and completely inauspicious. As soon as such a person leaves home, the symptoms of his eligibility for detachment disappear, and depravity sets in.

**Yadava dasa:** Does a *bhakta* who has given up household life need to adopt the external dress of a renunciant?

**Ananta dasa:** *Nirapeksa-akincana-bhaktas* who have firmly renounced the spirit of enjoyment purify the entire world, whether they live in the forest or remain at home. Some of them accept a loincloth and worn and torn clothes as external signs to identify them as members of the renounced order. At the time of accepting this attire, they strengthen their resolve by taking a firm vow in the

presence of other Vaisnavas who are in the renounced order. This is called entrance into the renounced order, or the acceptance of appropriate garments for renunciation. If you refer to this as the acceptance of the dress of renunciation (*bheka-grahana* or *vesa-grahana),* what is the harm?

**Yadava dasa:** What is the purpose of being identified by the signs of the renounced order?

**Ananta dasa:** It is very helpful to be identified as a member of the renounced order. A renunciant's family members will no longer maintain a relationship with him, and will easily give him up. He will no longer desire to enter his house, and a natural detachment will awaken in his heart, with a consequent fear of materialistic society. It is beneficial for some *bhaktas* to accept the outward signs of renunciation, though this may not be necessary if detachment from household life is fully matured. It is said in the *Srimad-Bhagavatam* (4.29.46):

*sa jahati matim loke vede ca parinisthitam*

A *bhakta* who has received the mercy of Bhagavan gives up attachment for all worldly activities, and for all ritualistic duties prescribed in the *Vedas.*

There is no injunction for such *bhaktas* to accept the outward dress of renunciation. It is necessary only as long as there is some dependence on public consideration.

**Yadava dasa:** From whom should one accept the renounced order?

**Ananta dasa:** One should accept the renounced order from a Vaisnava who is situated in the renounced order. *Grhastha-bhaktas* have no experience of the behavior of renounced *bhaktas,* so they should not initiate anyone into the renounced order. The following statement of the *Brahma-vaivarta Purana* confirms this:

*apariksyopadistam yat loka-nasaya tad bhavet*

One brings ruination to the world if he instructs others in religious principles that he himself does not follow.

**Yadava dasa:** What criteria should a *guru* use to offer initiation into the renounced order?

**Ananta dasa:** He should see if the *krsna-bhakti* of the *grhastha-bhakta* has imbued him with a spiritual temperament and with qualities such as full control of the mind and senses. Has the hankering for wealth and the satisfaction of the tongue been uprooted or not? The guru should keep the disciple with him for some time in order to examine him thoroughly, and he may initiate him into the renounced order when he finds that he is a suitable candidate. Under no circumstances should he offer initiation prior to this. If the guru offers initiation to a person who is unqualified, he will certainly fall down himself.

**Yadava dasa:** Now I see that it is no light matter to accept the renounced order; it is a serious undertaking. Unqualified *gurus* are turning this practice into a common affair. It has only just begun, and there is no telling where it will end.

**Ananta dasa:** Sri Caitanya Mahaprabhu severely punished Chota Haridasa for a completely insignificant fault, just to protect the sanctity of the renounced order. The followers of our Lord should always remember the punishment of Chota Haridasa.

**Yadava dasa:** Is it proper to construct a monastery and establish the worship of a Deity after one has entered the renounced order?

**Ananta dasa:** No. A qualified disciple who has entered the renounced order should maintain his existence by begging every day. He should not involve himself in constructing a monastery or in other grand enterprises. He can live anywhere, either in a secluded hut or in the temple of a householder. He should remain aloof from all affairs that require money, and he should constantly chant *sri-hari-nama* without offense.

**Yadava dasa:** What do you call renunciants who set up a monastery and then live like householders?

**Ananta dasa:** They may be called *vantasi* (those who eat their own vomit).

**Yadava dasa:** Then are they no longer to be considered Vaisnavas?

**Ananta dasa:** What benefit is there in their association when their behavior is contrary to *sastra* and *vaisnava-dharma?* They have given up pure *bhakti*, and have adopted a hypocritical lifestyle. What relationship could a Vaisnava have with such people?

**Yadava dasa:** How can one say that they have given up Vaisnavism, as long as they don't give up the chanting of *hari-nama?*

**Ananta dasa:** *Hari-nama* and *nama-aparadha* are two different things. Pure *hari-nama* is quite distinct from offensive chanting that only has the external appearance of *hari-nama.* It is an offense to commit sins on the strength of chanting *sri-nama.* If one chants *sri-nama* and at the same time commits sinful activities, thinking that the power of *sri-nama* will exempt him from sinful reactions, he is committing *nama-aparadha.* This is not *suddha-hari-nama,* and one should flee far away from such offensive chanting.

**Yadava dasa:** Then is the domestic life of such people not to be considered Krsna-centered?

**Ananta dasa:** Never. There is no room for hypocrisy in a Krsna-centered domestic life. There can only be complete honesty and simplicity, with no trace of offense.

**Yadava dasa:** Is such a person inferior to a *grhastha-bhakta?*

**Ananta dasa:** He is not even a devotee, so there is no question of comparing him with any *bhakta*.

**Yadava dasa:** How may he be rectified?

**Ananta dasa:** He will be counted amongst the *bhaktas* again when he gives up all these offenses, constantly chants *sri-nama,* and sheds tears of repentance.

**Yadava dasa:** Babaji Mahasaya, *grhastha-bhaktas* are situated under the rules and regulations of *varnasrama-dharma*. If a *grhastha* is excluded from *varnasrama-dharma,* is he not barred from becoming a Vaisnava?

**Ananta dasa:** Ah! *Vaisnava-dharma* is very liberal. All *jivas* have the right to *vaisnava-dharma;* that is why it is also known as *jaiva-dharma*. Even outcastes can take up *vaisnava-dharma* and live as *grhasthas,* although they are not part of *varnasrama.* Moreover, people who have accepted *sannyasa* within *varnasrama,* and have then fallen from their position, may later adopt pure *bhakti* by the influence of *sadhu-sanga.* Such people can become *grhastha-bhaktas,* although they are also outside the jurisdiction of *varnasrama* regulations.

There are others who abandon *varnasrama-dharma* due to their misdeeds. If they and their children take shelter of *suddha-bhakti* by the influence of *sadhu-sanga*, they may become *grhastha-bhaktas*, although they are also outside *varnasrama*. So we see that there are two kinds of *grhastha-bhaktas:* one who is part of *varnasrama* and one who is excluded from *varnasrama.*

**Yadava dasa:** Which is superior of these two?

**Ananta dasa:** Whoever has the most *bhakti* is superior. If neither has any *bhakti*, then the person who is following *varnasrama* is superior from the relative (*vyavaharika*) point of view, because at least he has some religious principles, whereas the other is an outcaste with no religious principles. However, from the absolute, spiritual *(paramarthika)* perspective, both of them are fallen because they have no *bhakti*.

**Yadava dasa:** Does a *grhastha* have the right to wear the garments of a mendicant while he is still a householder?

**Ananta dasa:** No. If he does, he is guilty on two counts: he cheats himself and he cheats the world. If a *grhastha* adopts the dress of a mendicant, he simply affronts and ridicules genuine mendicants who wear the dress of the renounced order.

**Yadava dasa:** Babaji Mahasaya, do the *sastras* describe any system for accepting the renounced order?

**Ananta dasa:** It is not clearly described. People of all castes can become Vaisnavas, but according to *sastra,* only those who are twice born can accept *sannyasa.* In *Srimad-Bhagavatam* (7.11.35), Narada describes the separate characteristics of each of the different *varnas,* and then concludes with this statement:

*yasya yal-laksanam proktam pumso varnabhivyanjakam yad anyatrapi drsyeta tat tenaiva vinirdiset*

A person should be considered to belong to the *varna* whose characteristics he possesses, even if he has appeared in a different caste.

The principal criterion for determining *varna* is possession of the characteristics unique to that *varna.* Birth is not the principal criteria for determining *varna.* If

the symptoms of any particular *varna* are seen to exist in a person of a different caste, those symptoms determine that person's *varna*.

This verdict of the *sastras* supports the practice of offering *sannyasa* to men who possess brahminical symptoms, even though they are born of other castes, but it only applies to *paramarthika* affairs, and not to *vyavaharika* affairs.

**Yadava dasa:** Brother Candidasa, do you have the answer to your question?

**Candidasa:** Today I have been blessed. Of all the instructions that have flowed from the mouth of the most revered Babaji Mahasaya, these are the points I have been able to assimilate. The *jiva* is an eternal servant of Krsna, but he forgets this and takes on a material body. Influenced by the qualities of material nature, he derives happiness and distress from material objects. For the privilege of enjoying the fruits of his material activities, he must wear a garland of birth, old age, and death.

The *jiva* sometimes takes birth in a high position and sometimes in a low position, and he is led into innumerable circumstances by his repeated change of identity. Hunger and thirst spur him to action in a body that may perish at any instant. He is bereft of the necessities of this world, and is cast into unlimited varieties of suffering. Many diseases and ailments appear, which torment his body. In his home, he quarrels with his wife and children, and sometimes he goes to the extent of committing suicide. His greed to accumulate wealth drives him to commit many sins. He is punished by the government, insulted by others, and thus he suffers untold bodily afflictions.

He is constantly aggrieved by separation from family members, loss of wealth, theft by robbers, and countless other causes of suffering. When a person becomes old, his relatives do not take care of him, and this causes him great distress. His withered body is ravaged by mucus, rheumatism and a barrage of other pains, and is simply a source of misery. After death, he enters another womb and suffers intolerable pain. Yet despite all this, as long as the body remains, his discrimination is overpowered by lust, anger, greed, illusion, pride, and envy. This is *samsara*.

I now understand the meaning of the word *samsara*. I repeatedly offer *dandavat-pranama* to Babaji Mahasaya. The Vaisnavas are *gurus* for the entire world. Today, by the mercy of the Vaisnavas, I have acquired real knowledge of this

material world.

When the Vaisnavas present had heard Ananta dasa Babaji Mahasaya's profound instructions, they all loudly exclaimed, "*Sadhu*! *Sadhu!"* By this time, many Vaisnavas had assembled there, and they began to sing a *bhajana* that Lahiri Mahasaya had composed.

*e ghora samsare, padiya manava, na paya duhkhera sesa sadhu-sanga kori', hari bhaje yadi, tabe anta haya klesa*

The *jlva* who has fallen into this dreadful material existence finds no end to his distress, but his troubles come to an end when he is graced by the association of *sadhus* and then takes to the worship of Sri Hari.

*visaya-anale, jvaliche hrdaya, anale bade anala aparadha chadi' laya krsna-nama, anale padaye jala*

The raging fire of sensual desires scorches his heart, and when he tries to satisfy those desires, the fire simply flares up with greater intensity. However, relinquishing offenses and chanting *srl-krsna-nama* acts like a cooling shower of rain, which extinguishes this blazing fire.

*nitai-caitanya-carana-kamale, asraya laila yei kalidasa bole, jlvane marane, amara asraya sei*

Kalidasa says, "He who has taken shelter of the lotus feet of Caitanya-Nitai is my refuge in life and in death."

As the *klrtana* was going on, Candidasa danced in great ecstasy. He took the dust of the feet of the *babajls* upon his head, and began to roll on the ground, weeping in intense joy. Everyone declared, "Candidasa is extremely fortunate!"

After some time, Yadava dasa said, "Let us go, Candidasa; we need to go to the other side of the river."

Smiling, Candidasa replied cryptically, "If you traverse the river of material existance, then by your *sanga* I can also cross."

The two of them offered *dandavat-pranama* to Pradyumna-kunja and departed. As they came out of the *kunja,* they saw Damayanti offering repeated

obeisances, and saying, "Alas! Why did I take birth as a woman? If I had taken birth as a man, I could easily have entered this *kunja*, taken *darsana* of the great souls, and become purified by taking their foot dust on my head. May I simply become the servitor of the Vaisnavas of Sri Navadvipa birth after birth, and spend my days in their service."

Yadava dasa said, "Ah! This Godruma-dhama is a perfectly sacred place. Simply by coming here, one obtains *suddha-bhakti*. Godruma is a cowherd village, the place where Sacinandana, the Lord of our life, enacts His divine pastimes. In his heart Sri Prabodhananda Sarasvati realized this truth and prayed in the following words:

1

There are two types of entities: *cetana*, animate, and *jada*, inanimate. Animate entities are those that have desire and the power to experience, and inanimate entities are those that do not. There are also two types of animate entities: those who possess full consciousness (purna-cetana) and those who possess minute consciousness (ksudra-cetana). Bhagavan possesses full consciousness, and in His original feature He is Krsna. This is declared in Srimad-Bhagavatam (1.3.28) by the statement, krsnas tu bhagavan svayam: "Krsna is the original Bhagavan." The jivas possess minute consciousness. They are His separated parts, known as vibhinnamsa-tattva, and they are innumerable.

The sastras have compared the mutual relationship between Sri Krsna and the jivas to the relationship that exists between the sun and the infinitesimal glittering particles of light present in the sun's rays. Bhagavan Sri Krsna is the spiritual sun and the jivas are infinitesimal particles of spirit. The dharma or sva-bhava of the infinitesimal jivas is to serve Krsna. When the jivas are formed, their dharma is born simultaneously, just as in fire the power to burn is always present. As the existence of fire cannot be accepted without burning power, the essence of the individual soul's identity as a jiva is not established without service to Krsna. A vastu (substance) cannot exist independently of its dharma (natural characteristic function), and neither can a function exist independently of its substance. Nonetheless, a substance and its function can become perverted. The inherent function of the jiva is certainly to serve Krsna, but when the jiva is indifferent to Krsna, and covets different types of sensual enjoyment, Bhagavan's external potency (bahiranga-sakti or maya), which is situated nearby, seizes him and binds him in her web.

2

Srila Bhaktivinoda Thakura has stated that in the age of Kali it is recommended that all *jivas* become *grhastha* Vaisnavas, for in this -footnote cont'd there is no fear of falling down. The meaning of this statement is that it is the duty of all human beings to live in an unfallen condition and engage in the service of Visnu and Vaisnavas. However, it is not the intention of the author to instruct that everyone must be a *grhastha,* or that in the age of Kali no one should accept any *asrama* other than the *grhastha-asrama.* Those who are heavily influenced by the material qualities of passion and ignorance, who are excessively attached to material sense enjoyment, and who have a strong inclination toward the path of fruitive action *(pravrtti-marga)* are recommended to accept marriage and follow the *grhastha-dharma* in order to counteract these tendencies. On the other hand, those whose nature is of the quality of goodness and purity, and who follow the path of detachment *(nivrtti-marga)* should not marry and thus become fallen.

In the *Visnu Purana* (3.8.9) we find the following statement regarding *asrama-.*

*varnasramacaravata purusena parah puman visnur aradhyate pantha nanyat tat-tosa-karanam*

Sri Visnu is worshiped only by carrying out one's prescribed duties in *varnasrama.* There is no other way to please Him.

In this *sloka,* the word *asrama* refers not only to the *grhastha-asrama,* but to all four *asramas.* In*Srlmad-Bhagavatam* (11.17.14) there is the following statement regarding *asrama-*

*grhasramo janghanato hrahmacaryam hrdo mama vaksah-sthalad vane vasah sannyasah sirasi sthitah*

The *grhastha-asrama* has sprung from the thighs of My universal form, the *hrahmacarl-asrama* from My heart, the *vanaprastha-asrama* from My chest, and the *sannyasa-asrama* from My head.

These are the four *asramas* described in the *sastra.* One of the characteristics of a Vaisnava is engaging in the worship of Sri Visnu while remaining in the *asrama* for which he is eligible. At present there is no shortage of examples of this. In this very book, the characters, Prema dasa, Vaisnava dasa, Ananta

dasa, and many other qualified instructors are *sannyasls, brahmacarls,* or *grha-tyagls.*

Another point is that not all the followers of the author, Sri Bhaktivinoda Thakura, are *grhastha-bhaktas*. Some of them are *brahmacarls* and some have given up household life, and are situated in the highest order, *sannyasa,* and are thus fit to instruct the world. In the third chapter, *sannyasa* is referred to as the topmost *asrama*. This same conclusion is expressed in *Srlmad-Bhagavatam* (11.1715), the crest-jewel of all *sastras:*

*varnanam asramanams ca ianma-bhumy-anusarinlh asan prakrtayo nrnam nlcair nlcottamottamah*

The *varnas* and *asramas* of humanity are possessed of higher and lower natures in accordance with the higher and lower places on Sri Bhagavan's universal body from which they appeared.

The conclusion of this statement is that *sannyasa* is the highest of the four *asramas,* and *grhastha* is the lowest. The *brahmacarl-asrama* is situated above the *grhastha-asrama,* and the *vanaprastha-asrama*is situated above the *brahmacarl-asrama*. These *asramas* are related to the acquired tendency arising from one's temporary nature.

Like *varnas, asramas* are also divided according to nature, tendency, and work. Men of lower nature, who are inclined to engage in fruitive action, are compelled to become *grhasthas*. *Naisthika-brahmacarls,* those who adopt a life-long vow of celibacy, are the wealth of Sri Krsna's heart.*Vanaprastha* renunciants have appeared from Krsna's chest, and *sannyasls,* who are the reservoirs of auspicious qualities, have arisen from His head. The *brahmacarls, vanaprasthas,* and *sannyasls* are therefore all superior to the *grhasthas,* but one remains ineligible to enter into these three superior *asramas* as long as a taste for the path of renunciation is not awakened in the heart. In the *Manu-samhita* (5.56) it is said:

*na mamsa-bhaksane dose na madye na ca maithune pravrttir esa bhutanam nivrttis tu mahaphalah*

Human beings are naturally inclined to the pleasures of meat-eating, intoxication, and sexual indulgence, but abstinence from such activities yields highly beneficial results.

This is corroborated in the *Srlmad-Bhagavatam* (11.5.11):

*loke vyavayamisa-madya-seva nitya hi jantor na hi tatra codana vyavasthitis tesu vivaha-yajna-sura-grahair asu nivrttir ista*

In this world it is observed that people have a natural tendency toward sexual enjoyment, meat-eating, and intoxication. *Sastra* cannot sanction engagement in such activities, but special provisions have been given whereby some association with the opposite sex is permitted through marriage; some eating of flesh is permitted through performance of sacrifice; and the drinking of wine is permitted in the ritual known as *sautramanl-yajna.* The purpose of such injunctions is to restrain the licentious tendencies of the general populace and to establish them in moral conduct.

The intrinsic purpose of the *Vedas* in making such provisions is to draw people away from such activities altogether.

In many other *sastras* the superiority of the path of renunciation has been delineated. At the end of the tenth chapter of this book, Sri Bhaktivinoda Thakura has cited the above-mentioned *Bhagavatam sloka*, and drawn the following conclusion: "It is not the purpose of *sastra* to encourage the killing of animals. The *Vedas* state, *ma himsyat sarvani bhutani:* "Do not harm any living entity.' This statement forbids violence to animals. However, as long as a person's nature is strongly influenced by passion and ignorance, he will have a natural inclination toward sexual enjoyment, meateating, and intoxication. Such a person does not await the sanction of the *Vedas* to engage in such activities. The intent of the *Vedas* is to provide a means whereby human beings who have not adopted the quality of goodness—and thus renounced the tendency for violence, sexual enjoyment, and intoxication—can curb such tendencies and satisfy these demands through the agency of religion.

"People who are conducted by these lower tendencies may associate with the opposite sex through religious marriage; they may kill animals only through certain prescribed methods of sacrifice; and they may take intoxication only on certain occasions, and by following certain procedures. By following these methods their tendency toward these activities will wane and they will gradually give them up."

Therefore, the *grhastha-asrama* is necessary in Kali-yuga in order to draw

people away from the path of fruitive action and toward the path of renunciation. It was never the intention of the author to suggest that those who are eligible for the highest order of life should become *grhasthas.* Later in this same chapter, Sri Bhaktivinoda Thakura has expressed the purpose of marriage in the following words:

"One should not enter marriage for the purpose of begetting children or to worship the forefathers. Rather, one should think, 'I accept this maidservant of Krsna so that we may be able to assist each other in the service of Krsna.' This attitude is favorable to *bhakti."*

Consequently, those who marry without a desire for children can actually be true *grhastha* Vaisnavas. When a man truly regards his wife as a maidservant of Krsna, there is no scope for regarding her as an object of his own pleasure; instead his mood will be one of adoration. It is a fact that there are statements that sanction the desire for children, such as *putrarthe kriyate bharya:* "A wife is accepted for the purpose of having children," but the implication here is that one should desire to beget servants of Krsna, and not ordinary mundane children.

The word *putra* (son) is derived from the word *put,* which refers to a particular hellish planet, and *tra*is derived from the verbal root meaning 'to deliver'. Thus the traditional significance of the word *putra*is to beget a son who can deliver one from hell by offering oblations after one's demise. However, there is no possibility that Vaisnavas who regularly chant *sri-hari-nama* will go to the hell known as *put.*Therefore they do not desire *putras,* but servants of Krsna.

Generally, a man who is bound by material conditioning, and who pursues the path of fruitive action, indulges in sexual intercourse with a woman in order to satisfy his lusty propensities. Children are born only as a by-product of that desire. This is the reason why people these days are generally of a lustful nature. As it is commonly said, *atmavat jayate putrah:* "A son takes after his father."

Although the *grhastha-asrama* is the lowest of the four *asramas,* Srila Bhaktivinoda Thakura has recommended it with a desire to benefit everyone in the world. His recommendation is especially directed toward people whose mentality is similar to that of Candldasa and Damayantl. Actually, great souls who naturally follow the path of detachment by the influence of the *sukrti* they have acquired in previous lives will never become entangled in domestic life by

accepting marriage. Such elevated people still have the opportunity to fall, but where is the question of falling for people who are already fallen?

If a *naisthika-brahmacarl* or a *sannyasl* were to misunderstand the underlying meaning of the above-mentioned instruction, and on the basis of those words were to give up their *brahmacarya* or *sannyasa*and, in contravention to *sastra*, marry one of their disciples, a god-sister, or some other woman, or were to advise another *brahmacarl* or *sannyasl* to do so, then such a pitiable, base, and atheistic person would indeed be rare in the history of the world.

A second point is that it is highly disgraceful for unqualified people to adopt the dress of *brahmacarls, tyagls,* or *sannyasls,* to imitate their behavior, and to consider themselves equal to great personalities situated in those *asramas*. Such people are like Srgala Vasudeva, the jackal who impersonated Sri Krsna, and whose narration has been described in *Srlmad-Bhagavatam, Harivamsa, Caitanya-Bhagavata*, and other *sastras.* People who are situated in a lower stage, and who are attached to the path of fruitive action, should first curb the deplorable tendency towards lust by becoming lawfully married according to religious principles. The purpose of the *sastra* is to guide all living beings toward the path of detachment.

*The Brahma-vaivarta Purana (Krsna-khanda* 115.112-113) states:

*asvamedham gavalambham sannyasam palapaitrkam devarena sutotpattim kalau panca vivarjayet*

In Kali-yuga five activities are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of *sannyasa,* offering flesh to the forefathers, and begetting children through a husband's brother.

*Bhakti* can also be developed fully from this position. Many *grhastha* Vaisnavas are *gurus* who are well versed in the fundamental truths of the *sastra.* If the children of such saintly Vaisnavas are also pure Vaisnavas (Gosvamis), they too are counted as *grhastha-bhaktas.* This is why the association of *grhastha-bhaktas* is particularly beneficial for the *jivas.*

*na loka-vedoddhrta-marga-bhedair avisya sanklisyate re vimudhah hathena sarvam parihrtya gaude sri-godrume parna-kutim kurudhvam*

*Sri Navadvipa-sataka* (36)

"O fools, although you have taken shelter of worldly society and the *Vedas,* and adopted many social and religious duties, you remain miserable. Now give up these dubious paths, and quickly build yourself a leaf-hut in Sri Godruma."

In this way, exchanging *hari-katha*, the three crossed the Ganga and arrived in Kuliya-grama. Thence forward, both Candidasa and his wife Damayanti displayed a wonderful Vaisnava demeanor. Untouched by the world of *maya* they became adorned with the qualities of *vaisnava-seva,* constantly chanting *krsna-nama*, and showing mercy to all *jivas*. Blessed are the merchant couple! Blessed is the mercy of the Vaisnavas! Blessed is Sri Navadvipa-bhumi!

THUS ENDS THE SEVENTH CHAPTER OF JAIVA-DHARMA, ENTITLED "NITYA-DHARMA & MATERIAL EXISTENCE"

# Chapter 8

## NITYA-DHARMA VAISNAVA BEHAVIOR

In a forest bordering the south-eastern bank of the sacred pond known as Sri Gora-hrada, there were some Vaisnavas living in a secluded grove. One afternoon, the Vaisnavas of that place invited the Vaisnavas of Godruma to join them for afternoon *prasada.* After honoring *prasada*, the Vaisnavas sat together in the grove. At that time, Lahiri Mahasaya sang a *bhajana* that awakened ecstatic love of Vraja in everyone's hearts.

(*gaura*!) *kata llla karile ekhane advaitadi bhakta-sange nacile e vane*
*range kaliya-damana-sanklrtane e hrada haite prabhu, nistarile nakra*
*prabhu krsna yena kaliya-damane*

Oh, think of the many pastimes Gaura performed here!

He danced and sported in this forest grove in the company of Advaita and other Vaisnavas. Just as Sri Krsna tamed Kaliya-naga, so our Prabhu delivered a crocodile from this pond with His *sanklrtana,* which became known as *kaliya-damana-sanklrtana.*

When the *bhajana* was over, the Vaisnavas began to discuss the similarity between *gaura-llla* and *krsna-llla.* While they were doing so, a few Vaisnavas from Baragachi arrived and offered *dandavat-pranama*, first to Gora-hrada and then to the Vaisnavas. The Vaisnavas in the grove offered suitable respects to the newcomers and seated them.

In that secluded *kunja* was an ancient banyan tree, around whose base the Vaisnavas had constructed a circular, mortared terrace. Everyone honored the tree as Nitai-vata (Nityananda Prabhu's banyan tree), for He would enjoy sitting beneath it. The Vaisnavas now sat beneath this Nitai-vata, and began discussing spiritual matters. A young, inquisitive Vaisnava in the group from Baragachi said very humbly, "I would like to ask a question, and I will be most satisfied if one of you will please answer it."

Haridasa Babaji Mahasaya, a resident of that secluded *kunja*, was a wise and deeply learned scholar. He was almost a hundred years old. He had personally

seen Nityananda Prabhu sitting beneath that banyan tree many years before, and his heart's desire was to depart from this world at this very spot. When he heard the youth's words, he said, "My son, while Paramahamsa Babaji's entourage is sitting here, you need have no anxiety about receiving a reply to your question."

The young Vaisnava from Baragachi then enquired very humbly, "I understand that *vaisnava-dharma* is eternal religion, and I would like to know in detail how one who has taken shelter of *vaisnava-dharma* should behave with others."

Having heard the newcomer's question, Haridasa Babaji Mahasaya glanced over at Sri Vaisnava dasa Babaji and said, "Vaisnava dasa, there is no scholar in Bengal at the present time who is equal to you, and you are also a superlative Vaisnava. You had the association of Srila Prakasananda Sarasvati Gosvami, and you have received instruction from Paramahamsa Babaji. You are a very fortunate recipient of Sriman Mahaprabhu's mercy, and you are therefore most fit to answer this question."

Vaisnava dasa Babaji Mahasaya said humbly, "O great soul, you have seen Sriman Nityananda Prabhu, who is an *avatara* of Baladeva Himself, and your instructions have enabled countless people to enter the spiritual path. I would deem it a great mercy if you will instruct us today."

All the other Vaisnavas agreed with Vaisnava dasa Babaji. Seeing no other recourse, Babaji Mahasaya finally relented. He offered *dandavat-pranama* to Sri Nityananda Prabhu at the foot of the banyan tree and began to speak.

Babaji: I offer *pranama* to all the *jlvas* of this world, considering them to be servants of Krsna. "Everyone is a servant of Sri Krsna, although some accept this, and some do not." Although everyone is by nature a servant of Sri Krsna, due to ignorance or illusion, some souls do not accept this. They form one group. Another group consists of those who do accept their natural identity as servants of Sri Krsna. Consequently, there are two kinds of people in this world: those who are diverted from Krsna (*krsna-bahirmukha*), and those who are attentive to Krsna (*krsna-unmukha).*

Most people in this world are diverted from Krsna and do not accept *dharma*. There is nothing to say about such people. They have no sense of what is to be done and what is not to be done, and their entire existence is based upon selfish happiness.

People who accept some moral principles have a sense of duty. For them the great Vaisnava, Manu, has written:

*dhrtih ksama damo 'steyam saucam indriya-nigrahah dhir vidya satyam akrodho dasakam dharma-laksanam*

*Sri Manu-samhita* (6.92)

There are ten characteristics of religious life: *dhrtih* (determination with patience); *ksama* (forgiveness), which means not retaliating when wronged by others; *damo* (control of the mind), which means equanimity even in the face of unsettling circumstances; *asteyam* (abstinence from theft); *saucam* (cleanliness); *indriya-nigrahah* (restraining the senses from their sense objects); *dhir* (intelligence), which means knowledge of the *sastra; vidya* (wisdom, or realization of the soul); *satyam* (truthfulness);

and *akrodho* (absence of anger), as demonstrated by even-temperedness amidst irritating circumstances.

Six of these characteristics—determination, control of the mind, cleanliness, restraint of the senses, knowledge of the *sastra,* and wisdom—are duties to one's own self. The remaining four— forgiveness, abstinence from stealing, truthfulness, and absence of anger—are duties to others. These ten religious duties have been prescribed for people in general, but none of them clearly indicate *hari-bhajana.* Furthermore, one will not necessarily attain complete success in life simply by carrying out these duties faithfully. This is confirmed in the *Visnu-dharmottara Purana:*

*jlvitam visnu-bhaktasya varam panca-dinani ca na tu kalpa-sahasrani bhakti-hlnasya kesave*

quoted in *Hari-bhakti-vilasa* (10.317)

It is most auspicious to live in this world, even for five days, as a *bhakta* of Sri Visnu, whereas it is not at all auspicious to live in this world for thousands of *kalpas* without *bhakti* for Sri Kesava.

A person who is bereft of *bhakti* for Sri Krsna is not fit to be called a human being, and that is why *sastra* refers to such nondevotees as two-legged animals. *Srlmad-Bhagavatam* (2.3.19) states:

*sva-vid-varahostra-kharaih samstutah purusah pasuh na yat karna-pathopeto jatu mama gadagrajah*

Only men who are like dogs, hogs, camels and asses praise those who never hear the holy name of Sri Krsna, the elder brother of Gada.

If a person never allows *srl-krsna-nama* to enter his ears, he is like an animal. In fact, he is more degraded than hogs that eat stool and other rejected substances, camels that wander in the desert of *samsara* eating cactus, and asses that carry heavy loads for others, and are always harassed by the she-ass. However, the question raised today was not about what such unfortunate people should or should not do. It was only about how those who have taken shelter of the path of *bhakti* should behave with others.

Those who have adopted the path of *bhakti* may be divided into three categories: *kanistha* (neophyte), *madhyama* (intermediate), and *uttama* (topmost). *Kanisthas* are those who have embarked upon the path of *bhakti*, but are not yet true *bhaktas.* Their symptoms are described as follows:

*arcayam eva haraye pujam yah sraddhayehate na tad-bhaktesu canyesu sa bhaktah prakrtah smrtah*

*Srimad-Bhagavatam* (11.2.47)

One who faithfully worships the Deity form of Sri Hari, but does not render service to His *bhaktas* or to other living beings, is a *prakrta-bhakta*, a materialistic devotee.

Thus it is established that *sraddha* is the *bija* (seed) of *bhakti*. One's *bhakti* is only effective when he worships Bhagavan with *sraddha*, and it is still not *suddha-bhakti* unless he worships the *bhaktas* as well. *Bhakti* does not develop thoroughly as long as he fails to do so. This type of *bhakta* has barely entered the doorway of the practice of *bhakti.* It is said in the *Srimad-Bhagavatam* (10.84.13):

*yasyatma-buddhih kunape tri-dhatuke sva-dhih kalatradisu bhauma ijya-dhih yat tirtha-buddhih salile na karhicij janesv abhijnesu sa eva go-kharah*

If one considers this corpse-like body made of mucus, bile and air, to be his real self; if one thinks his wife, children and other bodily relatives his own; if one

regards the worshipable Deity form to be simply transformations of earth such as wood or stone: or if one goes to a place of pilgrimage to take bath, but never hears from *sadhus* who are fully conversant with the Absolute Truth, such a person although guised in a human form is certainly no better than an ass or a cow.

The purport of these two *slokas* is that one cannot even approach the threshold of *bhakti* without worshiping Bhagavan in the form of the Deity. If one rejects the Deity form and resorts to logical debate alone to deduce the truth, his heart becomes dry and he cannot ascertain the true object of worship. Yet even when one accepts the Deity, it is essential to serve Him in transcendental consciousness *(suddha-cinmaya-buddhi).* In this world the *jivas* are conscious entities *(cinmaya vastu),* and among all the *jivas,* the *bhaktas* of Krsna are endowed with pure consciousness *(suddha-cinmaya).* Krsna and the *bhaktas* are both *suddha-cinmaya-vastu* (pure conscious entities), and in order to understand them, it is essential to have *sambandha-jnana,* which is knowledge of the interrelationship between the material world, the *jivas*, and Krsna. If one is to worship the Deity with *sambandha-jnana,* then one must worship Krsna and serve the *bhaktas* at the same time. This type of adoration and respect for the transcendental reality (*cinmaya-tattva*), which is endowed with faith *(sraddha),* is known as faith based on *sastra.*

Worship of the Deity that lacks this unequivocal knowledge of the interrelationship between the different aspects of the transcendental reality is simply founded on customary or traditional regard. Such customary worship of the Deity is not *suddha-bhakti,* although it is the first step in approaching the entrance to *bhakti;* this is the conclusion of *sastra*. Those who have reached this threshold of *bhakti* have been described as follows:

*grhita-visnu-diksako visnu-puja-paro narah vaisnavo 'bhihito 'bhijnair itaro 'smad avaisnavah*

*Hari-bhakti-vilasa* (1.55)

Learned scholars have determined that a Vaisnava is one who is initiated into a Visnu *mantra* in accordance with the regulations of *sastra,* and who is engaged in the worship of Sri Visnu. All others are known as non-Vaisnavas.

*Kanistha* Vaisnavas, or *prakrta-bhaktas,* are those who accept a family priest out

of hereditary tradition, or who are prompted by worldly faith to imitate others by taking initiation into a Visnu *mantra* and worshiping the Deity of Sri Visnu. Such materialistic devotees are not *suddha-bhaktas;* rather, a shadow-like semblance of *bhakti* called *chaya-bhakty-abhasa* is prominent in them. However, they do not have *pratibimba-bhakty-abhasa,* which is a reflective semblance of *bhakti.* This *pratibimba-bhakty-abhasa* is offensive in nature and is devoid of Vaisnavism. The stage of *chaya-bhakty-abhasa* is the result of great fortune, because it is the preliminary stage of *bhakti,* and people can gradually develop from it into *madhyama* and *uttama* Vaisnavas. Still, those at the stage of *chaya-bhakty-abhasa* cannot be called *suddha-bhaktas.* Such people worship the Deity with worldly faith. They can only behave towards others according to the ten types of religious duties that I have already described for people in general. The behavior that the *sastras* prescribe for *bhaktas* does not apply to them, for they cannot even ascertain who is a true *bhakta* and who is not. That power to discriminate is a symptom of the *madhyama* Vaisnava.

*Srimad-Bhagavatam* (11.2.46) describes the behavior of the *madhyama* Vaisnava as follows:

*isvare tad-adhinesu balisesu dvisatsu ca prema-maitri-krpopeksa yah karoti sa madhyamah*

A *madhyama-bhagavata* is one who loves Isvara, is friendly towards His *bhaktas,* shows mercy towards those who are ignorant of *bhakti,* and neglects those who are inimical to Isvara or His *bhaktas.*

I am not referring here to *naimittika-dharma* (temporary religious or worldly duties). The behavior that I am describing is part of *nitya-dharma,* and it is essential in the life of a Vaisnava. Other types of behavior that are not opposed to this behavior may be accepted where necessary.

A Vaisnava's behavior is directed towards four categories of individuals: Sri Hari, His *bhaktas,* materialistic people who are ignorant of spiritual truth, and those who are opposed to *bhakti.* A Vaisnava shows love, friendship, mercy, and neglect respectively to these four kinds of individuals. In other words, he behaves lovingly towards Sri Hari, with friendship towards the *bhaktas,* and mercifully towards the ignorant; he neglects those who are inimical.

The first characteristic of a *madhyama* Vaisnava is that he has *prema* for Sri

Krsna, who is the Supreme Lord of all. The word *prema* here refers to *suddha-bhakti,* whose symptoms have been described as follows in *Bhakti-rasamrta-sindhu* (1.1.11):

*anyabhilasita-sunyam jnana-karmady-anavrtam anukulyena krsnanusllanam bhaktir uttama*

*Uttama-bhakti* is the consummate endeavor to serve Sri Krsna in a favorable mood. It is free from any other desire, and it is not covered by knowledge of impersonal *brahma,* by the daily and periodic duties outlined in the *smrti-sastras,* or by renunciation, *yoga, sankhya,* and other types of *dharma.*

*Bhakti* that is imbued with such characteristics is first found in the *sadhana* practices of a *madhyama* Vaisnava, and it extends up to the stages of *bhava* and *prema.* The only characteristic in the *bhakti* of the *kanistha* is that of service to the Deity with faith. Such a person does not have the characteristics of *uttama-bhakti,* namely: *anyabhilasita-sunya,* freedom from ulterior desires; *jnana-karmady-anavrta,* freedom from the coverings of impersonal knowledge and fruitive action; and *anukulyena krsnanusilana,* consumate endeavours to serve Krsna in a favorable mood.

A *kanistha* is considered to have become a *madhyama* Vaisnava and a genuine devotee when *bhakti* with these symptoms manifests in his heart. Prior to this stage, he is a *prakrta-bhakta,* which means that he is only a semblance of a *bhakta* (*bhakta-abhasa*), or a semblance of a Vaisnava *(vaisnava-abhasa).* The word *krsnanusilana* refers to *prema* (love for Krsna), and it is qualified by the word *anukulyena.* This refers to those things that are favorable to *krsna-prema,* namely, friendship with the *bhaktas*, mercy towards the ignorant, and neglect of those who are inimical. These three items are also symptoms of a *madhyama* Vaisnava.

The second characteristic of a *madhyama* Vaisnava is his friendship towards *bhaktas* in whose hearts *suddha-bhakti* has appeared, and who are submissive to Sri Hari's will. *Kanistha bhaktas* are not *suddha-bhaktas* fully submissive to Sri Hari, and they do not offer respect or hospitality to *suddha-bhaktas.* Therefore, *madhyama* and *uttama-bhaktas* are the only suitable people with whom to develop intimate friendships.

In three successive years the *bhaktas* of Kulina-grama asked Sriman

Mahaprabhu, "What is a Vaisnava and what are the symptoms by which he can be recognized?" Sri Mahaprabhu replied by instructing them about *uttama*, *madhyama*, and *kanistha* Vaisnavas. Now, according to the characteristics of His description, all three of those classes—as He described them— meet the standards that I have defined for *madhyama* and *uttama* Vaisnavas. None of them correspond to the *kanistha bhaktas* who are only capable of worshiping the Deity form, because they do not utter *suddha-krsna-nama.* Their chanting is known as *chaya-namabhasa. Chaya-namabhasa* refers to a semblance of the pure name obscured by ignorance and *anarthas,* like the sun covered by clouds, which does not manifest its full brilliance.

Mahaprabhu instructed *madhyama-adhikarl grhastha* Vaisnavas to serve the three kinds of Vaisnavas, which He described as follows: one from whose mouth *krsna-nama* is heard even once; one from whose mouth *krsna-nama* is heard constantly; and one whose very sight spontaneously evokes the chanting of *srl-krsna-nama.* All these three types of Vaisnavas are worthy of service, but this is not true of one who only utters *namabhasa*, and not *suddha-krsna-nama.* Only Vaisnavas who utter *suddha-nama* are worthy of service.

We are instructed to serve the Vaisnavas in accordance with their respective levels of advancement. The word *maitrl* signifies association, conversation, and service. As soon as one sees a pure Vaisnava, one should welcome him and offer him respect, offer him a seat and converse with him, and fulfill his needs as far as one is able. One should serve him in all these ways, and one should never criticize him or show him disrespect, even if his appearance is unattractive, or if he has some disease.

The third characteristic of the *madhyama* Vaisnava is that he bestows mercy on the ignorant. The word *balisa* refers to people who are ignorant of spiritual truth, bewildered, or foolish. It means materialistic people who have not received any genuine guidance in spiritual matters, but have not been contaminated by unauthorized doctrines such as Mayavada. They are not envious of *bhaktas* and *bhakti*, but their mundane egoism and attachment prevents them from developing faith in Sri Hari. Learned scholars also belong in this category if they have not attained the highest fruit of study, which is to develop faith in Sri Hari.

The *kanistha-adhikarl* or *prakrta-bhakta* is standing at the doorway to the temple of *bhakti*, but because of ignorance in the principles of *sambandha-jnana,* he has not yet attained *suddha-bhakti.* Such a person is also regarded as

*balisa* until he comes to the platform of *suddha-bhakti.* When he becomes acquainted with the truth of *sambandha-jnana,* and awakens *ruci* for *suddha-hari-nama* by the mercy of pure *bhaktas,* his ignorance will be dissipated, and he will attain the status of a *madhyama* Vaisnava.

It is essential that a *madhyama* Vaisnava should bestow his mercy upon all the above-mentioned ignorant people. He should treat them as guests and should satisfy their needs as far as he is able, but that is not enough in itself. He should also act in such a way as to awaken their faith in *ananya-bhakti* and their *ruci* for *suddha-nama.* That is the real meaning of mercy. The ignorant may be victimized by bad association and may fall down at any time because they lack expertise in the *sastras.* The *madhyama* Vaisnava should always protect such susceptible people from bad association. He should mercifully give them his association and gradually instruct them in spiritual matters and in the glories of *suddha-nama*.

A mentally unbalanced person must be under the care of a physician because he cannot cure himself. Just as one should pardon the anger of a diseased person, so one should also excuse the improper behavior of the ignorant. This attitude is known as mercy. The ignorant have many misconceptions, such as faith in *karma-kanda,* occasional inclination towards *jnana,* worshiping the Deity with ulterior motives, faith in *yoga,* indifference towards the association of pure Vaisnavas, attachment to *varnasrama,* and many other things. However, the *kanistha-adhikari* can quickly become a *madhyama-adhikari suddha-bhakta* when these misconceptions are dispelled by good association, mercy, and good instructions.

When such people begin to worship the Deity of Bhagavan, it may be understood that they have laid the foundation of all auspiciousness. Of this there is no doubt. They do not have the defect of adhering to false doctrines, and for this reason they have a scent of true *sraddha.* Their Deity worship is not like that of the Mayavadis, who do not have even a trace of *sraddha* for the Deity, and who are offenders at the lotus feet of Hari. That is why the words *sraddhaya ihate* (he worships with faith) have been used in the *sloka* (11.2.47) that describes the *kanistha-bhakta.*

Mayavada philosophy teaches that Bhagavan has no form and that the Deity is simply an imaginary icon. Mayavadis arrange for neophytes to worship the Deity, but how can they have any faith in the Deity? There is a significant

difference between their Deity worship and that of even the most neophyte Vaisnavas.

*Kanistha-adhikari* Vaisnavas worship the Deity with faith, knowing that Bhagavan possesses personal form and attributes. Mayavadis, however, believe that Bhagavan has no form or attributes, and that the Deity is therefore imaginary and temporary. Neophytes are not guilty of the offense of Mayavada, and that is why they are accepted as *prakrta* Vaisnavas (materialistic devotees), even though they do not possess any other Vaisnava characteristics. This is where their Vaisnavism is found. On the strength of this one quality, and by the mercy of *sadhus,* they will certainly gradually be elevated. *Madhyama-adhikari* Vaisnavas must be genuinely merciful towards such people, and if they are, the neophyte *bhakta's* worship of the Deity and his chanting of *hari-nama* will quickly rise from the *abhasa* stage to the purely transcendental stage.

The *madhyama* Vaisnava's fourth characteristic is neglect towards those who are inimical. Here we must define enmity and describe its different types. Enmity *(dvesa)* is a particular attitude which is also known as *matsarata* (envy), and which is exactly the opposite of love. Bhagavan is the only object of love, and *dvesa* is the attitude that is directly opposite to love for Him. There are five different types of *dvesa:* absence of faith in Isvara; the belief that Isvara is nothing more than a natural potency that brings about the results of all action; the belief that Isvara has no particular form; the belief that the *jivas* are not eternally subordinate to Isvara; and the absence of mercy.

Individuals whose hearts are contaminated by these inimical attitudes are absolutely bereft of *suddha-bhakti.* They do not even have *prakrta-bhakti,* the rudimentary devotion that is the doorway to *suddha-bhakti,* and which is represented by the neophyte *bhakta's* worship of the Deity. The five types of enmity are found to co-exist with attachment to material sense enjoyment. Sometimes the third and fourth types of enmity lead to such an extreme form of asceticism or aversion towards the world that it culminates in self-annihilation. This is seen in the lives of the Mayavada *sannyasls.* How should *suddha-bhaktas* behave towards such inimical people? It is their duty to avoid them.

The word *upeksa,* neglect, does not imply that one should abandon all social dealings that are normal between human beings. Nor does it mean that one should fail to alleviate an inimical person's difficulty or deprivation if he falls

into distress. *Grhastha* Vaisnavas remain within society, so they have many types of relationships, for instance, with relatives through marriage, and with others through business dealings, through the maintenance of property and bringing up of animals, through endeavoring to mitigate the suffering and ailments of others, and through their position as citizens of the state. These different social relations entail connection with inimical people, and avoidance does not mean that one should at once give them up. One is obliged to conduct routine affairs and interact with people who are indifferent to Isvara, but one should not take their association when it comes to spiritual matters.

Some members of one's own family may acquire a malicious nature as a result of their sinful activities from a previous life. Should one abandon such people? Certainly not. One should deal with them without attachment insofar as ordinary affairs are concerned, but one should not associate with them for spiritual matters. *Upeksa* should be applied in this regard. Spiritual association means to meet together for the purpose of spiritual advancement, to discuss topics of eternal truth, and to render reciprocal service and welfare that awakens one's devotional sentiments. *Upeksa* means avoiding the association of people with whom such types of exchange are not possible.

When an inimical person who has adopted discordant or inconsistent opinions hears glorification of *suddha-bhakti* or virtuous instructions regarding *bhakti,* he will immediately retort with some futile argument which is not beneficial for you or for him. One should avoid such fruitless arguments, and interact with such people only as far as necessary in routine social dealings. One may think that one should include inimical people among the ignorant, and therefore bestow mercy upon them, but if one does so, one will not help them and will only harm oneself. One should be benevolent, but with caution.

*Madhyama-adhikari suddha-bhaktas* should certainly follow these four instructions. If they neglect to do so in any way, they become guilty of behaving improperly and thus fail to do that for which they are qualified. This is considered a serious defect, as explained in *Srimad-Bhagavatam* (11.21.2):

*sve sve 'dhikare ya nistha sa gunah parikirtitah viparyayas tu dosah syad ubhayor esa nirnayah*

To be firmly established in the duties one is authorized to perform is a good quality, whereas failure to do so is a fault. Good qualities and faults are

ascertained in this way.

In other words, good qualities and faults are determined according to one's eligibility, and not by any other criterion. According to the *sastras*, the *madhyama-adhikari suddha-bhakta* should develop *prema* for Krsna and friendship with His pure *bhaktas*. He should be merciful to the ignorant and should neglect those who are inimical. The degree of friendship that the *madhyama-bhakta* establishes with other *bhaktas* should be in keeping with the degree of their advancement in *bhakti;* the degree of mercy that he bestows upon the ignorant depends on their degree of sincerity or foolishness; and the extent to which he neglects the inimical depends on the degree of their enmity. The *madhyama-bhakta* considers all these things as he interacts with others in spiritual affairs. Worldly affairs should be conducted in a straightforward manner, but should always be performed with consideration of the ultimate spiritual benifit.

Just then, a resident of Baragachi named Nityananda dasa interrupted by saying, "What is the behavior of *uttama-bhaktas?"*

Slightly startled, Babaji Mahasaya said, "Brother! You have asked a question that I am just in the process of answering. Let me finish what I have to say. I am an old man and my memory is fading. If the subject matter changes too abruptly, I will forget what I was going to say."

Babaji was strict. Although he never found fault with anyone, he was quick to respond when anyone spoke inappropriately. Everyone was stunned to hear his words. Again he offered *pranama* to Nityananda Prabhu at the foot of the banyan tree and resumed speaking.

**Babaji:** When the *bhakti* of the *madhyama* Vaisnava progresses beyond the stages of *sadhana* and *bhava,* and comes to the level of *prema,* it becomes highly condensed, and at that time, the Vaisnava becomes an *uttama-bhakta. Srimad-Bhagavatam* (11.2.45) describes the symptoms of an *uttama* Vaisnava as follows:

*sarva-bhutesu yah pasyed bhagavad-bhavam atmanah bhutani bhagavaty atmany esa bhagavatottamah*

One who sees his own *bhagavad-bhavam* (the ecstatic mood of attraction towards Sri Bhagavan) in the hearts of all *jivas (sarva-bhutesu)* and sees all

beings within Sri Bhagavan is an *uttama-bhagavata.*

An *uttama* Vaisnava perceives that all living beings love Sri Hari with the same particular feeling of transcendental love that he himself cherishes towards his *istadeva.* He also perceives that Sri Hari feels a reciprocal attitude of love towards all living beings. An *uttama* Vaisnava has no disposition other than this mood of transcendental love. Other moods arise from time to time, according to different circumstances, but they are all transformations of that *prema.*

For example, Sukadeva Gosvami was an *uttama-bhagavata,* but he described Kamsa in words such as *bhoja-pamsula,* a disgrace to the Bhoja dynasty. Although it appears as if these words were spoken out of enmity towards Kamsa, they are actually a manifestation of *prema* towards Krsna. When *suddha-prema* becomes the very life of a *bhakta,* he is known as an *uttama-bhagavata.* In this condition there is no longer any distinction between love, friendship, mercy, and neglect, as is the case with the *madhyama-adhikari.* All his behavior becomes a manifestation of *prema,* and there is no difference in his eyes between a *kanistha, madhyama,* or an *uttama* Vaisnava, nor is there any difference between a Vaisnava and a non-Vaisnava. This advanced condition is extremely rare.

Just consider now that a *kanistha* Vaisnava does not render service to Vaisnavas, and an *uttama* Vaisnava does not make any distinction between Vaisnavas and non-Vaisnavas, for he sees all *jivas* as servants of Krsna. This means that only *madhyama* Vaisnavas offer respect to Vaisnavas, and render service to them. A *madhyama* Vaisnava must serve the three kinds of Vaisnavas— those who chant *krsna-nama* even once, those who chant *krsna-nama* constantly, and those whose mere sight automatically causes *krsna-nama* to dance on one's tongue. A Vaisnava may be considered a Vaisnava, a superior Vaisnava, or a superlative Vaisnava, according to his degree of advancement. A *madhyama-bhakta* should serve Vaisnavas according to their status. Only an *uttama* Vaisnava will conclude that it is improper to consider whether a Vaisnava is *kanistha*, *madhyama*, or *uttama*. If a *madhyama-adhikarl* Vaisnava thinks in this way, he will become an offender. Sriman Mahaprabhu indicated this to the residents of Kulina-grama, and His instructions are to be revered even more than the *Vedas* by all *madhyama* Vaisnavas. And what are the *Vedas,* or *sruti?* They are the orders of Bhagavan.

Having said this much, Haridasa Babaji became silent for a moment. At this

time, Nityananda dasa Babaji folded his hands and said very gently, "May I ask a question now?"

Haridasa Babaji replied, "As it pleases you."

"Babaji Mahasaya, to which category of Vaisnavas do you think I belong? Am I a *kanistha* or a *madhyama* Vaisnava? I am certainly not an *uttama* Vaisnava."

Haridasa Babaji Mahasaya smiled a little and said, "Brother, can one who has received the name Nityananda dasa be anything other than an *uttama* Vaisnava? My Nitai is very merciful. Even when He is beaten, He gives *prema* in return. So if one takes His name and becomes His *dasa*, need anything more be said?"

**Nityananda dasa:** I sincerely want to know my actual position.

**Babaji:** Then tell me your whole story. If Nitai empowers me to speak, I shall say something.

**Nityananda dasa:** I took birth in a low-class family in a village on the bank of the Padmavati River. I was very simple and humble by nature from childhood. I was married at an early age, but I never fell prone to indecency. After some days my parents died, and my wife and I remained alone in the home. We did not have so much wealth, so we worked every day to maintain ourselves, but after a while, she also left her body. Because of my separation from her, thoughts of detachment awakened in my mind. Near my village were many Vaisnavas who had renounced household life, and I saw that the people of Baragachi offered them great respect. I hankered for that respect very strongly, and because of the temporary feelings of detachment brought on by the death of my wife, I went to

Baragachi and accepted the dress of a Vaisnava mendicant. However, after a few days, my mind became fickle; it was possessed by wicked thoughts, and it became very difficult for me to control, but by great fortune, I received the association of an excellent Vaisnava who is pure and simple. At present, he is performing *bhajana* in Vraja. With deep affection, he gave me profound advice, kept me in his association, and purified my mind.

Now my mind is no longer disturbed by mischievous thoughts. I have developed *ruci* for chanting a hundred thousand names of *hari-nama* every day. I understand that there is no difference between Sri Hari and *sri-nama*, and that

both are fully spiritual. I observe the Ekadasi fast according to *sastra* and offer water to Tulasi. When the Vaisnavas perform *kirtana,* I also join with rapt attention. I drink the water that washes the feet of pure Vaisnavas. I study the *bhakti-sastras* every day. I no longer desire to eat palatable food or dress nicely. I have no taste to hear or participate in mundane talks. When I see the Vaisnavas' ecstatic moods, a desire comes into my mind to roll on the ground at their feet, and I sometimes do so, but it is out of a desire for prestige. Now please give your verdict: To which class of Vaisnava do I belong, and how should I behave?

Haridasa Babaji looked at Vaisnava dasa Babaji with a smile and said, "Tell us to which class of Vaisnava Nityananda dasa belong?"

**Vaisnava dasa:** From what I have heard, he has surpassed the *kanistha* stage and has entered the *madhyama* stage.

**Babaji:** That is my feeling also.

**Nityananda dasa:** How wonderful! Today I have come to know of my true position from the mouths of Vaisnavas. Please bestow your mercy upon me, so that I may gradually come to the stage of an *uttama* Vaisnava.

**Vaisnava dasa:** At the time that you accepted mendicancy, there was a desire for honor and prestige in your heart, so you were not actually qualified to enter the renounced order. In spite of this, you have attained genuine auspiciousness by the mercy of the Vaisnavas. Nityananda dasa: Even now I have some desire for honor. I think that I may attract others and win tremendous respect if I am seen weeping profusely and displaying ecstatic emotions. Babaji: You must endeavor to give this up, otherwise there is a serious danger that your *bhakti* will be eroded and you will have to descend to the *kanistha* platform again. This desire for fame is the most pernicious enemy of the Vaisnavas, and it does not easily agree to leave the *sadhakas.* Moreover, a single drop of genuine spiritual emotion is far superior to an imitative display of emotion (*chaya-bhava-abhasa*).

"Please give me your mercy," said Nityananda dasa, and reverentially placed the dust from Haridasa Babaji's lotus feet on his own head. At this, Babaji became unsettled. He quickly got up, embraced Nityananda dasa, seated him by his side, and patted him on the back. How extraordinary is the effect of touching a Vaisnava! Tears immediately began to stream from Nityananda dasa's eyes, and Haridasa Babaji could not check his own tears, although he tried to do so. A

wonderful atmosphere was manifest, and tears came to the eyes of all the assembled Vaisnavas. At that moment, Nityananda dasa accepted Sri Haridasa in his heart as his *guru,* and his life became successful. Within a short time the emotion subsided, and he inquired, "What are the primary and secondary characteristics of a *kanistha-bhakta* in regard to *bhakti?"*

**Babaji:** The two primary characteristics of a *kanistha* Vaisnava are his faith in the eternal form of Bhagavan, and his worship of the Deity. His secondary characteristics are the devotional activities that he performs, such as hearing, chanting, remembering, and offering prayers.

**Nityananda dasa:** One cannot be a Vaisnava unless he has faith in the eternal form of Bhagavan and worships the Deity according to the regulations of *sastra*, so I can well understand why these two are primary symptoms. However, I cannot understand why hearing, chanting, remembering, and other such activities are secondary.

**Babaji:** The *kanistha* Vaisnava is not acquainted with the intrinsic nature of *suddha-bhakti*, of which hearing, chanting, and so on are *angas* (limbs). Consequently, his hearing and chanting do not assume their primary identity, but are manifest in a *gauna* (secondary) form. Furthermore, whatever arises from the three *gunas* - *sattva* (goodness), *rajah* (passion), and *tamah* (ignorance) - is known as *gauna.* When these activities become *nirguna* (free from the influence of the material modes), they are *angas* of *suddha-bhakti,* and one has attained the *madhyama* stage.

**Nityananda dasa:** How can the *kanistha* Vaisnava be called a *bhakta* when he is contaminated with the faults of *karma* and *jnana*, and his heart is filled with desires for things other than *bhakti?*

**Babaji:** One becomes eligible for *bhakti* once he has attained *sraddha,* which is the root of *bhakti;* there is no doubt then that he is situated at the doorway to *bhakti*. The word *sraddha* means *visvasa,* belief. When the *kanistha-bhakta* awakens belief in the divine Deity, he becomes eligible for *bhakti*.

**Nityananda dasa:** When will he obtain *bhakti?*

**Babaji:** The *kanistha-bhakta* becomes a *suddha-bhakta* at the *madhyama* level when his contamination of *karma* and *jnana* is dissipated, and he desires nothing other than *ananya-bhakti* (exclusive *bhakti).* At that point, he understands that

there is a difference between service to guests and service to *bhaktas*, and thus he awakens *ruci* for serving the *bhaktas,* which is favorable to *bhakti*.

**Nityananda dasa:** *Suddha-bhakti* appears along with *sambandha-jnana*. When is that knowledge awakened by which one becomes eligible for *suddha-bhakti*?

**Babaji:** True *sambandha-jnana* and *suddha-bhakti* are manifest simultaneously when knowledge contaminated by Mayavada conceptions has been dispelled.

**Nityananda dasa:** How long does that take?

**Babaji:** The stronger a person's *sukrti* from past activities, the sooner he will attain it.

**Nityananda dasa:** What is the first result attained by past *sukrti?*

**Babaji:** One attains *sadhu-sanga.*

**Nityananda dasa:** And what is the progression that evolves from *sadhu-sanga*?

**Babaji:** *Srimad-Bhagavatam* (3.25.25) describes the systematic evolution of *bhakti* very succinctly:

*satam prasangan mama virya-samvido bhavanti hrt-karna-rasayanah*
*kathah taj-josanad asv apavarga-vartmani sraddha ratir bhaktir anukramisyati*

As a result of full-hearted association with *suddha-bhaktas,* one gets the opportunity to hear descriptions of My heroic deeds, which are like a nectarean tonic for the ears and the heart. By repeatedly relishing those topics through hearing and contemplation, one quickly and successively attains *sraddha, rati,* and *prema-bhakti* towards Me, and becomes free from all *anarthas.*

**Nityananda dasa:** How does one attain *sadhu-sanga*?

**Babaji:** I have already said that *sadhu-sanga* is attained by *sukrti* acquired in previous births. This is explained in *Srimad-Bhagavatam* (10.51.53):

*bhavapavargo bhramato yada bhavej janasya tarhy acyuta sat-samagamah sat-*
*sangamo yarhi tadaiva sad-gatau paravarese tvayi jayate ratih*

O Acyuta, the *jlva* has been wandering in the cycle of birth and death since time without beginning. When the time for his release from this cycle approaches, he obtains *sat-sanga.* From that moment, he becomes firmly attached to You, who are the controller of both spirit and matter, and the supreme goal of attainment for the *sadhus.*

**Nityananda dasa:** It is only by *sadhu-sanga* that a *kanistha-bhakta* awakens an inclination for worshiping the Deity, so how can it be said that he doesn't render any service to *sadhus?*

**Babaji:** When, by good fortune, one obtains *sadhu-sanga,* belief (*visvasa*) in the divinity of the Deity awakens. Nonetheless, worship of the Deity must be accompanied by service to the *sadhus* themselves. Until this type of faith develops, one's *sraddha* is incomplete, and one remains ineligible for *ananya-bhakti.*

**Nityananda dasa:** What are the stages of progress for a *kanistha-bhakta?*

**Babaji:** Suppose that a *kanistha-bhakta* worships the Deity form of Bhagavan every day with faith, but is not yet free from the contaminations of *karma, jnana,* and extraneous desires. By chance, some guests come to him who happen to be *bhaktas,* and he welcomes and serves them, just as he would any other guests. The *kanistha-bhakta* observes the activities and behavior of the *bhaktas* and gets a chance to hear their discussions of spiritual topics based on the *sastra.* In this way, he begins to develop great respect for the character of the *bhaktas.*

At this point, he becomes aware of his own defects. He begins to follow the behavior of the *sadhus* and to rectify his own behavior. Gradually, his defects of *karma* and *jnana* begin to fade, and as his heart becomes purified, he becomes increasingly free from extraneous desires. He studies the *sastra* by regularly hearing narrations of Sri Hari's pastimes and the fundamental, ontological truths about Sri Hari. His *sambandha-jnana* becomes progressively firmer as he accepts the transcendental nature of Sri Hari, *sri-nama,* and the *angas* of *bhakti* such as hearing and chanting. When his *sambandha-jnana* becomes complete, he attains the stage of a *madhyama* Vaisnava. It is at this point that he truly begins to associate with *bhaktas.* He can then perceive that *bhaktas* are vastly superior to ordinary guests, and he can begin to regard them on the level of *guru*.

**Nityananda dasa:** Why is it that many *kanistha-bhaktas* do not progress?

**Babaji:** If the *kanistha-bhakta* associates mainly with people who are inimical, his immature level of eligibility for *bhakti* quickly fades, and his eligibility for *karma* and *jnana* becomes prominent. In some cases, the *bhakta* does not become more or less eligible, but remains on exactly the same level.

**Nityananda dasa:** When does that happen?

**Babaji:** When he associates equally with *bhaktas* and inimical people.

**Nityananda dasa:** Under what circumstances can his advancement be assured?

**Babaji:** His advancement is rapid when his association with *bhaktas* becomes prominent.

**Nityananda dasa:** What is the nature of the *kanistha-adhikari's* inclination towards sinful and pious activities?

**Babaji:** In the preliminary stage, his inclination for sinful and pious activities will be like that of the *karmis* and *jnanis*, but as he progresses in *bhakti*, these propensities will be dispelled, and his inclination to please Sri Hari will become prominent. **Nityananda dasa:** Dear master, I have understood the situation of *kanistha-adhikaris.* Now kindly describe the primary symptoms of the *madhyama-adhikari bhaktas.*

**Babaji:** The *madhyama-bhakta* has *ananya-bhakti* towards Krsna. His friendship with the *bhaktas* consists of four attitudes: he considers *bhaktas* to be more dear than his very self *(atma-buddhi);* he feels intimate affection towards them *(mamata-buddhi);* he considers *bhaktas* as worshipable (*ijya-buddhi*); and he considers them to be a place of pilgrimage *(tirtha-buddhi*). The *madhyama-bhakta* also bestows mercy on those who are ignorant of spiritual truth, and he neglects the inimical. These are the primary characteristics of the *madhyama-bhakta.*

When one develops *sambandha-jnana* and practices *bhakti-sadhana*, which is the means *(abhidheya),* one attains the goal of *prema (prayojana).* This is the methodology of the *madhyama-bhakta.* It is generally observed that when *madhyama-bhaktas* perform *hari-nama-kirtana* and other such activities in the association of *bhaktas*, they do so without committing any offense.

**Nityananda dasa:** What are the secondary symptoms of the *madhyama-bhakta?*

**Babaji:** The secondary symptom of the *madhyama-bhakta* is the way in which he lives his life. His life is completely surrendered to the will of Krsna, and is favorable to *bhakti*.

**Nityananda dasa:** Can he still commit sins or offenses?

**Babaji:** Some tendency to commit sins or offenses may remain in the beginning stage, but gradually these will disappear. Whatever sins or offenses are still present at the beginning of the *madhyama* stage are like chick-peas that are just about to be ground to a pulp; they are still seen as small lumps, but within a few moments they will be crushed and will cease to exist. *Yukta-vairagya* (appropriate renunciation) is the life and soul of the *madhyama-bhakta*.

**Nityananda dasa:** Does the *madhyama-bhakta* have any trace of *karma*, *jnana* or extraneous desires?

**Babaji:** In the initial stages a faint trace of these things may remain, but finally they are uprooted. Whatever vestiges of *karma* and *jnana* remain at the beginning of the *madhyama* stage manifest occasionally, but they gradually fade into oblivion.

**Nityananda dasa:** Do such *bhaktas* even desire to live, and if so, why?

**Babaji:** Actually, they have no desire to live or die, or to attain liberation. They desire to live only to attain consummation of their *bhajana*.

**Nityananda dasa:** But why don't they long for death? What happiness can come from remaining in this gross material body? When they die, will they not obtain their spiritual forms and identities by Krsna's mercy?

**Babaji:** They have no independent desires. All their desires are solely dependent on Krsna's will, because they are firmly convinced that everything is happening by His will and that whatever happens is only because of His desire. They have, therefore, no need to aspire for anything independently.

**Nityananda dasa:** I have understood the symptoms of the *madhyama-adhikari*. Now, please tell me about the secondary symptoms of the *uttama-adhikari*.

**Babaji:** Their secondary symptoms are their bodily activities, but even these cannot actually be viewed separately as secondary symptoms, because they are

so much under the control of *prema*, which is beyond all influence of the material modes.

**Nityananda dasa:** Prabhu, there is no provision in *sastra* for the *kanistha-adhikaris* to renounce household life, and *madhyama-adhikaris* may live either as householders or renunciants. Is it possible that some *uttama-adhikaris* may live as householders?

**Babaji:** One's level of eligibility cannot be determined by whether one is a householder or a renunciant; the only criterion is one's advancement in *bhakti*. There is certainly no harm if an *uttama-adhikari bhakta* remains a householder. All the *grhastha-bhaktas* of Vraja were *uttama-adhikaris.* Many *grhastha-bhaktas* of our Sri Caitanya Mahaprabhu were *uttama-adhikaris;* Raya Ramananda is the foremost example of this.

**Nityananda dasa:** Prabhu, if an *uttama-adhikari bhakta* is a *grhastha*, and a *madhyama-adhikari bhakta* is in the renounced order, how should they behave towards each other?

**Babaji:** The person who is less qualified should offer *dandavat-pranama* to the person who is more qualified. This stipulation is only for the benefit of the *madhyama-adhikari,* because the *uttama-adhikari bhakta* does not expect respect from anyone. In all living beings he sees the presence of Bhagavan.

**Nityananda dasa:** Should one bring many Vaisnavas together and hold festivals for distributing *bhagavat-prasada?*

**Babaji:** From the spiritual point of view, there is no objection if many Vaisnavas gather together for some particular occasion and a *madhyama-adhikarigrhastha-bhakta* wants to honor them by distributing the *bhagavat-prasada*. However, it is not good to make a pompous display of serving the Vaisnavas, for then this activity will become adulterated with the mode of passion. One should distribute *prasada* to the assembled Vaisnavas with great care and respect. This is one's duty. If one wishes to serve the Vaisnavas in this way, he should only invite pure Vaisnavas.

**Nityananda dasa:** A new caste has emerged in Baragachi consisting of people who refer to themselves as descendants of Vaisnavas. *Kanistha-adhikari* householders invite them and feed them in the name of Vaisnava *seva*. How is this to be viewed?

**Babaji:** Have these descendants of Vaisnavas taken up *suddha-bhakti*?

**Nityananda dasa:** I don't see *suddha-bhakti* in any of them. They only call themselves Vaisnavas. Some of them wear *kaupinas* (loincloths).

**Babaji:** Why is this type of practice in vogue? It is not proper. I can only surmise that it is going on because *kanistha* Vaisnavas cannot recognize who is a true Vaisnava.

**Nityananda dasa:** Do the descendants of Vaisnavas deserve any special regard?

**Babaji:** Honor is due for those who are actually Vaisnavas. If the descendants of Vaisnavas are pure Vaisnavas, they should be honored in proportion to their advancement in *bhakti*.

**Nityananda dasa:** What if the descendant of a Vaisnava is only a worldly man?

**BabajI:** Then he should be considered as a worldly man and not as a Vaisnava; he should not be honored as a Vaisnava. One should always remember the instruction given by Sriman Mahaprabhu *(Siksastaka* 3):

*trnad api sunicena taror api sahisnuna amanina manadena kirtaniyah sada harih*

One can chant *sri-hari-nama* in a humble state of mind, thinking himself more insignificant than the straw in the street and more tolerant than the tree. One should be devoid of all sense of false prestige, and ready to offer all respects to others. In such a state of mind, one can chant *sri-hari-nama* constantly.

One should be free from pride and should offer appropriate respect to others. One should offer Vaisnavas the respect due to a Vaisnava, and he should offer those who are not Vaisnavas the respect that befits any human being. If one does not offer respect to others, he does not acquire the necessary qualification to chant *sri-nama.*

**Nityananda dasa:** How can one be free from pride?

**BabajI:** One should not proudly think, "I am a *brahmana"* "I am wealthy," "I am a learned scholar," "I am a Vaisnava," or "I have renounced family life." People may well offer respect because one has such qualities, but one should not want to

be honored by others out of such egoistic pride. One should always think oneself to be worthless, insignificant, destitute, and lower than a blade of grass.

**Nityananda dasa:** It seems from this that one cannot be a Vaisnava without humility and compassion.

**BabajI:** That is quite true.

**Nityananda dasa:** Then does Bhakti-devi depend on humility and compassion?

**Babaji:** No, *bhakti* is completely independent. *Bhakti* is the personification of beauty and she is the supreme ornament; she does not depend on any other good quality. Humility and compassion are not separate qualities, but are included within *bhakti.* "I am a servant of Krsna/' "I am destitute," "I have nothing," "Krsna is my all-in-all,"—the *bhakti* that is expressed in these attitudes is itself humility (*dainya*).

The tenderness of heart experienced towards Krsna is known as *bhakti.* All other *jlvas* are servants of Krsna, and tenderness of heart towards them is compassion *(daya).* Therefore, compassion is included within *bhakti*.

*Ksama* (forgiveness) is the *bhava* situated between humility and compassion. "When I am so wretched and insignificant myself, how can I inflict punishment upon others?"—when this attitude is combined with compassion, forgiveness automatically appears. Forgiveness is also included in *bhakti.*

Krsna is real *(satya).* The fact that the *jivas* are servants of Krsna is also real, as is the fact that the material world is only a boarding house for the *jivas.* That means that *bhakti* is also real, because these truths are based on the *jivas'* relationship with Krsna, which is itself *bhakti*. Truth, humility, compassion, and forgiveness are four special qualities that are included in *bhakti*. Nityananda dasa: How should a Vaisnava behave towards the followers of other religions?

**Babaji:** The instruction of *Srimad-Bhagavatam* (1.2.26) is:

*narayana-kalah santah bhajanti hy anasuyavah*

Those who are free from the propensity to slander others and who are fully peaceful worship Sri Narayana and His plenary portions.

There is no *dharma* other than *vaisnava-dharma*. All other *dharmas* that are or ever will be propagated in the world are either steps on the staircase of *vaisnava-dharma*, or else distortions of it. Those *dharmas* that are steps leading to *bhakti* should be respected in proportion to their degree of purity. One should not bear any malice towards *dharmas* that are distortions of *bhakti,* but one should focus exclusively on the cultivation of one's own devotional truths. One should not maintain any animosity towards the followers of other religions. When the time is ripe, the followers of various other *dharmas* will become Vaisnavas easily. Of this there is no doubt.

**Nityananda dasa:** Is it our duty to preach Vaisnava *dharma* or not? BabajI: Certainly it is. Our Sri Caitanya Mahaprabhu has given everyone the responsibility of spreading this *dharma:*

*naco, gao, bhakta-sange kara sankirtana krsna-nama upadesi' taro' sarva-jana*

*Sri Caitanya-caritamrta, Adi-lila* (7.92)

Dance, sing, and perform *sankirtana* in the association of *bhaktas.* You should deliver everyone by instructing them to chant *sri-krsna-nama.*

*ataeva ami ajna dilun sabakare jahan tahan prema-phala deha' yare tare*

*Sri Caitanya-caritamrta, Adi-lila* (9.36)

Therefore, I am ordering everyone to distribute the fruits of *prema* wherever they go and to whomever they meet.

However, one must remember not to give *sri-krsna-nama* to unqualified people. Such people should first be given the necessary qualification; only then can they be given *hari-nama.* Furthermore, these statements of Sriman Mahaprabhu do not apply when neglect *(upeksa)* is appropriate, for instance, when dealing with inimical people. Trying to enlighten such people only presents obstacles to one's preaching.

When Nityananda dasa had heard Haridasa Babaji Mahasaya's ambrosial words, he rolled on the ground at his feet in great love. The grove reverberated with the Vaisnavas' loud exclamations of *sri-hari-nama,* and everyone offered *dandavat-pranama* to Babaji Mahasaya. The day's meeting in that secluded grove came to an end, and everyone returned to their respective places.

Thus ends the Eighth Chapter of Jaiva-Dharma, entitled "Nitya-Dharma & Vaisnava Behavior"

# Chapter 9

## Nitya-Dharma, Material Science Civilization

Iahiri Mahasaya lived in the association of Vaisnavas in Sri Godruma for three or four years, and thus his heart became fully pure. At all times he chanted *hari-nama:* while eating, walking, and sitting; before sleeping; and after rising. He wore simple clothes and did not even use shoes or sandals. He had relinquished his pride in his caste so completely that as soon as he saw a Vaisnava, he would offer him *dandavat-pranama,* and forcibly take the dust from his feet. He would seek out pure Vaisnavas in order to honor the remnants of their meals. His sons came to him from time to time, but when they understood his mood, they departed quickly, not daring to propose that he should come home with them. To look at Lahiri Mahasaya now, one would certainly take him to be a Vaisnava Babaji.

From the philosophy of the Vaisnavas of Sri Godruma, Lahiri Mahasaya had understood that the essential principle is genuine detachment within the heart, and not the adoption of the external dress of renunciation. In order to minimize his needs, he followed the example of Sri Sanatana Gosvami and tore one piece of cloth into four to use as his garments. Nonetheless, he still wore his sacred thread around his neck. Whenever his sons wanted to give him some money, he would reply, "I will not accept even a single *kaudi* from materialists." Candrasekhara, his eldest son, once brought him a hundred rupees for a festival to feed the Vaisnavas, but Lahiri Mahasaya remembered Sri Dasa Gosvami's example, and did not accept the money.

One day Paramahamsa Babaji said, "Lahiri Mahasaya, you are now free from all traces of non-Vaisnava behavior. Even though we have accepted the vows of mendicancy, we can still learn much from you about renunciation. If only you had a Vaisnava name, everything would be completely perfect."

Lahiri Mahasaya replied, "You are my *parama-guru.* Please do as you see fit."

Babaji Mahasaya said, "Your residence is at Sri Santipura, so we will address you as Sri Advaita dasa."

Lahiri Mahasaya fell in prostrated obeisance, and accepted the mercy of his new name. From that day on, everyone called him Sri Advaita dasa, and they referred to the *kutira* in which he resided and performed his *bhajana* as Advaita-kutira.

Advaita dasa had a childhood friend named Digambara Cattopadhyaya, who had earned vast wealth and reputation by performing important services in the Muslim royal administration. When Digambara Cattopadhyaya attained seniority, he retired from his government post and returned to his village of Ambika. There he heard that his childhood friend had renounced his home and was now living in Godruma under the name, Sri Advaita dasa, and was spending his time chanting *hari-nama.*

Digambara Cattopadhyaya was a dogmatic worshiper of the Goddess Durga, and he would block his ears with his hands if he so much as heard the name of a Vaisnava. When he heard about the 'downfall' of his beloved friend, he said to his servant, "Vamana dasa, arrange for a boat immediately, and I will go straight to Godruma."

The servant quickly hired a boat and reported back to his master.

Digambara Cattopadhyaya was very astute. He was a scholar of the *tantra-sastras* and was highly skilled in the ways of Muslim civilization. His knowledge of Farsi and Arabic forced even Muslim scholars and teachers to admit defeat at his hands, and he would leave any *brahmana* scholar dumbfounded by his expertise in arguing the *tantra-sastra.* He had acquired a significant reputation in Delhi, Lucknow, and other cities, and in his spare time, he had written a book called *Tantra-sangraha* (A Compendium on the *Tantra),* in which he displayed his extensive learning through his commentaries on the *slokas.*

Digambara took his *Tantra-sangraha* with him and climbed into the boat in a fiery mood. Within six hours they arrived at Sri Godruma, where Digambara instructed an intelligent man to go to Sri Advaita dasa, while he himself remained in the boat. Digambara's messenger found Sri Advaita dasa sitting in his *kutira,* chanting *hari-nama,* and he offered *pranama* to him.

"Who are you, and why have you come?" inquired Advaita dasa.

The man replied, "I have been sent by the venerable Digambara Cattopadhyaya. He asks whether Kalidasa still remembers him, or whether he has forgotten

him."

Sri Advaita dasa asked rather eagerly, "Where is Digambara? He is my childhood friend; how could I possibly forget him? Has he now adopted *vaisnava-dharma?"*

The man said, "He is sitting in a boat at the riverside. I cannot say whether he is a Vaisnava or not."

Advaita dasa said, "Why is he at the riverside? Why doesn't he come to my *kutira*?"

When the messenger heard these inviting words, he left to inform Digambara, who arrived at Advaita-kutira within an hour, accompanied by a few other gentlemen. Digambara had always been a generous man at heart, and now he became overwhelmed with joy when he saw his old friend. He embraced Sri Advaita dasa and sang a song that he had composed himself:

*kali! tomara lila-khela kejane ma, tribhuvane? kabhu purusa, kabhu nan, kabhu matta hao go rane brahma ha'ye srsti kare, srsti nasa ha'ye hara,*

*visnu ha'ye visva-vyapl pala go ma, sarva-jane krsna-rupe vrndavane, vamsl bajao vane vane,*

*(abara) gaura ha'ye navadvlpe, matao sabe sanklrtane*

*O* Mother Kali, who in the three worlds can fathom your pastimes? Sometimes you take the shape of a man, sometimes that of a woman, and sometimes you appear in battle in a ferocious mood. As Lord Brahma you create the universe, as Lord Siva you destroy it, and as Lord Visnu you pervade the universe and maintain all living entities. As Sri Krsna you appear in Vrndavana and wander from forest to forest playing the flute. Then again, you appear in Navadvipa as Sri Gaura and intoxicate everyone with the chanting *srl-hari-nama.*

Advaita dasa offered Digambara Cattopadhyaya a seat made of leaves, saying, "Come in, my brother! Come in! It has been such a long time since we last met."

Digambara sat on the seat, expressing his affection with tears as he said, "My brother Kalidasa, where shall I go? Now you have become a renunciant, and you don't care for the *devas* or for your religious duties. I came from Punjab filled

with so much hope, but our boyhood friends have all gone. Pesa, Pagla, Khenda, Girish, Ise Pagla, Dhanuva, Kele the carpenter and Kanti Bhattacarya have all passed away. Now only you and I remain. I thought I could sometimes cross the Ganga and meet you at Santipura, and you could sometimes cross the Ganga and visit me in Ambika. We could have spent whatever time remains to us singing together and studying the *tantra-sastra.* Alas! Fate has dealt me a cruel blow. You have become a worthless heap of cow-dung—of no use in this life or the next. Tell me, how has this happened to you?"

Advaita dasa could see that his boyhood friend was most undesirable company, and he began to devise a way of escaping from his clutches. Thinking like this, he said, "Brother Digambara, do you remember that day in Ambika when we were playing *gulli-danda*, and we reached the old tamarind tree?"

**Digambara:** Yes, yes, I remember very clearly. It was the tamarind tree just next to Gauridasa Pandita's house. Gaura-Nitai used to sit underneath that tree.

**Advaita:** Brother, as we were playing, you said, "Don't touch this tamarind tree. Aunt Saci's son used to sit here, and if we touch this tree, we shall become renunciants."

**Digambara:** Yes, I remember it well. I noticed that you had some leaning toward the Vaisnavas, and I said, "You will fall into Gauranga's trap."

**Advaita:** Brother, that has been my nature. At that time, I was only on the verge of falling into that trap, but now I have actually fallen in.

**Digambara:** Take my hand and come out. It is not good to remain in a trap.

**Advaita:** Brother, I am very happy in this trap. I pray to remain here forever. Just touch this trap once and see for yourself.

**Digambara:** I have seen everything. It seems like happiness in the beginning, but in the end you will see that it is just deception.

**Advaita:** And what about the trap that you are in? Do you expect to obtain great happiness in the end? Don't delude yourself.

**Digambara:** Look, we are the attendants of the Goddess Mahavidya (Durga). We enjoy happiness now, and we will also enjoy it in the hereafter. You think

that you are happy now, but I don't see that you are happy at all. Furthermore, there will be no limit to your suffering in the end. I cannot understand why anyone becomes a Vaisnava. You see, we enjoy eating meat and fish, we are well dressed, and we are more civilized than you Vaisnavas. We enjoy all the happiness that material science affords, whereas you are deprived of all these things, and ultimately you will not even gain deliverance.

**Advaita:** Brother, why do you claim that there will be no deliverance for me in the end?

**Digambara:** No one—even Lord Brahma, Lord Visnu, or Lord Siva—can ever obtain salvation if they are indifferent to Mother Nistarini. Mother Nistarini (she who grants deliverance) is the primordial power. She manifests Brahma, Visnu, and Mahesa, and after that she maintains them by her active potency. When that Mother desires, everything re-enters her womb, which is the vessel that contains the entire universe. Have you ever worshiped the Mother to invoke her mercy?

**Advaita:** Is Mother Nistarini a conscious entity or inert matter?

**Digambara:** She is consciousness personified, and she possesses independent will. It is by her desire alone that spirit is created.

**Advaita:** What is *purusa* (spirit), and what is *prakrti* (matter)?

**Digambara:** Vaisnavas engage only in *bhajana*; they have no knowledge of fundamental philosophical truths. Although *purusa* and *prakrti* manifest as two phenomena, they are actually one, like the two halves of a chick-pea. If you take the outer skin off the chick-pea, there are two halves; but if the outer skin remains, there is one chick-pea. *Purusa* is conscious and *prakrti* is inert. When the conscious and the inert merge into one undifferentiated substance, it is known as *brahma*.

**Advaita:** Is your mother *prakrti* (female) or *purusa* (male)?

**Digambara:** Sometimes she is female, and sometimes male.

**Advaita:** So, if *purusa* and *prakrti* are like the two halves of a chickpea covered by a skin, which is the mother and which is the father?

**Digambara:** Are you making philosophical enquiries? Excellent! We are well

acquainted with the truth. The fact is that the mother is *prakrti,* and the father is consciousness *(caitanya).*

**Advaita:** And who are you?

**Digambara:** *Pasa-baddho bhavej jivah pasu-muktah sadasivah:* "When one is bound by the ropes of *maya,* one is a *jiva;* and when one is released from those bonds, one is Lord Sadasiva."

**Advaita:** So are you spirit or matter?

**Digambara:** I am spirit, and Mother is matter. When I am bound, she is Mother; when I become liberated, she will be my wife.

**Advaita:** Oh, splendid! Now the whole truth is exposed without any doubt. The person who is your mother now will become your wife later. Where did you get such a philosophy?

**Digambara:** Brother, I am not like you, simply wandering here and there saying, "Vaisnava! Vaisnava!" I have acquired this knowledge by associating with innumerable perfected and liberated *sannyasis, brahmacaris* and *tantrikas,* and by studying the *tantra-sastras* day and night. If you wish, I can also make you fit for understanding this knowledge.

Advaita dasa thought to himself, "What a ghastly misfortune!" But aloud he said, "Very well. Please explain one idea to me. What is civilization, and what is material science (*prakrtika-vijnana*)?"

**Digambara:** Civilization means to speak courteously in a cultured society, to dress oneself in a respectable and pleasing manner, and to eat and to conduct oneself in a way that is not repugnant to others. You do none of these things.

**Advaita:** Why do you say that?

**Digambara:** You are distinctly unsociable, for you do not mingle with others. The Vaisnavas have never learned what it means to please others with sweet words. As soon as they lay eyes on anyone, they command him to chant *hari-nama*. Why, is there no other civilized discussion? Anyone who sees your dress will not be inclined to let you sit in an assembly. You wear a loincloth, a peculiar tuft of hair on the top of your head, and a garland of beads around your neck.

What kind of an outfit is this? And you eat only potatoes and roots. You are not at all civilized.

**Advaita:** (deciding to start a quarrel, so that Digambara would become angry and go away, which would be a great relief) Does your type of civilized living give you the opportunity to attain a higher destination in the next life?

**Digambara:** Culture does not in itself grant one a higher destination in the next life, but how can society be elevated without culture? If society is elevated, then one can endeavor for progress in other planets.

**Advaita:** Brother, I may say something, if you will not become dissatisfied.

**Digambara:** You are my childhood friend; I would give up my life for you. How can I not tolerate whatever you have to say? I am a champion of civilized behavior; even if I become angry, my words remain sweet. The more a man can conceal his inner feelings, the more cultured he is considered to be.

**Advaita:** Human life is very short, and there are many disturbances. In this brief span of life, the only duty of humanity is to worship Sri Hari with simplicity. Studying the ways of material civilization and culture is simply deceiving the soul. I have understood that the word "civilization" is simply another name for civil deception. A human being remains simple as long as he adheres to the path of truth. When he adopts the path of dishonesty, he desires to appear civilized and to please others by sweet words, but internally he remains addicted to deception and wicked deeds. What you describe as civilization has no good qualities, because truthfulness and simplicity are really the only good qualities.

In modern times, civilization has come to mean keeping one's depravity concealed within. The word civilization *(sabhyata)* literally means fitness to participate in a *sabha* (virtuous assembly). In reality, civilization that is free from sin and deception is only found among Vaisnavas. Non-Vaisnavas very much appreciate civilization that is saturated with sin. The civilization that you speak of is not related to the *nitya-dharma* of the *jiva.*

If civilization means to adorn oneself in stylish clothes to appeal to others, then prostitutes are more civilized than you are. The only requirement for clothing is that it should cover the body and be clean and free from unpleasant odor. Food is faultless when it is pure and nutritious, but you only care whether it tastes good; you don't even consider whether it is pure or not. Wine and meat are naturally

impure, and a civilization based upon the consumption of such things is simply a society dedicated to sin. What passes as civilization at present is the culture of Kali-yuga.

**Digambara:** Have you forgotten the civilization of the Muslim emperors? Just consider the manners with which people sit in the court of a Muslim emperor, how politely they speak, and with such proper etiquette.

**Advaita:** That is only worldly conduct. How deficient is a man, really, if he does not abide by these external formalities? Brother, you have served in the Muslim government for so long that you have become partial to that type of civilization. In reality, human life only becomes civilized when it is sinless. The so-called advancement of civilization in Kali-yuga simply means an increase in sinful activity; this is nothing but hypocrisy.

**Digambara:** Look, educated modern men have concluded that civilization means humanism, and that those who are not civilized are not human beings. The primary sign of modern civilization is dressing women in very sophisticated clothes and ornaments to conceal their faults.

**Advaita:** Just consider whether this idea is good or bad. I perceive that those whom you call 'educated' are merely rogues who have taken advantage of the times. Such people favor this deceitful civilization partly because of sinful impressions within their hearts, and partly because they see it as an opportunity to conceal their faults. Can a wise man find happiness in such a civilization? Only vain arguments and physical intimidation can maintain veneration for a civilization of rogues.

**Digambara:** Some people say that society is advancing with the increase of knowledge in the world, and eventually it will be like heaven on earth.

**Advaita:** That is simply fantasy. It is quite extraordinary that people have faith in this, and it is even more bizarre that others have the audacity to propagate such a view without actually believing it themselves. There are two types of knowledge: *paramarthika* knowledge relates to eternal truth, while *laukika* knowledge relates to this transitory world. *Paramarthika* knowledge does not seem to be increasing; on the contrary, in most cases knowledge has been corrupted and deviated from its original nature. Only *laukika* knowledge seems to be on the increase. Does the *jiva* have an eternal relationship with

*laukika* knowledge? When *laukika-jnana* increases, people's minds become distracted by temporary material pursuits, and they neglect the original spiritual truth. I firmly believe that the more *laukika-jnana* increases, the more duplicitous a civilization becomes. This is a great misfortune for the living beings.

**Digambara:** A misfortune? Why?

**Advaita:** As I said before, human life is very short. The *jivas* are like travelers at an inn, and they should use this brief span of life to prepare themselves for their ultimate destination. It would be sheer foolishness if travelers staying in an inn were so caught up with improving the conditions of their stay that they forgot their destination. The more one's involvement with material knowledge increases, the more one's time for spiritual matters dwindles. I am convinced that material knowledge should be used only as much as it is needed to maintain one's livelihood. There is no necessity for excessive material knowledge and its companion, material civilization. For how many days will this earthly glitter remain?

**Digambara:** I see that I have fallen into the clutches of an unyielding renunciant. Then does society serve no function? Advaita: That depends upon the composition of a particular society. The function served by a society of Vaisnavas is highly beneficial for the *jivas,* but a society of non-Vaisnavas, or a society that is merely secular, serves no useful function. But enough of this topic. Tell me, What do you mean by material science? Digambara: The *tantra-sastra* has delineated many types of material science (*prakrtika-vijnana*). Material science includes whatever knowledge, skill and beauty are to be found in the material world, as well as all the various branches of knowledge, such as military science, medical science, music, dance, and astronomy. *Prakrti* (material nature) is the primordial power, and by her own potency she has manifested this material universe and all the variety in it. Each and every form is a by-product of this potency and is accompanied by the knowledge or science corresponding to it. When one acquires that knowledge, he is liberated from sins committed to Mother Nistarini. The Vaisnavas do not seek this knowledge, but we *saktas* will obtain liberation on the strength of it. Just consider how many books have been written in pursuance of this knowledge by great men such as Plato, Aristotle, Socrates, and the famous Hakim.

**Advaita:** Digambara, you have said that the Vaisnavas have no interest in

*vijnana* (experiential, realized knowledge), but that is not true. The pure knowledge of the Vaisnavas is endowed with *vijnana:*

*sri bhagavan uvaca*

*jnanam parama-guhyam me yad-vijnana-samanvitam sa-rahasyam tad-angam ca grhana gaditam maya*

*Srimad-Bhagavatam* (2.9.31)

Sri Bhagavan said, "O Brahma, knowledge of Me is nondual, and yet it has four distinct divisions: *jnana, vijnana, rahasya* and *tad-anga.* A *jiva* cannot understand this by his own intelligence, but you can understand it by My mercy. *Jnana* is My *svarupa* and My relationship with My potency is *vijnana.* The *jiva* is My *rahasya* (secret), and *pradhana* is My *jnana-anga."*

Before this creation, Bhagavan was pleased with Brahma's worship, and instructed him on the tenets of pure *vaisnava-dharma.* Bhagavan said, "O Brahma, I am explaining to you this most confidential knowledge of Myself, which is endowed with realization, which contains the mystery of *prema,* and which is composed of the *angas* of *sadhana-bhakti.* Accept all of this from Me."

Digambara, there are two types of knowledge: *suddha-jnana* (pure knowledge) and *visaya-jnana* (knowledge of material objects) . All human beings acquire *visaya-jnana* through the senses, but that knowledge is impure, so it is useless for discerning transcendental objects. It is only useful in relation to the *jiva's* conditioned state of material existence. Knowledge that pertains to spiritual consciousness is known as *suddha-jnana.* That is eternal, and it is the basis of the Vaisnavas' worship. Spiritual knowledge is the antithesis of material knowledge, and is completely distinct from it. You say that *visaya-jnana* is *vijnana*, but it is not *vijnana* in the true sense of the term. The real reason that your *Ayur-veda* and other types of material knowledge are called *vijnana* is that they are distinct from pure spiritual knowledge. True *vijnana* is that pure knowledge that is distinct from material knowledge. There is no difference between *jnana*, which is the knowledge of a truly abiding substance *(cid-vastu),* and *vijnana*, which is the knowledge of how such an object is distinct from matter. *Jnana* is direct perception of a transcendental object, whereas *vijnana* is the establishment of pure knowledge in contrast to material knowledge. Although these two are actually the same thing, they are known either as *jnana*

or as *vijnana* according to the methods they employ.

You say that *vijnana* is material knowledge, but the Vaisnavas say that *vijnana* is the true diagnosis of material knowledge. They have examined the nature of military science, medical science, astronomy, and chemistry, and they have concluded that these are all material knowledge, and that the *jiva* has no eternal connection with them. Therefore, these different types of material knowledge are of no consequence in relation to the *jiva's nitya-dharma.* The Vaisnavas understand that those who are expanding their mundane knowledge according to their material propensities are immersed in *karma-kanda.* However, Vaisnavas do not condemn such materialists. Indirectly, the endeavors for material improvement help the Vaisnavas' spiritual progress to some extent. The material knowledge of those who pursue material advancement is insignificant, and you may call it *prakrtika-vijnana* (natural science). There is certainly no objection to that. It is foolish to quarrel over names.

**Digambara:** Well, if there were no advancement of material knowledge, how could you Vaisnavas conveniently satisfy your material needs and be free to engage in *bhajana?* You should also make some endeavor for material advancement.

**Advaita:** People work in different ways, according to their respective inclinations, but Isvara is the supreme controller of all, and He awards each person the appropriate result of his action.

**Digambara:** Where does inclination come from?

**Advaita:** Inclination develops from deep-rooted impressions in the heart, acquired through previous activities. The more extensively one is involved with matter, the more expert he will be in material knowledge and the crafts originating from such knowledge. The articles that such people manufacture may help the Vaisnavas to serve Krsna, but there is no need for the Vaisnavas to labor for them separately. For example, carpenters earn their livelihood by producing *simhasanas,* which *grhastha* Vaisnavas use as platforms where they place the Deity. Bees are inclined to gather honey, which devotees accept for the service of the Deity. It is not that all the *jivas* of the world endeavor for spiritual advancement. They are engaged in different types of work, impelled by their respective natures.

Human beings have different types of tendencies, some high and some low. Those with lower natures are impelled to engage in menial labor, which assists other types of work prompted by those of a higher nature. This division of work turns the wheel of the universe very beautifully. Everyone who is under the jurisdiction of matter works according to his material propensity, and thereby assists the Vaisnavas in their spiritual development. Such materialists are not aware that their activities are helping the Vaisnavas because they are bewildered by the potency of Sri Visnu's *maya*. Consequently, the entire world serves the Vaisnavas, but unknowingly.

**Digambara:** What is this *visnu-maya?*

**Advaita:** In the *Candi-mahatmya* of the *Markandeya Purana* (81.40), *visnu-maya* is described, *yogamaya hareh saktir yaya sammohitam jagat:* "The potency of Sri Hari by which the entire world is bewildered is known as *yogamaya."*

**Digambara:** Then who is the goddess I know as Mother Nistarim?

**Advaita:** She is Sri Hari's external potency known as *visnu-maya.*

Digambara then produced his book on Tantra.

Digambara: Look, it states in *tantra- sastra* that my divine mother is consciousness personified. She possesses full will and she is beyond the three qualities of material nature, yet she is the support of those three qualities. Your *visnu-maya* is not free from the influence of the modes of nature, so how can you equate your *visnu-maya* with my mother? It really irritates me that Vaisnavas are so fanatical. You Vaisnavas have blind faith.

Advaita: My brother, Digambara, please don't be angry. You have come to see me after such a long time, and I want to satisfy you. Is it a slight to speak of *visnu-maya?* Bhagavan Visnu is the embodiment of supreme consciousness, and He is the one supreme controller of all. Everything that exists is His potency.

Potency is not an independent object, but rather the functional power inherent within an object. To say that *sakti* (potency) is the root of everything is thoroughly opposed to metaphysical truth. *Sakti* cannot exist independent of the object from which it originates. We must first accept the existence of an object that possesses full spiritual consciousness, otherwise accepting *sakti* by itself is like dreaming of a flower in the sky.

The commentary on *Vedanta* states, *sakti-saktimator abhedah:* "There is no difference between the potency and the possessor of potency." This means that *sakti* is not a separate object. The Supreme Person who is the master of all potencies is the one truly abiding substance. *Sakti* is the quality, or inherent function, that is subordinate to His will. You have said that *sakti* is the embodiment of consciousness, that it possesses will, and that it is beyond the influence of the three qualities of material nature. This is correct, but only insofar as *sakti* operates fully under the support of a pure conscious entity, and is thus considered identical with that powerful entity. Desire and consciousness depend on the Supreme Being. Desire cannot exist in *sakti*; rather, *sakti* acts in accordance with the desire of the Supreme Being. You have the power to move, and when you desire to move, that power will act. To say "the power is moving" is merely a figure of speech; it actually means that the person who possesses that power is moving.

Bhagavan has only one *sakti,* which is manifest in different forms. When it functions in a spiritual capacity, it is known as *cit-sakti,* and when it operates in a material capacity, it is known as *maya,* or *jada-sakti*. It is stated in the *Svetasvatara Upanisad* (6.8), *parasya saktir vividhaiva sruyate,* "The *Vedas* say that Sri Hari's divine *sakti* is full of variety."

The *sakti* that supports the three modes of material nature— *sattva, rajah,* and *tamah*—is known as *jada-sakti,* and its functions are to create and destroy the universe. The *Puranas* and the Tantra refer to it as *visnu-maya, mahamaya, maya,* and so on. There are many allegorical descriptions of her activities. For example, it is said that she is the mother of Brahma, Visnu, and Siva, and that

she slew the demoniac brothers Sumbha and Nisumbha. The living entity remains under the control of this *sakti* as long as he is engrossed in material enjoyment. When the *jiva* is endowed with pure knowledge, he becomes aware of his own *svarupa*, and this awareness enables him to transcend *maya-sakti* and attain the liberated status. He then comes under the control of *cit-sakti* and obtains spiritual happiness.

**Digambara:** Are you not under the control of some power?

**Advaita:** Yes, we are *jiva-sakti*. We have abandoned *maya-sakti* and come under the protection of *cit-sakti*.

**Digambara:** Then you are also a *sakta*.

**Advaita:** Yes, the Vaisnavas are true *saktas*. We are under the control of Sri Radhika, who is the embodiment of *cit-sakti*. It is only under Her shelter that we render service to Krsna, so who is more of a *sakta* than the Vaisnavas? We do not see any difference between the Vaisnavas and the real *saktas*. Those who are only attached to *maya-sakti*, without taking shelter of *cit-sakti*, may be called *saktas*, but they are not Vaisnavas; they are only materialists. In the *Narada-pancaratra*, Sri Durga Devi explains:

*tava vaksasi radhaham rase vrndavane vane*

In the forest known as Vrndavana, I am Your internal *sakti*,

Sri Radhika, who adorns Your chest in the *rasa* dance.

From this statement of Durga Devi, it is clear that there is only one *sakti*, not two. That *sakti* is Radhika when She manifests as the internal potency, and she is Durga when she is manifested as the external potency. In the condition of freedom from contact with the material modes of nature, *visnu-maya* is the *cit-sakti*. That same *visnu-maya* is the *jada-sakti* when it is endowed with the modes of nature.

**Digambara:** You said that you are *jiva-sakti*. What is that?

**Advaita:** Bhagavan has said in the *Bhagavad-gita* (7.4-5):

*bhumir apo 'nalo vayuh kham mano buddhir eva ca ahankara itiyam me bhinna*

*prakrtir astadha apareyam itas tv anyam prakrtim viddhi me param jiva-bhutam maha-baho yayedam dharyate jagat*

My external *sakti,* known as *prakrti,* is divided into eight distinct components: earth, water, fire, air, ether, mind, intelligence, and egoism. You should know, however, that this eightfold *prakrti* is My inferior potency. O mighty-armed Arjuna, I have another *sakti* known as the *jiva,* which is superior to the material potency, and which is utilizing the resources of this universe.

Digambara, do you know the glory of *Bhagavad-gita?* This *sastra* is the essence of the instructions of all the *sastras,* and it resolves all conflicts between the various philosophical ideologies. It establishes that the category of entities known as *jiva-tattva* is fundamentally different from the material world and is one of Isvara's potencies. Learned authorities refer to this *tattva* as the *tatastha-sakti.* This *sakti* is superior to the external potency and inferior to the internal potency. Therefore, the *jivas* are a unique *sakti* of Krsna.

**Digambara:** Kalidasa, have you read the *Devi-gita?*

**Advaita:** Yes, I read it quite some time ago.

**Digambara:** What is the nature of its philosophical teachings?

**Advaita:** My brother, Digambara, people praise molasses only as long as they have not tasted sugar-candy.

**Digambara:** My brother, this is simply blind faith on your part. Everyone has tremendous regard for the *Devi-Bhagavata* and the *Devi-gita.* You Vaisnavas are the only people who cannot even bear to hear the names of these two books.

**Advaita:** Have you read the *Devi-gita?*

**Digambara:** No. Why should I lie? I was going to copy these two books, but I still have not been able to do so.

**Advaita:** How can you say whether a book is good or bad when you have not even read it? Is it my faith or yours that is blind?

**Digambara:** Brother, I have been somewhat afraid of you ever since childhood. You were always very talkative, but now that you have become a Vaisnava, you

are even more assertive in expressing your views. Whatever I say, you cut to pieces.

**Advaita:** I am certainly a worthless fool, but I can see that there is no *suddha-dharma* apart from *vaisnava-dharma.* You were always inimical to the Vaisnavas, and that is why you could not even recognize the path to your own auspiciousness.

**Digambara:** (a little angry) Oh, you're so sure of your own position! Do you claim that I cannot see the path to my own auspiciousness, when I have performed so much *sadhana* and *bhajana?* Have I been cutting grass all this time to feed my horse? Just look at this *Tantra-sangraha* that I have written! Do you think it was a joke to produce a book like this? You arrogantly flaunt your Vaisnavism, and ridicule modern science and civilization. What am I to do about this? Come, let us go to a civilized assembly and see who will be judged right—you or me.

Advaita dasa wanted to be free from Digambara's undesirable association as soon as possible, for he felt that this meeting was completely non-productive. "Well brother," he said, "what use will your material science and civilization be at the time of death?"

**Digambara:** Kalidasa, you are really a strange fellow. Will anything remain after death? As long as you are alive, you should try to acquire fame among civilized men and enjoy the five pleasures: wine, meat, fish, wealth, and women. At the time of death, Mother Nistarini will arrange for you to go wherever you are meant to go. Death is certain, so why are you subjecting yourself to so much tribulation at present? Where will you be when the five elements of this body merge with the five great elements of material nature?

This world is *maya*, *yogamaya* and *mahamaya.* It is she who can award you happiness now and liberation after death. Nothing exists except *sakti;* you have come from *sakti*, and you will return to *sakti* in the end. Just serve *sakti* and witness the power of *sakti* in science. Try to increase your spiritual power through *yoga* discipline. In the end, you will see that there is nothing other than this imperceptible potency. Where did you get this far-fetched tale about a conscious supreme God? Your belief in such a story is making you suffer now, and I can't fathom what destination you will attain in the next life that will be superior to ours. What is the need for a personal God? Just serve *sakti*, and when

you merge into that *sakti*, you will remain there eternally.

**Advaita:** My brother, you have become infatuated with this material *sakti*. If there is an all-knowing Bhagavan, then what will happen to you after death? What is happiness? Happiness is peace of mind. I have given up all material pleasure, and found happiness in inner peace. If there is anything more to be achieved after death, I will attain that as well. You are not satisfied. The more you try to enjoy, the more your thirst for material pleasure expands. You do not even know what happiness is. You are simply drifting in the current of sensuality and calling out, "Pleasure! Pleasure!" but one day you will fall into an ocean of sorrow.

**Digambara:** Whatever will be my fate will be. But why have you abandoned the association of cultured men?

**Advaita:** I have not renounced the association of cultured men; rather, that is precisely what I have obtained. I am trying to give up the association of degenerate men.

**Digambara:** How do you define degenerate association?

**Advaita:** Please hear without becoming angry, and I will tell you. *Srimad-Bhagavatam* says (4.30.33):

*yavat te mayaya sprsta bhramama iha karmabhih tavad bhavat-prasanganam sangah syan no bhave bhave*

quoted in *Hari-bhakti-vilasa* (10.292)

O Bhagavan! We pray that as long as we are bewildered by Your illusory potency and are wandering in material existence under the influence of our karmic activities, we may have the association of Your *preml bhaktas* birth after birth.

It is said in the *Hari-bhakti-vilasa* (10.294):

*asadbhih saha sangas tu na kartavyah kadacana yasmat sarvartha-hanih syad adhah-patas ca jayate*

One should never associate with people who are immersed in non-reality, for by

such association one is deprived of all worthwhile objects of attainment and falls down to a degraded position.

The *Katyayana-samhita* states:

*varam hutavaha-jvala panjarantar-vyavasthitih na sauri-cinta-vimukha-jana-samvasa-vaisasam*

quoted in *Hari-bhakti-vilasa* (10.295)

It would be better to live in a cage of fire than to suffer the misery of associating with those who are inimical to the thought of Sri Krsna.

It is said in *Srlmad-Bhagavatam* (3.31.33-34):

*satyam saucam daya maunam buddhir hrlr srlr yasah ksama samo damo bhagas ceti yat-sangad yati sanksayam tesv asantesu mudhesu khanditatmasv asadhusu sangam na kuryac chocyesu yosit-krlda-mrgesu ca*

quoted in *Hari-bhakti-vilasa* (10.297-298)

If one associates with those who are devoid of virtue, one's good qualities— such as truthfulness, cleanliness, mercy, restraint of speech, intelligence, shyness, wealth, fame, forgiveness, control of the senses, control of the mind, and fortune— completely fade away. Therefore, one should never associate with disgraceful people who are agitated by desires for sense enjoyment, who are foolish, who are engrossed in the bodily conception of life, and who are playthings in the hands of women.

It is said in the *Garuda Purana:*

*antargato 'pi vedanam sarva-sastrartha-vedy api yo na sarvesvare bhaktas tam vidyat purusadhamam*

quoted in Hari-bhakti-vilasa (10.303)

One may have studied all the *Vedas* and be acquainted with the meaning of all the *sastras,* but if he is not a devotee of Sri Hari, he should be understood as the lowest of men.

*Srimad-Bhagavatam* (6.1.18) states:

*prayascittani cirnani narayana-paranmukham na nispunanti rajendra sura-kumbham ivapagah*

quoted in *Hari-bhakti-vilasa* (10.305)

O King, just as the water of many rivers cannot purify a wine pot, similarly, a person who is averse to Sri Narayana cannot become purified by all the different types of atonement, even if they are executed perfectly again and again.

It is said in the *Skanda Purana:*

*hanti nindati vai dvesti vaisnavan nabhinandati krudhyate yati no harsam darsane patanani sat*

quoted in *Hari-bhakti-vilasa* (10.312)

The six causes of downfall are to beat a Vaisnava, to slander him, to bear malice against him, to fail to welcome or please him, to display anger towards him, and to not feel pleasure upon seeing him.

Digambara, a person can never attain auspiciousness through these types of immoral association. What possible benefit can one gain by living in a society composed of such men?

**Digambara:** Well now, what a distinguished gentleman I have come to speak with! You should certainly stay amidst the pure Vaisnavas. I am going to my own house.

Advaita dasa felt that his exchange with Digambara was drawing to a close, and that it would be appropriate to conclude on a pleasant note. In a courteous mood he said, "You are my childhood friend. I know you must return home, but I don't want you to go just yet. You have come all this way, so please stay for a while. Take some *prasada,* and then you may go."

**Digambara:** Kalidasa, you know very well that I follow a strict diet. I only eat *havisya*, and I had a meal just before coming here. However, it was a pleasure to see you. I will come again if I find the time. I cannot stay overnight because I have some duties to perform according to the system given to me by my *guru.*

Brother, I must take my leave for today.

**Advaita:** I shall see you off to the boat. Let us go.

**Digambara:** No, no. Carry on with your own business. I have some men with me.

Digambara then went away, singing a song about Goddess Kali, and Advaita dasa was able to chant *sri-nama* in his *kutira* without further obstruction.

THUS ENDS THE NINTH CHAPTER OF JAIVA-DHARMA, ENTITLED "NITYA-DHARMA, MATERIAL SCIENCE & CIVILIZATION"

# Chapter 10

## NITYA-DHARMA HISTORY

Sri Harihara Bhattacarya was a professor residing in Agradvipa. He had accepted initiation into *vaisnava-dharma,* and was engaged in the worship of Bhagavan Sri Krsna in his home. But a doubt arose in his mind about Vaisnavism which he could not dispel even after speaking to many people about it. In fact, such talk only agitated his mind further. One day, Harihara went to the village of Arkatila, and enquired from Sri Caturbhuja Nyayaratna, "Bhattacarya Mahasaya, can you tell me how long ago *vaisnava-dharma* appeared?"

For nearly twenty years Nyayaratna Mahasaya had laboriously studied the *nyaya-sastra.* Consequently, he had become quite indifferent to religion, and did not like to be bothered with religious discussions. He only displayed any devotional tendency when he was performing *sakti-puja* (worshiping Goddess Durga).

When Nyayaratna heard this question, he thought that Harihara, being partial to the Vaisnava religion, intended to embroil him in a dispute, and that it would be best to avoid such a conflict. Thinking like this, Nyayaratna Mahasaya said, "Harihara, what kind of question are you asking me today? You have studied the *nyaya-sastra* all the way up to the *muktipada* section. Look, you know that there is no mention of *vaisnava-dharma* anywhere in the *nyaya-sastra,* so why are you burdening me with such a strange question?"

Harihara, now slightly aggravated, replied, "Bhattacarya Mahasaya, my forefathers have been Vaisnavas for many generations. I am also initiated with a Vaisnava *mantra,* and I have never had any doubt about *vaisnava-dharma.* However, you may have heard that Tarka-cudamani of Vikramapura intends to uproot the Vaisnava religion, and as a result he is preaching against it at the moment, both locally and abroad, and earning a good deal of wealth by so doing. In a meeting that was attended mostly by worshipers of Durga, he proclaimed that the Vaisnava religion is very recent and has no philosophical substance. He said that only low-class people become Vaisnavas; high-class people do not respect *vaisnava-dharma*.

"When I first heard such conclusions from a scholar of his stature, it somewhat

pained my heart, but when I thought it over, it occurred to me that no *vaisnava-dharma* existed anywhere in Bengal prior to the appearance of Sri Caitanyadeva. Before that, everyone worshiped Goddess Durga and recited the *sakti-man-tras.* Granted, there were a few Vaisnavas like ourselves, who worshiped by reciting Vaisnava *mantras,* but everyone's goal was ultimately to attain *brahma* and *mukti,* and to this end they diligently applied themselves.

"In the type of *vaisnava-dharma* into which we were initiated, everyone approved of the *pancopasana* system, but after Caitanya Mahaprabhu's time, *vaisnava-dharma* assumed a new outlook, and now Vaisnavas cannot even bear to hear the words *mukti* and *brahma.* I cannot even say what they think *bhakti* is. Well, as they say, "A one-eyed cow often strays from the herd." That applies perfectly to modern Vaisnavas. So my question is, did this type of *vaisnava-dharma* exist previously, or has it only appeared since the time of Caitanyadeva?"

Seeing that Harihara was not as orthodox a Vaisnava as he had feared, Nyayaratna Mahasaya's face blossomed with happiness. "Harihara," he said, "you are a true scholar of the *nyaya-sastra.* You have just expressed exactly what I believe. These days there is a new upsurge of *vaisnava-dharma,* and I am afraid to say anything against it. We must be a little cautious, because it is the age of Kali. Many wealthy and respectable gentlemen have now accepted Caitanya's doctrine. They completely disregard us, and even think that we are their enemies. I am afraid that our profession will become obsolete within a short time. Why, even the inferior castes of oil-sellers, betel-leaf vendors and gold-traders have taken to studying the *sastra,* and that pains us.

"Look, for a long time the *brahmanas* had arranged things so that no other caste could study the *sastra,* even the *kayasthas,* who are just below the *brahmana* caste. Everyone was forced to honor our words. Now people of all castes have become Vaisnavas and deliberate on philosophical truths, and this has greatly damaged the reputation of the *brahmana* caste. Nimai Pandita is responsible for the destruction of *brahmana-dharma.* Harihara, it may be that Tarka-cudamani is acting out of greed for wealth, or through political motivation, but either way, he has spoken correctly.

"When I hear the words of the Vaisnavas, my body burns with anger. Now they go as far as to say that Sankaracarya established Mayavada *sastra* on the order of Bhagavan Himself, and that the Vaisnava religion is eternal. The religion that

sprung up not even a hundred years ago has now become eternal! How amazing! It is said, "The benefit which is meant for one man is enjoyed by another."

"Whatever glory Navadvipa attained formerly has now been laid to waste. In particular, there are some Vaisnavas who now live at Gadigacha in Navadvipa, who look upon the world as a shallow earthen plate. A few good scholars among them have stirred up such a great commotion that it has ruined the entire country. Now the occupational duties of the four castes, the eternal truth of the doctrine of Mayavada, and the worship of the *devatas* and *devis* are all fading into oblivion. People seldom perform the *sraddha* ceremony for the benefit of their deceased relatives any more. How are we *brahmanas* to survive?"

Harihara said, "Mahatma! Is there no remedy for this? In Mayapura there are still six or seven *brahmana* scholars of great repute. Across the Ganga in Kuliya-grama, there are also numerous scholars who are well versed in the *smrti* and *nyaya-sastras*. If they all combine together and attack Gadigacha, will it not bear fruit?"

Nyayaratna said, "Why not? It's possible if the *brahmana-panditas* can unite, but there are differences among them these days. I heard that a few *panditas* headed by Krsna Cudamani went to Gadigacha and initiated a debate, but they came back to their schools hopelessly defeated by the Vaisnavas' superior scholarship and knowledge."

Harihara said, "Bhattacarya Mahasaya, you are not only our teacher, but the teacher of many teachers. Your commentary on the *nyaya-sastra* has taught many scholars the art of reasoning by analyzing fallacious arguments. If you so desire, you can defeat these Vaisnava scholars once and for all. Establish that the Vaisnava religion is a modern invention that the *Vedas* do not support. This will be a great act of mercy on the *brahmanas*, and it will reinstate our long-established *pancopasana* worship, which is on the point of vanishing."

Caturbhuja Nyayaratna was inwardly afraid to debate with the Vaisnavas, thinking that they might defeat him as they had Krsna Cudamani and others. He said, "Harihara, I will go in disguise. You should pose yourself as a teacher and ignite the fire of debate in Gadigacha. After that, I will take over and assume responsibility."

Harihara said happily, "I will certainly carry out your order. Next Monday we

will cross the Ganga and attack them, invoking the name of Mahadeva for auspiciousness."

Monday arrived while they were still pondering over this matter. Three professors, Harihara, Kamalakanta and Sadasiva, met Sri Caturbhuja Nyayaratna at his home in Arkatila, and escorted him across the Ganga to Godruma. They arrived at the *madhavi* grove exclaiming "Haribol! Haribol!" looking somewhat reminiscent of Durvasa Muni surrounded by his followers.

Sri Advaita dasa came to greet them and offered them each a sitting mat. He then enquired with affection, "How may I be of service to you?"

Harihara said, "We have come to discuss some matters with the Vaisnavas."

Advaita dasa said, "The Vaisnavas of this place do not debate on any topic. However, it is all right if you have come to enquire submissively about something. The other day, a few professors initiated a full-scale debate on the pretext of making some enquiries, and in the end, they left greatly disturbed. I will ask Paramahamsa Babaji Mahasaya and then give you an answer." Saying this, he entered Babaji Mahasaya's *kutira*.

A few moments later, Advaita dasa returned and arranged more mats for sitting. Then Paramahamsa Babaji Mahasaya came into the grove and offered *dandavat-pranama* to Vrnda-devi and then to the cultured *brahmana* visitors. With folded hands, he enquired humbly, "O great souls, please order us. What service can we do for you?"

Nyayaratna said, "We have one or two questions to ask, and we would like you to answer them."

When Paramahamsa Babaji Mahasaya heard this request, he summoned Sri Vaisnava dasa Babaji Mahasaya to join them. When Vaisnava dasa Babaji arrived, he offered *pranama* to Paramahamsa Babaji and sat next to him. Within a short while, a small group of Vaisnavas had gathered.

Nyayaratna Mahasaya then asked his question: "Please tell us whether the Vaisnava religion is ancient or modern."

Paramahamsa Babaji Mahasaya requested Vaisnava dasa to respond. In a peaceful, yet grave tone of voice, Vaisnava dasa said, "The *vaisnava-dharma* is

*sanatana* (everlasting) and *nitya* (eternal)."

**Nyayaratna:** I see that there are two types of *vaisnava-dharma.* One maintains that the *para-tattva* known as *brahma* is formless and devoid of qualities. However, since there is no question of worshiping a formless object, *sadhakas* first imagine *brahma* to have some form, and then they worship that. This worship is only needed to purify the heart, and when the heart is purified, knowledge of the formless *brahma* arises. At that point, there is no longer any need to continue the worship of forms. The forms of Radha-Krsna, Rama, or Nrsimha are all imaginary, and are byproducts of *maya.* When one worships these imaginary forms, knowledge of *brahma* gradually awakens. Among worshipers of the five Deities (*pancopasakas*), those who worship the Deity of Visnu and recite *visnu-mantras* with this attitude consider themselves Vaisnavas.

In the second type of *vaisnava-dharma,* Bhagavan Visnu, Rama, or Krsna are accepted as *para-brahma,* possessing eternal forms. When the *sadhaka* worships one of these particular forms with the corresponding *mantras,* he obtains eternal knowledge of the specific Deity whom he worships and receives the mercy of that Deity. According to this view, the doctrine of impersonalism is Mayavada, which is a misconception that Sankara has propagated. Now tell us, which of these two types of Vaisnavism is everlasting and eternal?

**Vaisnava dasa:** The second of these is the real *vaisnava-dharma,* and it is eternal. The other is *vaisnava-dharma* in name only. In reality, this pseudo *vaisnava-dharma* is opposed to real *vaisnava-dharma*. It is temporary and has originated from Mayavada doctrine.

**Nyayaratna:** I understand that in your opinion, the only true *vaisnava-dharma* is the doctrine that you have received from Caitanyadeva. You do not accept that the worship of Radha-Krsna, Rama, or Nrsimha constitutes *vaisnava-dharma* in and of itself. You only accept the worship of Radha-Krsna or other Deities as *vaisnava-dharma* if it is conducted in accordance with the ideology of Caitanya. Is this not so? It is a fine idea, but how can you claim that this type of *vaisnava-dharma* is eternal? Vaisnava dasa: This type of *vaisnava-dharma* is taught throughout the Vedic *sastras,* and is instructed in all the *smrti-sastras.* All the Vedic histories sing the glories of this *vaisnava-dharma*. Nyayaratna: It is obvious that Caitanyadeva is the pioneer of this doctrine, but He appeared less than one hundred and fifty years ago, so how can it be eternal?

**Vaisnava dasa:** This *vaisnava-dharma* has been in existence from the very moment of the *jivas'* appearance. The *jlvas* are *anadi* because they have no beginning in material time. Therefore, the constitutional function of the *jivas,* known as *jaiva-dharma* or *vaisnava-dharma,* is also *anadi.* Brahma is the first *jiva* to take birth in the universe. As soon as he appeared, the Vedic sound vibration, which is the basis of *vaisnava-dharma,* also became manifest. This is recorded in the four essential *slokas* of *Srimad-Bhagavatam* (2.9.33-36), known as the *catuh-sloki.* It is also mentioned in the *Mundaka Upanisad* (1.1.1):

*brahma devanam prathamah sambabhuva visvasya kartta bhuvanasya gopta sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha*

Brahma, who is the first of all the *devas,* and who appeared from the lotus that sprouted from the navel of Bhagavan, is the creator of the universe and the maintainer of all living entities. He imparted *brahma-vidya,* which is the basis for all other knowledge, unto his eldest son, Atharva.

The *Rg Veda-samhita* mentions the instructions of this *brahma-vidya* (1.22.20):

*tad visnoh paramam padam sada pasyanti surayah diviva caksur atatam*

The *suras* (celestial beings) always behold the supreme abode of Bhagavan Sri Visnu, just as the unobstructed eye sees the sun within the sky.

It is said in the *Katha Upanisad* (1.3.9):

*tad visnoh paramam padam visnor yat paramam padam*

That supreme abode of Bhagavan Sri Visnu is the highest attainment.

The *Svetasvatara Upanisad* (5.4) says:

*sarva disa urddhvam adhas ca tiryak prakasayan bhrajate yad vanadvan evam sa devo bhagavan varenyo yoni-svabhavan adhitisthaty ekah*

Bhagavan is the Supreme Person and the original source of all the *devas.* He is the supreme object of worship and is one without a second. Just as the sun shines radiantly, illuminating all directions, upwards, downwards, and on all sides, so Bhagavan regulates material nature, which is the origin of all different species of life.

It is said in the *Taittiriya Upanisad* (2.1.2):

*satyam jnanam anantam brahma yo veda nihitam guhayam parame vyoman so 'snute sarvan kaman saha brahmana vipascita*

*Para-tattva brahma* is the embodiment of truth, knowledge, and eternity. Although that *para-brahma* is situated in the spiritual sky, He is hidden in the sky of the hearts of all living entities. One who knows Isvara, who is situated within as the indwelling Supersoul, attains the consummation of all his desires in contact with that allknowing Sri Hari.

**Nyayaratna:** The *Rg Veda* states, *tad visnoh paramam padam:* "They see the supreme abode of Visnu." How can you say that this doesn't refer to the *vaisnava-dharma* that is included in the Mayavada doctrine?

**Vaisnava dasa:** The *vaisnava-dharma* that is included within the scope of Mayavada rejects the conception of eternal servitorship to Bhagavan. The Mayavadis believe that when the *sadhaka* acquires knowledge, he attains the status of *brahma*. However, where is the question of service if one becomes *brahma?* It is said in the *Katha Upanisad* (1.2.23):

*nayam atma pravacanena labhyo na medhaya na bahuna srutena yam evaisa vrnute tena labhyas tasyaisa atma vivrnute tanum svam*

That Paramatma Parabrahma cannot be attained by theoretical explanations, by intelligence, or even by hearing the *Vedas* extensively. That Paramatma is attainable only by one upon whom He bestows His mercy, being pleased with that person's attitude of unalloyed service. Only to such a person does Sri Hari reveal His own form.

The only true religion is the constitutional function of service and surrender. There is no other means to attain Bhagavan's mercy and thus see His eternal form. Knowledge of *brahma* will not enable one to attain *darsana* of Bhagavan's eternal form. We can understand from this categorical Vedic statement that pure *vaisnava-dharma* is founded upon the *Vedas*. All the *Vedas* sanction the *vaisnava-dharma* that Sriman Mahaprabhu taught. There is no room for doubt in this regard.

**Nyayaratna:** Is there any statement in the *Vedas* to the effect that *krsna-bhajana,* and not realization of *brahma-jnana,* is the highest attainment?

**Vaisnava dasa:** It is said in the *Taittirlya Upanisad* (2.7.1), *raso vai sah:* "Sri Hari is the embodiment of *rasa."* Besides, the *Chandogya Upanisad* (8.13.1) states:

*syamac chabalam prapadye sabalac chyamam prapadye*

By the worship of that Parabrahma of blackish complexion, one attains Sri Hari's divine abode, which is replete with varieties of transcendental paraphernalia and pastimes; and by reaching that variegated abode, one attains Syamasundara Sri Krsna.

There are many similar statements in the *Vedas* which declare that *krsna-bhajana* is the highest attainment.

**Nyayaratna:** Is the name Krsna anywhere to be found in the

*Vedas?*

**Vaisnava dasa:** Does the word Syama not refer to Krsna? It is said in the *Rg Veda* (1.22.164.31):

*apasyam gopam anipadyama nama*

I saw a cowherd boy, who is imperishable.

There are many statements in the *Vedas* that refer specifically to Krsna, who appeared as the son of a *gopa* (cowherd). Nyayaratna: Krsna's name is not clearly mentioned in any of these statements; this is simply your contrived interpretation. Vaisnava dasa: If you study the *Vedas* carefully, you will see that they have used these types of indirect statements in relation to every topic. The sages of old have explained the meaning of all these statements, and we should have the highest regard for their opinions.

**Nyayaratna:** Please tell me the history of *vaisnava-dharma.*

**Vaisnava dasa:** I have already said that the appearance of *vaisnava-dharma* is concurrent with the origin of the *jlva.* Brahma was the first Vaisnava. Sriman Mahadeva is also a Vaisnava, as are all the progenitors of mankind. Sri Narada Gosvami, who was born from the mind of Brahma, is a Vaisnava. This clearly verifies that *vaisnava-dharma* is not a recent development, but has been

prevalent from the very beginning of creation.

Not all living entities are free from the influence of the three modes of nature, and the superiority of a high Vaisnava will depend on the degree to which he is free from the modes. The *Mahabharata, Ramayana* and the *Puranas* are the histories of the Aryan race, and they have all described the excellence of *vaisnava-dharma.* We have already seen that *vaisnava-dharma* was present at the beginning of creation. Prahlada and Dhruva were both pure Vaisnavas. During their time, there were many thousands of other Vaisnavas whose names are not given anywhere in history because only the most prominent have been mentioned. Dhruva was the grandson of Manu, and Prahlada was the grandson of Prajapati Kasyapa, and they both lived close to the beginning of creation; of this there is no doubt. You can therefore observe that pure *vaisnava-dharma* was active from the beginning of history.

Later, the kings of the solar and lunar dynasties, as well as the great *munis* and *rsis,* were all intently devoted to Sri Visnu. There is extensive mention of *vaisnava-dharma* in the three previous ages, known as Satya, Treta, and Dvapara. Even in the present age of Kali, Sri Ramanuja, Sri Madhvacarya and Sri Visnusvami in Southern India, and Sri Nimbaditya Svami in Western India initiated many thousands of disciples into pure *vaisnava-dharma*. By their mercy, perhaps half the population of India crossed the ocean of *maya* and attained shelter at the lotus feet of Bhagavan. Also, just consider how many downtrodden and degraded people Sri Sacinandana, who is the master of my heart and soul, delivered in this land of Bengal. Can you still not perceive the greatness of *vaisnava-dharma* in spite of witnessing all this?

**Nyayaratna:** Yes, but on what basis do you call Prahlada and the others Vaisnavas?

**Vaisnava dasa:** They can be known as Vaisnavas on the basis of *sastra*. Prahlada's teachers, Sanda and Amarka, wanted to instruct him in *brahma-jnana* contaminated with the doctrine of Mayavada, but he rejected their teaching, realizing that *hari-nama* is the essence of all education, and he constantly chanted the name of Bhagavan with great love and affection. Under such circumstances, there can be no doubt that Prahlada was a pure Vaisnava. The truth is that one cannot understand the underlying essence of the *sastras* without impartial and minute investigation.

**Nyayaratna:** If, as you say, *vaisnava-dharma* has been in perpetual existence, what new insight did Caitanya Mahaprabhu reveal for which He should be given such special regard?

**Vaisnava dasa:** *Vaisnava-dharma* is like a lotus flower which gradually comes into bloom when the time is ripe. First it appears as a bud, and then it slowly begins to blossom. In its maturity, it is fully blossomed and attracts all *jivas* by diffusing its sweet fragrance in every direction. At the beginning of creation, four aspects of knowledge were expressed to Brahma through the medium of the *catuh-sloki Bhagavatam.* These were *bhagavat-jnana* (transcendental knowledge of the Absolute as Bhagavan), *maya-vijnana* (analytical knowledge of Isvara's external potency), *sadhana-bhakti* (the means of attaining the goal), and *prema,* which is the object of attainment. These four elements were manifested in the *jivas'* hearts as the sprout of the lotus flower of *vaisnava-dharma*.

At the time of Prahlada, this sprout took shape as a bud, which gradually began to blossom in the period of Veda-vyasa Muni, and developed into a flower at the time of Ramanuja, Madhva, and the other *sampradaya-acaryas.* Upon the appearance of Sriman Mahaprabhu, *vaisnava-dharma* became the fully blossomed flower of *prema* and began to attract the hearts of all *jivas* by spreading its enchantingly sweet fragrance.

The supremely confidential essence of *vaisnava-dharma* is the awakening of *prema.* Sriman Mahaprabhu created the good fortune for all *jlvas* by distributing this *prema* through the chanting of *sri-hari-nama. Sri-nama-sankirtana* is a priceless possession, worthy of the highest regard. Did anyone reveal this teaching prior to Mahaprabhu? Although this truth existed in the *sastras,* there was no radiant example of it that could inspire the ordinary *jivas* to practice it in their own lives. Indeed, before Sriman Mahaprabhu, had anyone ever plundered the storehouse of *prema-rasa* and distributed it in this way, even to common men?

**Nyayaratna:** All right, but if *kirtana* is so beneficial, why do learned *panditas* not hold it in high esteem?

**Vaisnava dasa:** The meaning of the word *pandita* has become perverted in the present age of Kali. *Panda* means 'enlightened knowledge of the *sastra',* and the word *pandita* really refers to one who has such knowledge. These days, however, people are known as *panditas* if they can show off their vain sophistry

in the *nyaya-sastra*, or explain the meaning of the *smrti-sastra* in novel ways that appeal to people in general. How can such *panditas* understand or explain the meaning of *dharma* and the true purport of the *sastras?* That can only be realized by impartial analysis of all the *sastras*, so how can anyone obtain it through the intellectual wrangling of *nyaya?*

The truth is that in Kali-yuga, those who are known as *panditas* are expert at deceiving themselves and others by arguing uselessly. Assemblies of such *panditas* engage in heated debates over inconsequential matters, but they never discuss knowledge of ultimate reality; knowledge of the *jivas's* relationship with the Absolute Truth, the supreme goal for the *jivas;* or the method for attaining that goal. One can only understand the real nature of *prema* and *kirtana* when he discerns the truth of these matters.

**Nyayaratna:** All right, I admit that there are no qualified *panditas* these days, but why don't high-class *brahmanas* accept your *vaisnava-dharma? Brahmanas* are situated in the mode of goodness, and they are naturally inclined to the path of truthfulness and exalted religious principles, so why is it that almost all *brahmanas* are opposed to *vaisnava-dharma*?

**Vaisnava dasa:** You are asking the question, so I am compelled to answer, although Vaisnavas are naturally opposed to criticizing others. I will try to answer your last question if you will not feel pain and anger at heart, and if you sincerely desire to know the truth.

**Nyayaratna:** Come what may, our study of the *sastra* has imbued us with a fondness for tranquility, self-control and tolerance. There is no question of not being able to tolerate your words. Please speak openly and without hesitation, and I will certainly respect whatever is reasonable and good.

**Vaisnava dasa:** Please consider that Ramanuja, Madhva, Visnusvami, and Nimbaditya were all *brahmanas*, and that they each had thousands of *brahmana* disciples. In Bengal, our Sri Caitanya Mahaprabhu was a Vedic *brahmana*, our Nityananda Prabhu was a Radhiya *brahmana*, and our Advaita Prabhu was a Varendra *brahmana*. Our *gosvamis* and *mahajanas* were almost all *brahmanas*. Thousands of *brahmanas* who are the very pinnacle of the brahminical lineage have taken refuge of *vaisnava-dharma* and are propagating this spotless religion in the world. So how can you claim that high-class *brahmanas* have no regard for *vaisnava-dharma*?

We know that those *brahmanas* who honor *vaisnava-dharma* are all high-class *brahmanas.* However, some people who have taken birth in *brahmana* families have become inimical toward *vaisnava-dharma* because they are marred by the faults of degraded family lineage, undesirable association, and false education. Such behavior only demonstrates their misfortune and fallen condition.

This is no evidence that they are actually *brahmanas.* It is to be especially noted that, according to *sastra,* the number of true *brahmanas* in Kali-yuga is exceedingly small, and these few are Vaisnavas. When a *brahmana* receives the *vaisnava-gayatri-man-tra,* which is the mother of the *Vedas,* he becomes an initiated Vaisnava. However, due to the contamination of Kali-yuga, some of these *brahmanas* accept another non-Vedic initiation and abandon their Vaisnavism. Granted, the number of Vaisnava *brahmanas* is very small, but that is still no reason to manufacture a conclusion that is opposed to the tenets of *sastra.*

**Nyayaratna:** Why is it that so many low-class people accept *vaisnava-dharma* ?

**Vaisnava dasa:** This should not be a cause for doubt. Most low-class people consider themselves quite wretched and downtrodden, and thus they are eligible for the mercy of the Vaisnavas, without which one cannot become a Vaisnava. Humility cannot touch the heart of one who is intoxicated with the pride of high birth and wealth, and consequently it is very rare for such people to obtain the mercy of the Vaisnavas.

**Nyayaratna:** I don't care to discuss this subject any further. I can see that you will inevitably quote the harsh descriptions from *sastra* of the *brahmanas* of Kali-yuga. I feel greatly pained when I hear particular statements from the *sastra* such as this one from the *Varaha Purana:*

*raksasah kalim asritya jayante brahma-yonisu*

Taking refuge of the age of Kali, demons are born in the families of *brahmanas.*

Let us not pursue this topic any further. Now, please tell me why you don't respect Sri Sankaracarya, who is a limitless ocean of knowledge.

**Vaisnava dasa:** Why do you say that? We consider Sri Sankaracarya to be an incarnation of Sri Mahadeva. Sriman Mahaprabhu instructed us to honor him by addressing him as *acarya.* We only reject his Mayavada doctrine, because it is

a covered form of Buddhism, which the *Vedas* do not support. On Bhagavan's order, Sankaracarya distorted the meaning of the *Vedas, Vedanta,* and the *Gita,* and he broadcast the false doctrine of impersonal monism known as *advaita-vada* to convert those men who had a demonic nature. What fault is there in this for which Sankaracarya should be condemned?

Buddhadeva is an *avatara* of Bhagavan who also established and preached a doctrine that is opposed to the *Vedas.* But do descendants of the Aryans condemn him for this? Someone may disagree with such activities of Sri Bhagavan and Mahadeva, and claim that they are unjust, but we say that Isvara is the protector of the universe, and Sri Mahadeva is His representative, and they are both all-knowing and all-auspicious. Isvara and Mahadeva cannot possibly be guilty of injustice. Those who blame them are ignorant and narrow-minded, and cannot understand the deeper significance of their activities.

Isvara and His activities are beyond human reasoning, so intelligent people should never think, "Isvara should not have done that; it would have been better for Him to do this." Isvara is the director of all *jivas,* and only He knows the necessity for binding men of ungodly nature with the doctrine of illusion. We have no means of understanding Isvara's purpose for manifesting the *jivas* at the time of creation, and then destroying their forms at the time of the cosmic annihilation. This is all Sri Bhagavan's *lila.* Those who are intently devoted to Sri Hari experience great delight in hearing His pastimes; they don't like to engage in intellectual debates about these matters. Nyayaratna: That is all right, but why do you say that the Mayavada doctrine is opposed to the *Vedas, Vedanta,* and the *Gita*? Vaisnava dasa: If you have carefully examined the *Upanisads* and the *Vedanta-sutra,* kindly tell me which *mantras* and *sutras* support the doctrine of Mayavada? I will then explain the true meaning of those statements, and prove that they do not support Mayavada at all. Some Vedic *mantras* may appear to contain a faint trace of Mayavada philosophy, but if one examines the *mantras* that come before and after, that interpretation will be instantly dispelled.

**Nyayaratna:** Brother, I have not studied the *Upanisads* and the *Vedanta-sutra.* When it comes to a discussion of the *nyaya-sastra,* I am ready to discourse on any topic. Through logic I can turn a clay pot into a piece of cloth, and a piece of cloth into a clay pot. I have read a little of the *Gita,* but I have not entered into it deeply, so I cannot say any more on this point. Instead, let me ask you one more question on another topic. You are a learned scholar, so please properly explain

to me why Vaisnavas don't have faith in the remnants of food offered to the *devas* and *devis,* although they have great faith in *visnu-prasada.*

**Vaisnava dasa:** I am not a scholar; I am a great fool. You should know that whatever I am speaking is only by the mercy of my Gurudeva, Paramahamsa Babaji Maharaja. No one can know all the *sastras*, for they are a limitless ocean, but my Gurudeva has churned that ocean and delivered the essence of the *sastras* to me. I have accepted that very essence as the conclusion that all the *sastras* have established.

The answer to your question is that Vaisnavas do not disrespect the *prasada* of the *devas* and *devis.* Sri Krsna is the Supreme controller of all controllers; therefore, He alone is known as Paramesvara. All the *devas* and *devis* are His devotees, and they are appointed to positions in the administration of universal affairs. Vaisnavas can never disrespect the *prasada* of *bhaktas* because one obtains *suddha-bhakti* by honoring their remnants. The dust from *bhaktas'* feet, the nectar-like water that has washed *bhaktas'* feet, and the nectar-like food that has touched *bhaktas'* lips are three types of *prasada* that are supremely beneficial. They are the medicine that destroys the disease of material existence.

The fact is that when Mayavadis worship the *devatas* and offer food to them, the *devatas* do not accept it because the worshipers are contaminated with attachment to the doctrine of illusion. There is ample evidence of this in the *sastra*, and if you ask me, I can supply the quotations. The worshipers of the *devas* are mostly Mayavadis, and it is detrimental to one's *bhakti* and an offense to Bhakti-devi to accept the *prasada* of the *devas* when such people have offered it. If a pure Vaisnava offers the *prasada* of Krsna to the *devas* and *devis*, they accept it with great love and begin to dance, and if a Vaisnava then takes that *prasada*, he experiences tremendous happiness.

Another point to consider is that the instruction of the *sastra* is all-powerful, and the *yoga-sastras* direct practitioners of the *yoga* system not to accept the *prasada* of any *devata.* This does not mean that those who practice *yoga* disrespect the *prasada* of the *devatas*. It simply means that giving up *prasada* helps those who are practicing *yoga-sadhana* to attain one-pointed-ness in meditation. Similarly, in *bhakti-sadhana*, a *bhakta* cannot attain exclusive devotion to Sri Bhagavan, who is the object of his worship, if he accepts the *prasada* of any other *deva.* It is therefore a mistake to think that Vaisnavas are averse to the *prasada* of other

*devas* and *devis*. The various practitioners only behave in that way to try to attain perfection in their respective goals, as the *sastras* recommend.

**Nyayaratna:** All right, that is clear, but why do you oppose the killing of animals in sacrifice, when the *sastras* support it?

**Vaisnava dasa:** It is not the intention of *sastra* that animals should be killed. The *Vedas* declare, *ma himsyat sarvani bhutani:* "One should not commit violence to any living entity." This statement forbids violence to animals. As long as human nature is strongly influenced by the modes of passion and ignorance, people will be spontaneously driven to illicit connection with the opposite sex, meat-eating, and intoxication. Such people do not ask the *Vedas* to sanction their activities. The purpose of the *Vedas* is not to promote such activities, but rather to curb them. When human beings are situated in the mode of goodness, they can naturally refrain from animal slaughter, sexual indulgence, and intoxication. Until that point, the *Vedas* prescribe various means to control such tendencies. For this reason, they sanction association with the opposite sex through *vivaha-yajna* (marriage), the killing of animals in sacrifice, and the drinking of wine in particular ceremonies. By practicing in this way, these tendencies will gradually wane in a person, and he will eventually be able to give them up. This is the true purpose of the *Vedas.* They do not recommend the killing of animals; their intention is expressed in these words of *Srimad-Bhagavatam(H.5.H):*

*loke vyavayamisa-madya-seva nityas tu jantor na hi tatra codana vyavasthitis tesu vivaha-yajna-sura-grahair asu nivrttir ista*

It is observed that people in this world have a natural tendency toward intoxication, meat-eating, and sexual enjoyment, but *sastra* cannot sanction their engagement in such activities. Therefore, special provisions have been given whereby some association with the opposite sex is permitted through marriage, some eating of flesh is permitted through performance of sacrifice, and the drinking of wine is permitted through the ritual known as *sautramani-yajna.* The purpose of such injunctions is to restrain the licentious tendencies of the general populace, and to establish them in moral conduct. The intrinsic purpose of the Vedas in making such provisions is to draw people away from such activities altogether.

The Vaisnava conclusion in this regard is that there is no objection if a person

whose nature is ruled by passion and ignorance kills animals. However, a person who is situated in the mode of goodness should not do so, because causing harm to other *jlvas* is an animalistic propensity. Sri Narada has explained this in *Srimad-Bhagavatam* (1.13.47):

*ahastani sa-hastanam apadani catus-padam phalguni tatra mahatam jivo jivasya jivanam*

Living entities without hands are prey for those with hands. Life-forms without legs are food for the four-legged. Small creatures are subsistence for large ones. In this way, one living entity is the means of existence for another.

The verdict of *Manu-smrti* (5.56) is also very clear:

*na mamsa-bhaksane dose na madye na ca maithune pravrttir esa bhutanam nivrttis tu maha-phala*

Abstinence from activities such as sexual indulgence, meat-eating, and intoxication yields highly beneficial results, although a human being is naturally inclined to them.

**Nyayaratna:** Yes, but why do the Vaisnavas object to the *sraddha* ceremony and other activities that are meant to repay one's debt to the forefathers?

**Vaisnava dasa:** People who are intent on carrying out prescribed pious duties perform the *sraddha* ceremony in accordance with the *karma-kanda* division of the *Vedas.* Vaisnavas have no objection to this, but *sastra* declares:

*devarsi-bhutapta-nrnam pitfnam na kinkaro nayam rni ca rajan sarvatmana yah saranam saranyam gato mukundam parihrtya kartam*

*Srimad-Bhagavatam* (11.5.41)

O King, when a human being gives up the ego of independence of Bhagavan and takes full shelter of Sri Mukunda as the supreme refuge, he is released from his debts to the *devas*, the sages, the general living entities, family members, mankind, and to the forefathers. Such a devotee no longer remains subordinate to such personalities, nor is he bound to their service.

Consequently, *bhaktas* who have taken shelter of Bhagavan are not required to

perform the *sraddha* ceremony and other *karma-kanda* activities meant for gaining release from the debt to one's forefathers. They are instructed to worship Bhagavan, to offer *bhagavat-prasada* to the forefathers, and to honor *bhagavat-prasada* with their friends and relatives.

**Nyayaratna:** At what point does one obtain the position and eligibility to act in this way?

**Vaisnava dasa:** It is the prerogative of a Vaisnava to act in this way, and one becomes eligible from the time that one awakens faith in *hari-katha* and *hari-nama*. It is said in the *Srimad-Bhagavatam* (11.20.9):

*tavat karmani kurvita na nirvidyeta yavata mat-katha-sravanadau va sraddha yavan na jayate*

One is obliged to engage in *karma* and to follow the rules and prohibitions associated with that path as long as one has not awakened detachment from fruitive activities and the results of such activities (such as promotion to the celestial planets), or as long as one has not awakened faith in hearing and chanting My *lila-katha.*

**Nyayaratna:** I am delighted to hear your explanations. Seeing your scholarship and fine discrimination, my faith has now been awakened in *vaisnava-dharma*. My brother, Harihara, there is no profit in debating any further. These Vaisnavas are great teachers among *panditas*. They are exceedingly expert in extracting the conclusions of all the *sastras*. We may say whatever we like to preserve our occupation, but it is highly doubtful whether anyone has ever appeared in the land of Bengal, or in all of India for that matter, who can compare with such a renowned scholar and exalted Vaisnava as Nimai Pandita. Let us go. The day is waning and it will be difficult to cross the Ganga after dark.

Nyayaratna and his group of teachers departed, calling out, "Haribol! Haribol!" The Vaisnavas then began to dance and chant, "Jaya Sacinandana!"

THUS ENDS THE TENTH CHAPTER OF JAIVA-DHARMA, ENTITLED "NITYA-DHARMA & HISTORY"

# Chapter 11

## NITYA-DHARMA & IDOLATRY

On the western bank of the Bhagirathi, in the Koladvipa district of Navadvipa, there is a famous village named Kuliya Paharpura. At the time of Sriman Mahaprabhu, a highly respected and influential Vaisnava named Sri Madhava dasa Cattopadhyaya (also known as Chakauri Cattopadhyaya) lived in that village. Chakauri Cattopadhyaya had a son named Srila Vamsi-vadanananda Thakura. By the mercy of Sri Caitanya Mahaprabhu, Sri Vamsi-vadanananda had tremendous power and authority. Everyone addressed him as Vamsi-vadanananda Prabhu, because they regarded him as an incarnation of Krsna's flute. He was renowned as a special recipient of Sri Visnupriya's mercy.

After Sri Priyaji's disappearance, Vamsi Prabhu transferred the Deity whom she had worshiped from Sridhama-Mayapura to Kuliya Paharpura, and his descendants carried out the service of this Deity for some time after that. However, when his descendants obtained the mercy of Sri Jahnava Mata, and moved from Kuliya Paharpura to Sripat Baghanapara, the worship of the Deity was continued in Kuliya-grama by the *sevaites* from Malancha.

Kuliya-grama is situated on the opposite side of the Ganga from Pracina (old) Navadvipa, and at that time included many small settlements, among which Cinadanga and a few others were quite famous. Once, a devotee merchant in Cinadanga arranged a great festival in the temple of Kuliya Paharpura and issued invitations to many *brahmana-panditas* and all the Vaisnavas within the thirty-two square mile circumference of Navadvipa. On the day of the festival, the Vaisnavas came from all directions. Sri Ananta dasa came from Sri Nrsimha-palli; Goracanda dasa Babaji came from Sri Mayapura; Sri Narayana dasa Babaji came from Sri Bilva-puskarini; the renowned Narahari dasa came from Sri Modadruma; Sri Paramahamsa Babaji and Sri Vaisnava dasa came from Sri Godruma; and Sri Sacinandana dasa came from Sri Samudragarh.

The Vaisnavas' foreheads were decorated with vertical *tilaka* markings (*urddhva-pundra*), indicating that their bodies were temples of Sri Hari. On their necks they wore *tulasi-malas,* and their limbs looked splendid, being stamped with the names of Sri Gaura-Nityananda. Some held *hari-nama-malas* in their hands; and

others loudly performed *sankirtana* of the *maha-man-tra*, Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare, to the accompaniment of *mrdanga* and *karatalas;* and some danced continuously as they moved along chanting, *sri-krsna-caitanya prabhu nity-ananda sri-advaita gadadhara srivasadi-gaura-bhakta-vrnda.*

In the bodies of many of the Vaisnavas were seen the external manifestations of ecstasy, such as torrents of tears and hairs standing on end. While weeping some called out fervently, "O Gaura-Kisora! (Sri Caitanya Mahaprabhu). When will You grant me a vision of Your eternal pastimes in Navadvipa?" There were many groups of Vaisnavas who sang *sri-nama* with the accompaniment of *mrdanga* and other instruments as they walked. The women of Kuliya, who were also *bhaktas* of Sri Gauranga, became astonished to see these spiritual emotions, and praised the spiritual good fortune of the Vaisnavas.

Proceeding in this way, the Vaisnavas arrived at the *natya-mandira* (dancing *mandira)* directly adjacent to the Deities' altar. This was where Sriman Mahaprabhu would dance and perform *sankirtana*. The merchant who was sponsoring the festival greeted all of them. As a symbol of submission, he wore cloth around his neck, and he fell at the Vaisnavas feet expressing sentiments of great humility. When all the Vaisnavas were seated in the *natya-mandira*, the temple *sevaites* brought *prasadam* flower garlands and placed them around their necks. The poetic *slokas* of *Sri Caitanya-mangala* were then melodiously chanted, and upon hearing the ambrosial *lila* of Sri Caitanyadeva, the various *sattvika-bhavas* further enhanced the forms of the Vaisnavas.

While they were thus absorbed in *premananda,* the doorkeeper entered and addressed the authorities of the temple: "The chief Mullah of Satsaika Paragana is sitting outside the assembly hall with his associates and followers. He requests to have a discussion with some of the Vaisnava *panditas."* The temple authorities in turn informed the exalted *pandita-babajis* that the Mullah had arrived, and desired to speak with them. As soon as the Vaisnavas received this news, due to a break in the flow of transcendental *rasa,* the mood of their assembly became overcast with dejection.

Krsna dasa Babaji Mahasaya of Sri Madhyadvipa inquired from the temple authorities, "What is the Mullah Sahib's intention?" Knowing the Mullah's purpose, they replied, "The Mullah Sahib wants to discuss some spiritual matters with the Vaisnava *panditas."* They added that the Mullah was the foremost

amongst Muslim scholars, and was highly respected by the Emperor of Delhi. Although always devoted to the promotion of his own religion, he was not in the least inimical or belligerent toward other religions. The Temple authorities humbly requested that one or two Vaisnava *panditas* should come forward and discuss the *sastra* with him to display the pre-eminence of the sacred *vaisnava-dharma.*

Some of the Vaisnavas felt inspired to speak with the Mullah Sahib, seeing an opportunity to propound *vaisnava-dharma.* In the end, they decided amongst themselves that Goracanda dasa

Pandita Babaji of Sri Mayapura, Vaisnava dasa Pandita Babaji of Sri Godruma, Premadasa Babaji of Jahnu-nagara, and Kali-pavana dasa Babaji of Campahatta should discourse with the Mullah Sahib. All the other Vaisnavas could also go to witness their discussion when the recitation of Sri *Caitanya-mangala* was completed. Hearing this decision, the four *babajis* loudly exclaimed, "Jaya Nityananda!" and followed the *mahanta* into the large courtyard outside the temple.

The Mullah and his company were seated in the pleasant, cooling shade of a large banyan tree in the courtyard, and they respectfully stood up to cordially receive the Vaisnavas. Knowing all *jivas* as servants of Krsna, the Vaisnavas in turn offered *dandavat* to Sri Vasudeva situated in the heart of the Mullah and his associates, and then took their respective seats. The setting was extraordinary to behold. On one side sat fifty well-dressed Muslim scholars with white beards, with their majestic, decorated stallions tethered behind them. On the other side, four Vaisnavas of divine appearance sat in a humble mood. Then in addition, many Hindus, feeling immense curiosity, came and sat behind them, and still others gathered around, sitting nearby.

Pandita Goracanda was the first to speak. He inquired, "O great souls, why have you summoned such insignificant people as ourselves?"

Mullah Badrud-Din Sahib humbly replied, "Salam! We desire to ask a few questions."

Pandita Goracanda said, "What knowledge might we have that can possibly answer your erudite questions?"

Badr ud-Din Sahib came a little closer and said, "Brothers, the *devas* and *devis*

have been worshiped in Hindu society since ancient times. Now, we see in our *Qur'an-sharif* that Allah is one, not two, and that He has no form. It is an offense to make an image of Him and worship it. I have a doubt about this issue, and I have consulted many *brahmana-panditas* in the hope of resolving it.

Those *panditas* replied that Allah is actually formless, however, one cannot possibly conceive of that which has no form. Therefore, one should first make an imaginary form of Allah, and meditate upon Him by worshipping that form.

"However, I am not satisfied with this answer because creating an imaginary form of Allah is the work of Satan. It is known as *bhut,* and it is completely forbidden to worship it. Far from pleasing Allah, such worship only makes one subject to His punishment. We have heard that your original preceptor, Sri Caitanyadeva, corrected all the faults in Hindu *dharma,* yet His *sampradaya* also makes provision for worshiping material forms. We want to know why you Vaisnavas have not given up the worship of material forms, although you are expert in the decisions of the *sastra."*

The Vaisnava *panditas* were inwardly amused at the Mullah's question. Outwardly, they declared, "Pandita Goracanda Mahasaya, kindly give a suitable reply to the Mullah's question."

Pandita Goracanda said graciously, "As you order," and proceeded to answer the question.

**Goracanda**: He whom you refer to as Allah, we call Bhagavan. The Supreme Lord is one, but He is known by different names in the *Qur'an,* the *Puranas,* and in different countries and languages. The prime consideration is that the name which expresses all of the Supreme Lord's characteristics is especially worthy of homage. For this reason we have greater esteem for the name Bhagavan than the names Allah, *brahma,* and Paramatma. The word Allah refers to that Being who has no superior, but we do not consider that greatness or supremacy is the highest characteristic of the Lord. Rather, the characteristic which evokes the highest degree of wonder (*camatkarti*) and sweetness *(madhuri)* is worthy of the utmost regard.

Something that is exceedingly great inspires one type of wonder, but minuteness is a counterpart to greatness, and it inspires another type of wonder. Hence, the name Allah does not express the highest limit of wonder because it expresses

greatness but not minuteness. On the other hand, the word Bhagavan implies every type of wonder imaginable.

The first characteristic of Bhagavan is complete *aisvarya* (opulence), which refers to the ultimate limit of greatness and minuteness. The second characteristic is that He is the most powerful, because He possesses all *saktis* (*sarva-saktimatta).* That which is beyond the reach of human intellect is governed by Isvara's *acintya-sakti* (inconceivable potency), by which He simultaneously possesses form, and is formless. If one thinks that Isvara cannot have a form, one rejects His *acintya-sakti*, by which Bhagavan manifests His eternal form and pastimes before His *bhaktas.* Allah, *brahma*, or Paramatma are *nirakara* (formless), so they do not have any special wonderful characteristics.

The third characteristic of Bhagavan is that He is always auspicious and all-opulent *(mangalamaya),* so that His pastimes are full of nectar. His fourth characteristic is that He possesses all beauty *(saundarya),* and all living beings who are endowed with transcendental vision see Him as the most beautiful person. Bhagavan's fifth characteristic is that He has limitless knowledge *(asesa-jnana).* This means He is pure, complete, omniscient, and transcendental to mundane matter. His form is the very embodiment of consciousness and is beyond all material elements *(bhut).* His sixth characteristic is that, even though He is the master and controller of all *jivas,* He is unattached *(nirlepa)* and independent *(svatantra).* These are Bhagavan's six primary characteristics.

Bhagavan has two manifestations: His feature of *aisvarya* (majesty) and His feature of *madhurya* (sweetness). His *madhurya* manifestation is the supreme friend for the *jivas*, and it is that personality, known as Krsna or Caitanya, who is the Lord of our hearts. You have said that worshiping some imaginary form of the Lord is worship of material forms *(bhut-parast),* and we also agree with that. The *dharma* of the Vaisnavas is to worship the fully conscious, eternal Deity form of Bhagavan. Therefore, idolatry *(bhut-parast)* is not part of the Vaisnava doctrine.

One should clearly understand that the Vaisnavas' worship of the Deity is not idolatry. One cannot prohibit Deity worship simply because some books proscribe idolatry; everything depends on the quality of faith in the worshiper's heart. The more one's heart can transcend the influence of matter, the more competent one will be to worship the pure form of the Deity. You are the Mullah Sahib, the chief of Muslim scholars, and your heart may be free from the

influence of matter, but what about those of your disciples who are not so learned? Are their hearts free from all thoughts of matter?

The more one is absorbed in thoughts of matter, the more he will be implicated in the worship of matter. Although he may claim that the Lord is formless, his heart is still filled with thoughts of matter. It is very difficult for the general mass of people to worship the pure form of the Deity, for such worship is strictly a matter of personal qualification. In other words, only one who has been elevated beyond the influence of matter can transcend thoughts of material form. I sincerely request you to consider this subject carefully.

**Mullah:** I have considered your statement carefully. You say that Bhagavan refers to six astonishing attributes of the Supreme, and I have concluded that the *Qur'an-sharif* describes the same six qualities in relationship to the word Allah. There is no point arguing over the meaning of the word Allah; Allah is Bhagavan.

**Goracanda:** Very good. If that is so, you must accept the beauty and opulence of the Supreme Being. It is then admitted that He possesses a splendid form in the spiritual world, which is distinct from the world of mundane matter. This is our divine Deity form.

**Mullah:** In our *Qur'an* it is written that the Supreme Entity has a divine all-conscious form, so we are compelled to accept this fact. However, any image of that spiritual form is material; that is what we call *bhut.* The worship of *bhut* is not the worship of the Supreme Being. Please tell me your viewpoint on this.

**Goracanda:** The Vaisnava *sastras* explain how to worship the divine spiritual Deity form of Bhagavan. Elevated devotees should not worship material objects composed of earth, water, fire, or other elements. It is said in *Srimad-Bhagavatam* (10.84.13):

*yasyatma-buddhih kunape tri-dhatuke sva-dhih kalatradisu bhauma ijya-*
*dhih yat tirtha-buddhih salile na karhicij janesv abhijnesu sa eva go-kharah*

If one considers this corpse-like body made of mucus, bile and air, to be his real self; if one thinks his wife, children and other bodily relatives his own; if one regards the worshipable Deity form to be simply transformations of earth such as wood or stone: or if one goes to a place of pilgrimage to take bath, but never hears from *sadhus* who are fully conversant with the Absolute Truth, such

a person although guised in a human form is certainly no better than an ass or a cow.

It is said in the *Gita* (9.25):

*bhutani yanti bhutejya* Those who worship matter go to matter.

We see from these and many other conclusive statements that there is no basis in *sastra* for the worship of dead matter. There is an important point to consider in this. Human beings have different degrees of qualification according to their knowledge and *samskara.* Only those who can understand pure spiritual existence are competent to worship the pure spiritual form of the Deity. One's understanding is proportionate to one's development in this regard.

Those who are the least eligible (*kanistha adhikari)* cannot understand the pure, spiritual state of existence. Even when such people meditate on the Lord within their minds, the form that they imagine is material, and meditating on a material form within the mind is the same as constructing a form of physical elements, and regarding it as the Lord's form. That is why it is beneficial for a person on this level of eligibility to worship the Deity. Factually speaking, it would be most inauspicious for the general class of people if there were no worship of Deities. When ordinary *jlvas* become inclined toward the service of the Lord, they become despondent if they cannot see the Deity form of the Lord before them. In religions where there is no worship of the Deity, members who are on a low level of spiritual qualification are highly materialistic and oblivious to Bhagavan. Therefore, worship of the Deity is the foundation of religion for all humanity.

The form of Bhagavan is revealed to the *mahajanas* through their trance of unalloyed *jnana-yoga,* and they meditate on that pure, transcendental form in their hearts, which are purified by *bhakti.* When the *bhakta's* heart is revealed to the world after continuous meditation, Sri Hari's transcendental form is reflected from the *bhakta's* heart into this world, and when the divine form of the Lord is reflected in this way by the *mahajanas*, it becomes the form of the Deity.

The Deity form is always *cinmaya* (spiritual and conscious) for those who are on the highest platform of eligibility. Those on the intermediate level see the Deity as endowed with perception and awareness *(manomaya).* This means that the intermediate devotee has faith that the Deity is conscious of his thoughts and

prayers, and accepts his mood of worship. However, the intermediate devotee, unlike the advanced devotee, does not directly perceive the Deity as the spiritual all-conscious form of Sri Hari. Those on the lowest level initially see the Deity as material *(jadamaya)*, but in time, the Deity reveals His pure spiritual form to the intelligence purified by spiritual love. Consequently, all classes of devotees should worship the Deity form of Bhagavan. It is unnecessary to worship an imaginary form, but it is highly beneficial to worship Bhagavan's eternal Deity form.

The Vaisnava *sampradayas* give this provision for people on these three levels of eligibility to worship the Deity. There is no fault in this, for it is the only arrangement by which the *jlvas* can gradually attain auspiciousness. This is confirmed in *Srimad-Bhagavatam* (11.14.26):

*yatha yathatma parimrjyate 'sau mat-punya-gatha-sravanabhidhanaih tatha tatha pasyati vastu suksmam caksur yathaivanjana-samprayuktam*

O Uddhava, as the eyes that are treated with therapeutic ointment can see very minute objects, similarly, when the heart is cleansed of material contamination by hearing and reciting the narrations of My supremely pure activities, it can see My subtle transcendental form, which is beyond the purview of matter.

The *jivatma* is covered by the material mind, and in this state he cannot know himself or render service to Paramatma. However, by performing *sadhana-bhakti*—which consists of hearing, chanting, and other devotional practices—the *atma* gradually develops spiritual power. As that power increases, material bondage slackens, and the more material bondage is relaxed, the more the soul's own nature comes into ascendancy. Thus, one gradually attains direct perception of the self and Isvara and engages directly in spiritual activities.

Some people think one should endeavor to realize the Absolute Truth by rejecting all that is not truth. This is known as the cultivation of dry knowledge. What power does a conditioned soul have to renounce objects that are not inherently real? Can a prisoner who is confined to a cell liberate himself simply by desiring to do so? His objective should be to eradicate the offense that has placed him in bondage. The *jivatma's* principal defect is that he has forgotten that he is an eternal servant of Bhagavan, and that is why he is bound by *maya* and forced to suffer material happiness, distress and repeated birth and death in this world.

Although a person may initially be busy in sense gratification, if for some reason or another his mind becomes a little inclined towards Isvara, and he regularly takes *darsana* of the Deity and hears *lila-katha,* his innate *bhava* (nature) of being the servant of Sri Hari will be strengthened. The more strength this *bhava* develops, the more competent he becomes to perceive spirit directly. The only hope of spiritual progress for those who are the least spiritually qualified is to serve the Deity and to hear and chant about Sri Hari. That is why the *mahajanas* have established service to the Deity.

**Mullah:** Isn't meditating on a form of the Lord within one's mind superior to fashioning a form out of material elements?

**Goracanda:** They are one and the same. The mind follows matter, and whatever it thinks of is also material. We may say that *brahma* is all-pervading, but how can our minds actually conceive of this? We will be forced to think of it in terms of the allpervasiveness of the sky. How can the mind go beyond this consideration? Our conception of *brahma* is therefore constrained by the limitation of material space.

If one says, "I am meditating on *brahma,"* the experience of *brahma* will be limited by material time, for it fades when one's meditation is concluded. How can the mind's meditation grasp an object that is above matter when it is conditioned by time and space, which are material phenomena? One may reject the idea that the form of the Deity can consist of material elements such as earth and water, and one can imagine that Isvara is situated in the directions or space, but still, this is all worship of matter.

No material object can support one's attainment of the transcendental goal. The only thing that facilitates this is the awakening of the inclination towards Sri Hari. This inclination is inherent within the *jivatma,* and is gradually strengthened and converted into *bhakti* when one chants *sri-hari-nama* recites His pastimes, and receives inspiration from beholding the Deity. Sri Hari's spiritual form can be experienced only by pure *bhakti,* not by *jnana* and *karma.*

**Mullah:** Matter is distinct from God. I think that it is better not to worship material objects, because it is said that Satan introduced the worship of matter to keep the living entities bound in the material world.

**Goracanda:** Isvara is one without a second, and He has no rival. Everything in

this world is created by Him and is under His control. Therefore, He can be satisfied with any object when it is used in His worship. There is no object in this world one can worship that can arouse His malice, for He is all-auspicious. Even if a person such as Satan exists, he is no more than a special *jiva* under the control of God, and has no power to do anything that is opposed to God's will. However, in my opinion, it is not possible for such a monstrous living entity to exist. No activity can take place that is contrary to the will of Isvara, nor is any living entity independent of the Lord.

You may ask, "What is the origin of sin?" My answer is as follows. *Vidya* (knowledge) is the understanding that the *jivas* are servants of Bhagavan, and *avidya* (ignorance) is forgetfulness of this. All *jivas* who, for whatever reason, take shelter of *avidya* sow the seed of all sins in their hearts, whereas the seeds of sin cannot stay in the hearts of those *jivas* who are eternal associates of Bhagavan. One should understand this truth of *avidya* carefully, instead of imagining an extraordinary myth about Satan. It means that it is not an offense to worship the Lord in material elements. Worship of the Deity is most essential for those of low spiritual eligibility, and it is particularly auspicious for people of high spiritual eligibility. It is mere dogma to think that the worship of the Deity is not good. There is no logic or evidence from *sastra* to support this position.

**Mullah:** The inclination toward God cannot be stimulated by worship of the Deity, because the mind of one who performs such worship always remains confined to the properties of matter.

**Goracanda:** We can understand the defect in your theory by studying the ancient historical accounts of those who became great devotees. Many people began to worship the Deity while they were neophytes, but as their devotional mood developed through the association of pure devotees, their realization of the transcendental and conscious nature of the Deity also increased, and eventually they became immersed in the ocean of *prema*.

The irrevocable conclusion is that *sat-sanga* is the root of all spiritual advancement. When one associates with *bhaktas* of Sri Hari who are fully situated in divine consciousness, one awakens transcendental affection toward Sri Hari. The more this transcendental affection increases, the more the material idea of the Deity vanishes and through great good fortune this divine consciousness gradually unfolds. In contrast, the advocates of nonAryan religions generally oppose Deity worship, but just consider - how many of them

have attained spiritual realization *(cinmaya-bhava)?* They waste their time in useless and malicious arguments. When have they experienced true devotion to Bhagavan?

**Mullah:** There is no fault if one performs internal *bhajana* of God in a mood of love, and externally engages in the worship of the Deity. However, how can it be worship of God to worship a dog, a cat, a serpent, or a debauchee? Our revered prophet, Paigambara Sahib, has vehemently condemned such worship of material objects.

**Goracanda:** All human beings are grateful to God. No matter how many sins they commit, occasionally they become aware that God is the supreme entity, and when they are endowed with this belief, they bow down before the extraordinary things of this world. When ignorant people are inspired by their gratitude to God, they naturally offer respect to the sun, a river, a mountain, or to enormous animals. They express their hearts before such things and display submission to them. Granted, there is a vast difference between this type of worship of material objects, and transcendental affection toward the Lord. Still, when such ignorant people adopt a mood of gratitude to God and reverence toward material objects, it gradually produces a positive effect. Therefore, if one examines the situation logically, one cannot ascribe any fault to them.

Meditation on the formless, all-pervading feature of the Lord and offering *namaz* or other types of prayers to an impersonal aspect of the Lord are also devoid of pure transcendent love, so how are these methods any different from the worship of a cat, for example? We consider that it is essential to arouse *bhava* towards Bhagavan by any means possible. The door leading to gradual elevation is firmly shut if people on any level of worship are ridiculed or condemned. Those who fall under the spell of dogmatism, and thereby become sectarian, lack the qualities of generosity and munificence. That is why they ridicule and condemn others who do not worship in the same way as they do. This is a great mistake on their part.

**Mullah:** Then must we conclude that everything is God, and that to worship anything at all is worship of God? That would mean that worship of sinful objects or the sinful tendency is also worship of God. Do all these different types of worship please God?

**Goracanda:** We do not say that everything is God. On the contrary, God is

distinct from all these things. God creates and controls everything, and everything has a relationship with Him. The

thread of that relationship runs through everything, and that is why one may inquire about the presence of God in all things. As one inquires into the presence of God in all things, one can gradually taste or experience the supreme transcendental and conscious entity. This is expressed in the *sutra*, *jijnasa-asvadanavadhi:* "Inquiry leads to experience."

You are all learned *panditas*. If you kindly consider this matter in a generous mood, you will understand. We Vaisnavas are completely disinterested in material things and we do not want to enter into long drawn-out arguments. If you kindly permit us, we shall now leave you to listen to the sublime narration of *Sri Caitanya-mangala*.

It was not evident what conclusion the Mullah Sahib reached as a result of this discussion. After a short silence he said, "I have been pleased to hear your point of view. On another day I will return and inquire further. Now it is late and I wish to return home." He and his party then mounted their horses, and departed for Satsaika Paragana.

The *babajis* loudly uttered the name of Sri Hari with great delight and entered the temple to hear the recitation of *Sri Caitanya-mangala*.

THUS ENDS THE ELEVENTH CHAPTER OF JAIVA-DHARMA, ENTITLED "NITYA-DHARMA & IDOLATRY"

# Chapter 12

## Nitya-Dharma, Sadhana & Sadhya

Sri Navadvipa-mandala is supreme among all holy places of the world. Like Sri Vrndavana, it has a circumference of thirty-two square miles, and is shaped like an eight-petaled lotus flower. The center of that lotus is Sri Antardvipa, the core of which is Sri Mayapura. To the north of Sri Mayapura is Sri Simantadvipa, where a temple of Sri Simantini Devi is situated. To the north of this temple is the village of Bilva-puskarini, and to the south lies Brahmana-puskarini. That area, which is located in the northern section of Sri Navadvipa is commonly referred to as Simuliya.

At the time of Sri Mahaprabhu, Simuliya was the residence of many learned *panditas.* The father of Sacidevi, Sri Nilambara Cakravarti Mahasaya, had also lived in this village. Now, not far from where Nilambara Cakravati's house still stood, lived a Vedic *brahmana* named Vrajanatha Bhattacarya. Vrajanatha had been brilliant from his childhood. He had studied in a Sanskrit school in Bilva-puskarini, and he had become such a superior scholar of the science of logic (*nyaya-sastra*) that his ingenious and innovative arguments embarrassed and intimidated all the renowned scholars of Bilva-puskarini, Brahmana-puskarini, Mayapura, Godruma, Madhyadvipa, Amraghatta, Samudra-garh, Kuliya, Purvasthali, and other places.

Wherever there was a gathering of *panditas,* Vrajanatha Nyaya-pancanana would set the assembly ablaze with a barrage of unprecedented arguments. Among these *panditas* was a cruel-hearted logician named Naiyayika Cudamani, who was deeply mortified by the wounds he had received from the sharp blows of Vrajanatha's logic. This logician resolved to kill Nyaya-pancanana using the occult knowledge described in the *tantra-sastra,* by which one can invoke another's death through mystical incantations. To this end, he moved into the cremation ground in Rudradvipa and began to utter death *mantras* day and night.

It was *amavasya,* the night of the new moon, and dense darkness pervaded all the four directions. At midnight, Naiyayika Cudamani sat in the middle of the cremation ground and called out to his worshipable deity, "O Mother, you are the only worshipable deity in this Kali-yuga. I have heard that you become pleased

simply by the recitation of a few *mantras,* and that you easily bestow benedictions upon your worshipers. O Goddess with a terrifying face, this servant of yours has undergone tremendous hardship in reciting your *mantras* for many days. Please be merciful upon me just once. O Mother, although I am plagued with many faults, you are still my mother. Please excuse all my faults and appear before me today."

In this way, repeatedly calling out with cries of distress, Nyaya Cudamani offered oblations in the fire while uttering a *mantra* in the name of Vrajanatha Nyaya-pancanana. How astonishing was the power of that *mantra*! The sky immediately became overcast with a mass of dense, dark clouds. A fierce wind began to blow and deafening peals of thunder roared. Hideous ghosts and evil spirits could be seen in the intermittent flashes of lightning. With the help of the sacrificial wine, Cudamani summoned all his energy and called out, "O Mother, please do not delay another moment."

Just then an oracle from the heavens replied, "Do not worry. Vrajanatha Nyaya-pancanana will not discuss the *nyaya-sastra* for long. Within a few days, he will give up debating and remain silent. He will no longer be your rival. Be peaceful and return home."

When the *pandita* heard this oracle, he became satisfied. He repeatedly offered *pranama* to Mahadeva, the chief of the *devas* and author of the *tantra,* and then returned to his own home.

Vrajanatha Nyaya-pancanana had become a *dig-vijayl pandita* (one who has conquered the four directions through scholarship) at the age of twenty-one. Day and night he studied the books of the famous logician, Sri Gangesopadhyaya, who had initiated a new system of logic known as *navya-nyaya*. Vrajanatha had found many faults in Raghunatha (Kanaibhatta) Siromani's *Dldhiti,* which was a celebrated commentary on Gangesopadhyaya's *Tattva-cintamani,* and he had begun to write his own commentary. Although he never thought of material enjoyment, the word *paramartha* (spiritual reality) never so much as entered his ears. His single focus in life was to initiate logical debates using the concepts and terminology of *nyaya*, such as *avaccheda* (the property of an object by which it is distinguished from everything else), *vyavaccheda* (exclusion of one object from another), *ghata* (a clay pot), and *pata* (a piece of cloth). While sleeping, dreaming, eating, or moving about, his heart was filled with thoughts about the nature of objects, the nature of time, and the peculiarities of aqueous and terrestrial properties.

One evening, Vrajanatha was sitting on the bank of the Ganga, contemplating the sixteen categories propounded by Gautama in his system of logic, when a new student of the *nyaya-sastra* approached him. "Nyaya-pancanana Mahasaya," said the student, "have you heard Nimai Pandita's logical refutation of the atomic theory of creation?"

Nyaya-pancanana roared like a lion, "Who is Nimai Pandita? Are you speaking about the son of Jagannatha Misra? Tell me about his logical arguments."

The student said, "A great person named Nimai Pandita lived in Navadvipa just a short time ago. He composed many innovative logical arguments related to the *nyaya-sastra* and thus embarrassed Kanaibhatta Siromani. During His time, there was no scholar equal to Him in mastery of the *nyaya-sastra.* Yet, even though He was so adept in the *nyaya-sastra*, He considered it quite insignificant. Indeed, He regarded not only the *nyaya-sastra,* but the entire material world, as trifling. He therefore adopted the life of a wandering mendicant in the renounced order and traveled from place to place propagating the chanting of *hari-nama.* Present-day Vaisnavas accept Him as *puma-*

*brahma,* the Supreme Personality of Godhead, and they worship Him with the *sri-gaura-hari-mantra.* Nyaya-pancanana Mahasaya, you must look into His dialectical arguments at least once."

After hearing such praise of Nimai Pandita's logical reasoning, Vrajanatha Nyaya-pancanana became quite curious to hear His arguments. With difficulty, he was able to collect a few of those arguments from various sources. Human nature is such that when one develops faith in a particular subject, he will naturally feel regard for the teachers of that subject. Moreover, for various reasons, common people do not easily develop faith in exalted personalities who are still living, whereas they tend to develop great faith in the activities of *mahajanas* who have passed away. Nyaya-pancanana developed unshakable faith in Nimai Pandita by studying his logical thesis.

Vrajanatha would say, "O Nimai Pandita, if I had been born during Your time, there is no telling how much I could have learned from You. O Nimai Pandita, kindly enter my heart just once. You are truly *purna-brahma,* for otherwise how could such extraordinary logical arguments have come from Your mind? You are undoubtedly Gaura-Hari, for You have destroyed the darkness of ignorance by creating such remarkable arguments. The darkness of ignorance is black, but You have removed it by becoming Gaura (fair-complexioned). You are Hari because You can steal the minds of the entire world. You have stolen away my heart with the ingenuity of Your logic."

Repeatedly speaking in this way, Vrajanatha became somewhat frantic. He called out loudly, "O Nimai Pandita! O Gaura-Hari! Please be merciful to me. When will I be able to create logical arguments like Yours? If You are merciful unto me, there is no telling how great a scholar of the *nyaya-sastra* I may become."

Vrajanatha thought to himself, "It seems to me that those who worship Gaura-Hari must also be attracted to Nimai Pandita's scholarship in *nyaya,* just as I am. I should go to them and see whether they have any books that He has composed on *nyaya."* Thinking like this, Vrajanatha developed a desire to associate with the devotees of Gauranga. By constantly uttering the pure names of Bhagavan such as Nimai Pandita and Gaura-Hari, and by desiring to associate with the devotees of Gaura, Vrajanatha earned tremendous *sukrti.*

One day, while Vrajanatha was taking a meal with his paternal grandmother, he asked, "Grandmother, did you ever see Gaura-Hari?" Upon hearing the name of

Sri Gauranga, Vrajanatha's grandmother nostalgically remembered her childhood, and said, *"Aha!* What an enchanting form He had! Alas! Will I ever behold His beautiful, sweet form again? Can anyone who has seen that captivating form ever engage her mind in domestic affairs again? When He performed *hari-nama-kirtana*, absorbed in ecstatic trance, the birds, beasts, trees, and creepers of Navadvipa would completely lose consciousness of the external world due to intoxication of *prema*. Even now, when I contemplate these thoughts, an incessant flow of tears streams uncontrollably from my eyes and soaks my breast."

Vrajanatha inquired further, "Do you recall any pastimes that He performed?"

Grandmother replied, "I certainly do, my son! When Sri Gauranga would visit the house of His maternal uncle with Mother Saci, the elderly ladies of our house fed Him *saka* (spinach) and rice. He would praise the *saka* very highly and eat it with great *prema."*

At that precise moment, Vrajanatha's own mother placed some *saka* on his plate. Seeing it and appreciating the serendipity of the moment, Vrajanatha became overjoyed. "This is the beloved *saka* of the logician Nimai Pandita," he said, and ate it with the utmost reverence.

Although Vrajanatha was completely lacking in transcendental knowledge of absolute reality, he became extremely attracted to Nimai Pandita's brilliant scholarship. Indeed, the intensity of his attraction could not be estimated. Even the name of Nimai was a delight to his ears. When mendicants came to beg alms uttering, "Jaya Sacinandana," he received them warmly and fed them. He would sometimes go to Mayapura, where he would hear the *babajis* chanting the names of Gauranga, and he would ask them many questions about Gauranga's triumphant activities in the field of scholarship and learning.

After a few months of these activities, Vrajanatha was no longer his former self. Previously, Nimai's name had pleased him only in connection with His scholarship in *nyaya*, but now Nimai pleased him in all respects. Vrajanatha lost all interest in studying and teaching *nyaya*, and no longer had any taste for dry arguments or debate. Nimai the logician no longer had any standing in the kingdom of his heart, for Nimai the devotee had usurped all authority.

Vrajanatha's heart would begin to dance when he heard the sound of *mrdanga*

and *karatalas*, and he would offer *pranama* within his mind whenever he saw pure devotees. He displayed great devotion toward Sri Navadvipa, respecting it as the birthplace of Sri Gaurangadeva. When rival *panditas* saw that Nyaya-pancanana had become soft-hearted, they were very pleased at his condition. Now they could openly step out of their houses without fear. Naiyayika Pandita thought that his worshipable Deity had rendered Vrajanatha inactive and there was no longer any need to be afraid.

One day, while Vrajanatha was sitting in a secluded place on the bank of the Bhagirathi, he thought to himself, "If such a profound scholar of the *nyaya-sastra* as Nimai could renounce logic, and adopt the path of *bhakti,* what fault would there be if I should do the same? While I was obsessed with *nyaya,* I could not apply myself to the cultivation of *bhakti,* nor could I bear to hear the name of Nimai. In those days, I was so immersed in the *nyaya-sastra* that I could not even find time to eat, drink, or sleep. Now I see things in quite the opposite way. I no longer contemplate the topics of the *nyaya-sastra;* instead, I always remember the name of Gauranga. Still, even though the ecstatic devotional dancing of the Vaisnavas captivates my mind, I am the son of a Vedic *brahmana.* I was born in a prestigious family and I am highly respected in society. Although I truly believe that the behavior and conduct of the Vaisnavas is excellent, it is inappropriate for me to adopt their ways outwardly.

"There are many Vaisnavas in Sri Mayapura at Khola-bhanga-danga, where Chand Kazi broke the *mrdanga* to stop the *sankirtana,* and at Vairagi-danga, the place of Vaisnava asceticism. I feel happy and purified at heart when I see the radiance of their faces. But amongst all those devotees, it is Sri Raghunatha dasa Babaji Mahasaya who completely captivates my mind. When I see him, my heart fills with *sraddha*. I would like to be by his side continuously and learn the *bhakti-sastras* from him. It is said in the *Vedas:*

*atma va are drastavyah srotavyo mantavyo nididhyasitavyah*

*Brhad-aranyaka Upanisad* (4.5.6)

One should see, hear about, think of, and meditate on the Supreme Absolute Truth.

In this *mantra,* the word *mantavya* means 'to be thought of, to be considered or examined, to be admitted or assumed, to be approved or sanctioned, or to be

called into question.' Although this word suggests that one should acquire *brahma-jnana* by studying the *nyaya-sastra,* the word *srotavya* (to be heard or learned from a teacher) implies the necessity for something greater. So far, I have spent much of my life in useless arguments and debate. Now I long to dedicate myself to the feet of Sri Gaura-Hari. It will therefore be most beneficial for me to go after sunset and take *darsana* of Sri Raghunatha dasa Babaji Mahasaya."

Vrajanatha set out for Sri Mayapura at the close of day. The sun was rapidly vanishing below the western horizon, but its crimson rays were still dancing amidst the treetops. A gentle breeze blew from the south and birds flew in various directions, returning to their nests. The first few stars were gradually appearing in the sky. As Vrajanatha arrived in Srivasangana (the courtyard of Srivasa Thakura's house), the Vaisnavas began *sandhya-arati* in worship of Bhagavan, chanting and singing with sweet voices. Vrajanatha took his seat on a platform beneath a *bakula* tree. His heart melted as he heard the *arati-kirtana* of Gaura-Hari, and when it ended, the Vaisnavas joined him on the platform.

At that time, the elderly Raghunatha dasa Babaji Mahasaya came and took a seat on the platform, chanting "Jaya Sacinandana, Jaya Nityananda, Jaya Rupa-Sanatana, Jaya Dasa Gosvami." As he did so, everyone rose and offered him *dandavat-pranama,* and Vrajanatha also felt compelled to do the same. When the aged Babaji Mahasaya saw the extraordinary beauty of Vrajanatha's face, he embraced him and requested him to sit by his side. "Who are you my son?" asked Babaji.

Vrajanatha replied, "I am one who is thirsting for the truth, and I long to receive some instruction from you."

A Vaisnava seated nearby recognized Vrajanatha, and said, "His name is Vrajanatha Nyaya-pancanana. There is no scholar of *nyaya* equal to him in all of Navadvipa, but now he has developed some faith in Sacinandana."

Hearing of Vrajanatha's vast erudition, the elderly Babaji said courteously, "My dear son, you are a great scholar and I am a foolish and wretched soul. You are a resident of the holy *dhama* of our Sacinandana, and we are therefore objects of your mercy. How can we instruct you? Kindly share with us some of the purifying narrations of your Gauranga and pacify our burning hearts."

As Babaji Maharaja and Vrajanatha conversed in this way, the other Vaisnavas gradually arose and dispersed to resume their respective services.

Vrajanatha said, "Babaji Mahasaya, I was born in a *brahmana* family, and as a result I am very proud of my learning. Because of my egoism of high birth and knowledge, I think this earth is within the grip of my hand. I have no idea how to honor *sadhus* and great persons. I cannot say by what good fortune I have awakened faith in your character and behavior. I wish to ask you a few questions; please answer them, understanding that I have not come to you with any ulterior motive."

Vrajanatha then asked Babaji Mahasaya fervently, "Kindly instruct me: What is the *jiva's* ultimate goal of life *(sadhya),* and what is the means *(sadhana)* to attain that goal? While I was studying the *nyaya-sastra,* I concluded that the *jiva* is eternally separate from Isvara, and that the mercy of Isvara is the only cause of the *jiva's* obtaining *mukti.* I have understood that the particular method by which the mercy of Isvara may be obtained is called *sadhana.* The result that is achieved through *sadhana* is known as *sadhya.* I have probed the *nyaya-sastra* many times with the inquiry as to what are *sadhya* and *sadhana*? However, the *nyaya-sastra* remains completely silent on this point. It has not supplied me with the answer. Please tell me your conclusions regarding *sadhya* and *sadhana."*

Sri Raghunatha dasa Babaji was a disciple of Sri Raghunatha Dasa Gosvami, and he was not only an erudite scholar, but also a self-realized saint. He had lived for a long time at Radha-kunda under the shelter of Sri Dasa Gosvami's lotus feet, and every afternoon he had heard from him the pastimes of Sri Caitanyadeva. Raghunatha dasa Babaji would regularly discuss philosophical truths with Krsnadasa Kaviraja Mahasaya, and whenever some doubt arose, they resolved it by inquiring from Sri Dasa Gosvami. After both Raghunatha dasa Gosvami and Krsnadasa Kaviraja Gosvami left this world, Sri Raghunatha dasa Babaji came to Sri Mayapura and became the principal *pandita-babaji* in Sri Gauda-mandala. He and Premadasa Paramahamsa Babaji Mahasaya of Sri Godruma often discussed topics of Sri Hari, absorbed in *prema.*

**Babaji:** Nyaya-pancanana Mahasaya, anyone who studies the *nyaya-sastra* and then inquires about *sadhya* and *sadhana* is certainly blessed in this world, because the chief aim of the *nyaya-sastra* is to compile axiomatic truths through logical analysis. It is a waste of time to study the *nyaya-sastra* just to learn how

to engage in dry argument and debate. If one does so, his study of logic has produced an illogical result; his labor is futile, and he has spent his life in vain.

*Sadhya* means the truth *(tattva)* that is attained by undertaking a specific practice. The practice is called *sadhana* and it is the means that one adopts to obtain that *sadhya* (goal). Those who are bound by *maya* view different objects as the ultimate goal of life according to their individual tendencies and qualifications. In reality, however, there is only one supreme goal.

There are three goals that one may try to attain, and different individuals will choose one or the other according to their tendency and *adhikara* (eligibility). These three goals are *bhukti* (material enjoyment), *mukti* (liberation), and *bhakti* (devotional service). Those who are ensnared in worldly activities, and who are distracted by desires for material pleasure, take *bhukti* as their goal. The *sastras* are compared to a cow *(kama-dhenu)* that fulfills all desires, for a human being can obtain whatever object he desires from them. The *sastras* dealing with *karma-kanda* have explained that material enjoyment is the *sadhya* (goal) for those who are eligible to engage in fruitive action, and these *sastras* delineate all varieties of material pleasure that one could possibly strive to attain in this world. The *jlvas* who have accepted material bodies are particularly fond of sensual enjoyment, and the material world is an abode to facilitate this. The pleasure one enjoys through the senses from birth until death is known as enjoyment pertaining to this life *(aihika-sukha).*

There are many different types of sensual pleasures that one may enjoy in the state one attains after death, and these are called *amutrika-sukha* (enjoyment pertaining to the next life). For example, the pleasures of the celestial sphere include residing in Svarga (the higher planets) or Indraloka (the planet of Indra) and witnessing the dancing of the celestial society girls known as *apsaras;* drinking the nectar of immortality; smelling the fragrant flowers and seeing the beauty of the *nandana-kanana* gardens; seeing the wonder of Indrapuri; hearing the melodious songs of the *gandharvas;* and associating with the celestial damsels known as *vidyadharls.*

Above Indraloka in succession are the planets of Maharloka, Janaloka, Tapoloka, and finally Brahmaloka, the highest planet in the material universe. The *sastras* give fewer descriptions of Maharloka and Janaloka than of the celestial pleasures in Indraloka, and fewer descriptions still of Tapoloka and Brahmaloka. In contrast, the sensual pleasure of this earth planet, Bhurloka, is extremely gross.

The rule is that the higher the planetary system, the more subtle are the senses and their objects. This is the only difference between these realms; otherwise, the happiness available on all these planets is merely the pleasure of the senses, and there is no happiness other than this. Spiritual happiness (*cit-sukha*) is absent on all these planets, for the happiness found in such places is related to the subtle body— which consists of the mind, intelligence and ego—and is merely a semblance of pure consciousness. The enjoyment of all these types of pleasure is called *bhukti,* and the *sadhana* for the *jivas* trapped in the cycle of *karma* consists of the activities they adopt to fulfill their aspirations for *bhukti.* It is said in the *Yajur-Veda* (2.5.5):

*svarga-kamo 'svamedham yajeta*

Those who desire to attain the heavenly planets should perform the *asvamedha-yajna.*

The *sastras* describe many different types of *sadhana* to obtain *bhukti,* such as a particular type of fire sacrifice called *agnistoma;* oblations offered to a certain class of *devatas;* digging wells, building temples and performing similar beneficial works for others; and ceremonies performed on the days of the new and full moon. *Bhukti* is the object of attainment *(sadhya)* for those who aspire for material enjoyment

Some of those who are oppressed by the miseries of material existence consider the fourteen planetary systems, which are the abodes of all material enjoyment, worthless. These people therefore desire to become free from the cycle of *karma*. They consider that *mukti* is the only *sadhya,* and that *bhukti* is simply bondage. Such people say, "Those whose inclination for material enjoyment has not yet waned may realize their goal of *bhukti* by following *karma-kanda.* However, *Bhagavad-gita* (9.21) states:

*ksine punye martya-lokam visanti*

When their pious credits have been exhausted, they again enter the mortal planets.

"This *sloka* establishes clearly and indisputably that *bhukti* is perishable and not eternal. Whatever is subject to decay is material, not spiritual. One should undertake *sadhana* only to obtain an eternal objective. *Mukti* is eternal, so it must certainly be the *sadhya* for the *jivas. Mukti* can be obtained by four types

of *sadhana*. These are: discriminating between eternal and temporary objects; renouncing enjoyment of the fruits of this world and the next; developing six qualities, such as control of the mind and senses; and cultivating the desire for liberation. These four activities are the true *sadhana."*

This is the viewpoint of those who regard *mukti* as the object of attainment, and the *sastras* propounding *jnana-kanda* present this analysis of *sadhya* and *sadhana*.

The *sastras* are *kama-dhenu,* and they arrange different situations for the *jivas* according to their *adhikara* (level of qualification). *Mukti* is generally understood to be the cessation of the individual ego. However, if the *jivas* retain their individual existence and identities when they attain it, *mukti* cannot be the final attainment. This means that the *jivas* can only take *mukti* up to the limit of annihilation of the individual self (*nirvana*), but the *jivas* are eternal, so they cannot really be annihilated. This is confirmed in the *Svetasvatara Upanisad* (6.13):

*nityo nityanam cetanas cetananam*

That Isvara is the supreme eternal being amongst all the eternal living beings, and He is the supreme conscious entity amongst all conscious entities.

This and other Vedic *mantras* establish that the *jiva* is eternal, and that annihilation of his individual existence (*nirvana*) is therefore impossible. Those who accept this conclusion understand that the *jiva* continues to exist as an individual after he attains *mukti.* Consequently, they do not accept *bhukti* or *mukti* as the ultimate goal. Rather, they consider that *bhukti* and *mukti* are actually extraneous goals which are foreign to the nature of the *jiva*.

Every endeavor has a goal and some means to attain it. The result that one strives to attain is known as *sadhya,* and the practice one adopts to bring about that result is known as *sadhana*. If you reflect deeply, you will see that the goals of the living entities and the means that they adopt to attain them are like successive links in a chain. What is a *sadhya* (goal) now becomes the *sadhana,* the means to obtain the next *sadhya* later on. If one adopts this chain of cause and effect, one eventually comes to the final link in the chain. The effect, or *sadhya* that is attained at that final stage is the highest and ultimate *sadhya*, which does not become a *sadhana* (means) for anything else because there is no

other *sadhya* beyond it. When one crosses all the links in this chain of *sadhya* and *sadhana,* one eventually reaches the final link, which is known as *bhakti. Bhakti* is therefore the highest *sadhya,* because it is the *jivas'* eternal state of perfection.

Every action in human life is a link in the chain of *sadhana* and *sadhya,* or cause and effect. The *karma* section of this chain of cause and effect consists of many links joined together. When one progresses beyond this, a further series of links form another section known as *jnana.* Finally, the *bhakti* section begins where the *jnana* section ends. The final *sadhya* in the chain of *karma* is *bhukti,* the final *sadhya* in the chain of *jnana* is *mukti,* and the final *sadhya* in the chain of *bhakti* is *prema-bhakti.* If one reflects upon the nature of the *jivas'* perfected state, one must conclude that *bhakti* is both *sadhana* and *sadhya. Karma* and *jnana* are not the final *sadhya* or *sadhana*, for they are only intermediate stages.

**Vrajanatha:** There are many prominent statements in the *Upanisads* that do not establish that *bhakti* is supreme, or that it is the ultimate *sadhya* of attainment. It is said in the *Brhad-aranyaka Upanisad* (4.5.15 and 2.4.24), *kena kam pasyet:* "Who should see? Whom will they see? And by what means?" It is also stated in the *Brhad-aranyaka Upanisad* (1.4.10), *aham brahmasmi:* "I am *brahma."* It is said in the *Aitareya Upanisad* (3.1.3), *prajnanam brahma:* "Consciousness is *brahma."* And in the *Chandogya Upanisad* (6.8.7) it is said, *tat tvam asi svetaketo:* "O Svetaketu, you are that *brahma."* Considering all these statements, what is wrong in regarding *mukti* as the supreme *sadhya*?

**Babaji:** I have already explained that there are many different types of *sadhya* according to different tendencies. One cannot accept the validity of *mukti* as long as one has any desire for *bhukti,* and many of the statements in *sastra* are written for people on that level. For instance, the *Apastamba Srauta-sutra* (2.1.1) states, *aksayam ha vai caturmasya-yajinah:* "Those who observe the vow of *caturmasya* obtain perpetual residence in heaven." Does this mean that *mukti* is a worthless goal? The *karmis* cannot discover the recommendations from *sastra* for *mukti,* but does that mean that *mukti* is not described anywhere in the *Vedas?* A few of the *rsis* who recommend the path of *karma* maintain that renunciation is only prescribed for those who are incompetent, and that those who are competent should perform *karma*. This is not actually true; these instructions are given for people on lower levels of spiritual advancement in order to promote their faith in their respective positions.

It is inauspicious for *jivas* to neglect the duties for which they are responsible. If one carries out one's duties in full faith that they are appropriate for one's present level, one easily gains access to the next level of qualification. Consequently, prescriptions in the *Vedas* promoting this type of faith have not been condemned. On the contrary, if one condemns such prescriptions one is liable to fall down. All *jivas* who have attained elevation in this world have done so by strictly adhering to the duties for which they were qualified.

*Jnana* is actually superior to *karma* because it yields *mukti*. Nonetheless, the *sastras* that discuss competence for *karma* praise *karma* most highly, and do not substantiate the pre-eminence of *jnana.* Similarly, where the *sastras* discuss competence for *jnana*, we find all the *mantras* that you have mentioned which praise *mukti*. However, just as eligibility for *jnana* is superior to that for *karma*, the eligibility for *bhakti* is superior to that for *jnana*. *Mantras* such as *tat tvam asi* and *aham brahmasmi* praise impersonal liberation, and they strengthen the faith of those who seek it to follow the path for which they are qualified. For this reason, it is not wrong to establish the eminence of *jnana*. However, *jnana* is not the ultimate *sadhana*, and the *sadhya* of *jnana*, namely *mukti*, is not the ultimate *sadhya.* The Vedic *mantras* establish the final conclusion that *bhakti* is the *sadhana*, and *prema-bhakti* is the *sadhya*.

**Vrajanatha:** The *mantras* that I quoted are principal statements of the *Vedas,* known as *maha-vakyas*. How can the *sadhya* and *sadhana* that they put forward possibly be extraneous?

**Babaji:** The Vedic statements you quoted just a moment ago are not described as *maha-vakyas* anywhere in the *Vedas,* nor have they been described as superior to other statements. Teachers of *jnana* have proclaimed that these statements are *maha-vakyas* in order to establish the pre-eminence of their own doctrine, but in reality, *pranava* (om) is the only *maha-vakya.* All other Vedic statements relate only to particular aspects of Vedic knowledge.

It would not be incorrect to refer to all the statements of the *Vedas* as *maha-vakyas*. However, it is dogmatic to single out one particular statement of the *Vedas* as the *maha-vakya*, and to label all others as ordinary. Those who do so are committing an offense to the *Vedas.* The *Vedas* describe many extraneous goals and the means to attain them, so they sometimes praise *karma-kanda*, and sometimes *mukti*, but in the ultimate analysis, the *Vedas* conclude that *bhakti* alone is both *sadhana* and *sadhya.*

The *Vedas* are like a cow, and Sri Nanda-nandana is the milkman. In the *Bhagavad-gita* (6.46-47), He has revealed the purport of the *Vedas* regarding their ultimate aim:

*tapasvibhyo 'dhiko yogi jnanibhyo 'pi mato 'dhikah karmibhyas cadhiko yogi tasmad yogi bhavarjuna yoginam api sarvesam mad-gatenantaratmana sraddhavan bhajate yo mam sa me yuktatamo matah*

O Arjuna, a *yogi* is greater than all types of ascetics, fruitive workers, and those who cultivate impersonal knowledge aiming at liberation. Therefore, become a *yogi.* And I consider that the greatest of all *yogis* is one who is attached to Me with firm faith, and who constantly worships Me with full expression of the heart.

It is said in the *Svetasvatara Upanisad* (6.23):

*yasya deve para bhaktir yatha deve tatha gurau tasyaite kathita hy arthah prakasante mahatmanah*

All the confidential purports of the *Vedas* are fully revealed to that great soul who has the same *para-bhakti* for his Gurudeva as he has for Sri Bhagavan.

It is said in the *Gopala-tapani Upanisad (Purva-vibhaga* 15):

*bhaktir asya bhajanam tad ihamutropadhi-nairasyenaivamusmin manasah kalpanam etad eva ca naiskarmyam*

*Bhakti* performed for the pleasure of Sri Krsna is known as *bhajana.* This means to give up all desires for enjoyment in this world and the next, to dedicate one's mind unto Krsna, and to develop a feeling of complete unity with

Him because of an overwhelming sense of *prema.* This *bhajana* also entails freedom from all result-oriented activity.

It is said in the *Brhad-aranyaka Upanisad* (1.4.8): *atmanam eva priyam upasita*

One should worship the Supreme Soul, Sri Krsna, as the dearest object of one's affection.

In the *Brhad-aranyaka Upanisad* (4.5.6) it is also said:

*atma va are drastavyah srotavyo mantavyo nididhyasitavyah*

O Maitreya, one should see, hear about, think of and meditate upon the Supreme Absolute Truth Paramatma.

When one studies these Vedic statements carefully, it is clear that *bhakti* is the best form of *sadhana.*

**Vrajanatha:** The *karma-kanda* section of the *Vedas* gives instructions to perform *bhakti* to Isvara, who bestows the results of all action. In the *jnana-kanda* section we also find instructions to satisfy Hari by performing *bhakti* through the medium of the four types of *sadhana* known as *sadhana-catustaya.* So how can *bhakti* be the *sadhya* if it is the means to obtain *bhukti* and *mukti*? Since *bhakti* is the means, it ceases to exist when it produces *bhukti* or *mukti.* This is the general principle. Please educate me on this question.

**Babaji:** It is true that performing the regulated practices *(sadhana)* of *bhakti* in *karma-kanda* gives material enjoyment, and *bhakti-sadhana* performed in *jnana-kanda* gives *mukti.* One cannot achieve any result without satisfying Bhagavan, and He is only satisfied by *bhakti*. He is the reservoir of all potencies, and whatever potency is found within the *jivas*, or within inert matter, is only an infinitesimal display of His potency. *Karma* and *jnana* cannot satisfy Bhagavan; they can only produce results with the help of *bhakty-abhasa,* and not independently. For this reason it is enjoined that the practice of *karma* and *jnana* should include at least some semblance of *bhakti.* Accordingly, the *bhakti* seen in *karma* and *jnana* is a mere semblance of devotion, not *suddha-bhakti,* and it is this *bhakty-abhasa* that is instrumental in bringing forth the results of those pursuits.

There are two types of *bhakty-abhasa:* pure *bhakty-abhasa* and adulterated *bhakty-abhasa*. I shall describe pure *bhakty-abhasa* later, but for the present, you should know that there are three types of adulterated *bhakty-abhasa.* These are *bhakty-abhasa* adulterated with fruitive action, *bhakty-abhasa* adulterated with monistic knowledge, and *bhakty-abhasa* adulterated with both fruitive action and monistic knowledge.

While a person is performing a *yajna,* he may say, "O Indra, O Pusana (the *devata* of the sun), please be merciful and give us the results of this *yajna/*" All activities exhibiting a semblance of *bhakti* adulterated with this type of desire are

known as a semblance of *bhakti* adulterated with fruitive action. Some magnanimous souls have referred to this type of adulterated *bhakti* as devotion mixed with fruitive action (*karma-misra-bhakti*). Others have described it as activities to which the symptoms of *bhakti* are indirectly attributed *(aropa-siddha-bhakti).*

Another person may say, "O Yadunandana, I have come to You out of fear of material existence. I chant Your name, Hare Krsna, day and night. Please grant me liberation. O Supreme Lord, You are *brahma.* I have fallen into the trap of *maya.* Please deliver me from this entanglement and let me merge in oneness with You." These sentiments are a semblance of *bhakti* adulterated with monistic knowledge. Some magnanimous souls have described this as devotion mixed with monistic knowledge *(jnana-misra-bhakti),* and others as activities to which the symptoms of *bhakti* are indirectly attributed *(aropa-siddha-bhakti).*

These adulterated forms of devotion are different from *suddha-bhakti.*

It is said in the *Gita* (6.47), *sraddhavan bhajate yo mam sa me yuktatamo matah,* "I consider that one who worships Me with faith is the best of all *yogis."* The *bhakti* to which Sri Krsna is referring in this statement is *suddha-bhakti,* and this is our *sadhana.* When it is perfected, it is *prema. Karma* and *jnana* are the means to obtain *bhukti* and *mukti* respectively. They are not the means by which the *jiva* can obtain his eternal constitutional position of divine love.

When Vrajanatha had heard all these conclusive truths, he was unable to make further inquiries that day. Instead, he reflected within himself, "The examination and discussion of all these subtle philosophical truths is superior to the dialectical analysis of the *nyaya-sastra.* Babaji Mahasaya is vastly learned in these matters. I will gradually acquire knowledge by inquiring from him about these topics. It is quite late, so I should return home now."

Thinking thus, he said, "Babaji Mahasaya, today by your mercy, I have received essential superior knowledge. I would like to come to you from time to time to receive this type of instruction. You are a deeply realized scholar and a great teacher; please be merciful to me. Kindly permit me to ask you just one more question today, since it is already late, and I will return home when I have heard your answer. Did Sri Sacinandana Gauranga write any book in which all of His instructions can be found? If He did, I am anxious to read it."

Babaji Mahasaya replied, "Sriman Mahaprabhu did not write any book of His own, but His followers wrote many books on His order. Mahaprabhu personally gave the *jivas* eight instructions in the form of aphorisms, named *Siksastaka*. These are like a necklace of jewels for the *bhaktas*. In these eight *slokas*, He has imparted the instructions of the *Vedas*, the *Vedanta*, the *Upanisads*, and the *Puranas* in a concise and confidential manner. Based on these confidential instructions, the *bhaktas* have composed ten fundamental principles known as *Dasa-mula*. This *Dasa-mula* succinctly describes both *sadhya* and *sadhana* with reference to the topics of *sambandha, abhidheya,* and *prayojana.* You should understand this first."

"Whatever you order, it is my duty to fulfill," said Vrajanatha. "You are my *siksa-guru.* I will come tomorrow evening and take instruction from you on *Dasa-mula."*

Vrajanatha then offered *dandavat-pranama* to Babaji Mahasaya, who embraced him with great affection. "My son," said Babaji, "you have purified the *brahmana* lineage. It will give me great pleasure if you come tomorrow evening."

THUS ENDS THE TWELFTH CHAPTER OF JAIVA-DHARMA, Entitled "NITYA-DHARMA, SADHANA & SADHYA"

# Chapter 13

## Pramana Prameya

Late the next afternoon, at the time of *go-dhuli* (when the air is thick with dust-clouds raised by the cows returning to the *go-sala),* Vrajanatha arrived at Srivasangana. He sat on the raised platform under the dense foliage of the *bakula* tree, and waited for the elderly Babaji Maharaja. Babaji was waiting in his *bhajana-kutira,* and for some unknown reason, *vatsalya-bhava* had arisen in his heart towards Vrajanatha. As soon as a slight sound outside indicated Vrajanatha's arrival, Babaji came out and, lovingly embracing him, took him into his *kutira,* which was situated at one side of the courtyard in an arbour of *kunda* flowers. There he offered him a seat and sat beside him.

Vrajanatha took the dust of Babaji Maharaja's feet on his head. Feeling blessed, he said humbly, "O great soul, yesterday you told me that you would instruct me on *Dasa-mUla,* the fundamental principles of Nimai Pandita's teachings. Kindly bestow this knowledge upon me now."

When Vrajanatha asked this wonderful question, Babaji Mahasaya became very happy and said affectionately, "My son, I shall first explain to you the *sUtra sloka* of *Dasa-mUla,* wherein the ten ontological truths of *Dasa-mula* are set out in a condensed form. You are a scholar, so by proper deliberation you will be able to comprehend the true meanings of this *sloka.*

*amnayah praha tattvam harim iha paramam sarva-saktim rasabdhim tad-bhinnamsams ca jivan prakrti-kavalitan tad-vimuktams ca bhavad bhedabheda-prakasam sakalam api hareh sadhanam suddha-bhaktim sadhyam tat-pritim evety upadisati janan gauracandrah svayam sah*

1. *Pramana:* The teachings of the *Vedas* received through *guru-parampara* are known as *amnaya* (meaning that which is committed to memory). The infallible evidence of the *Vedas,* of the *smrti-sastras* headed by the *Srlmad-Bhagavatam,* as well as evidence such as direct sense perception *(pratyaksa),* that concur with the guidance of the *Vedas,* are all accepted as *pramana* (evidence). This *pramana* establishes the following *prameyas* (fundamental

truths):

2. *Parama-tattva:* Sri Hari alone is the Supreme Absolute Truth.

3. *Sarva-saktiman:* Sri Krsna is the possessor of unlimited, multifarious *saktis.*

4. *Akhila-rasamrta-sindhu:* He is the ocean of nectarean mellows.

5. *Vibhinnamsa-tattva:* Both the *mukta* (liberated) and *baddha* (conditioned) *jlvas* are His eternally separated parts and parcels.

6. *Baddha-jlvas:* Conditioned souls are covered by *maya.*

7 *Mukta-jlvas:* Liberated souls are free from *maya.*

8. *Acintya-bhedabheda-tattva:* The entire universe, consisting of conscious, sentient *jlvas* (*cit*) and non-sentient matter *(acit),* is Sri Hari's *acintya-bhedabheda-prakasa,* that is to say, it is His manifestation which is inconceivably both one with and different from Him.

9. *Suddha-bhakti:* Pure devotional service is the only practice (*sadhana*) to attain perfection.

10. *Krsna-prlti:* Transcendental love and affection for Krsna is the one and only final object of attainment (*sadhya-vastu*).

Svayam Bhagavan Sri Gaurangadeva has herein instructed ten distinct *tattvas* (fundamental truths) to the faithful *jlvas.* The first of these is *pramana-tattva,* and the remaining nine are *prameya-tattva.* First you should understand the meaning of *pramana.* That subject which is established by *pramana* (evidence or proof) is known as *prameya* (that which is proved); and that by which *prameya* is proved is known as *pramana.*

These ten fundamental *tattvas (dasa-mula-tattva)* are set out in the *sloka* that I have just recited. The next *sloka* will be the first actual *sloka* of the *Dasa-mula,* and it elaborates on the first of the *dasa-mula-tattvas,* namely the authoritative Vedic literature *(amnaya* or *pramana-tattva).* From the second to the eighth *sloka sambandha-tattva* is described. The ninth *sloka* describes *abhidheya-tattva,* which is the *sadhana* for attaining the ultimate goal; and the tenth *sloka* describes *prayojana-tattva,* which is the *sadhya* (goal) itself.

When Vrajanatha had heard the meaning of the *sloka,* he said, "Babaji Maharaja, I do not have anything to ask now. If any question occurs to me after hearing the next *sloka,* I will submit it at your lotus feet. Now kindly explain the first *sloka* of the *Dasa-mula/'*

**Babaji:** Very good. Now listen attentively.

*svatah-siddho vedo hari-dayita-vedhah-prabhrtitah pramanam sat-praptam pramiti-visayan tan nava-vidhan tatha pratyaksadi-pramiti-sahitam sadhayati nah na yuktis tarkakhya pravisati tatha sakti-rahita*

*Dasa-mula* (1)

The self-evident *Vedas,* which have been received in the *sampradaya* through the *guru-parampara* by recipients of Sri Hari's mercy such as Brahmaji and others, are known as *amnaya-vakya.* The nine *prameya-tattvas* are established by these *amnaya-vakyas* with the help of other *pramanas* that follow the guidance of these *sastras,* such as evidence obtained by direct sense perception *(pratyaksa).* Reasoning that is only based on logic is always crippled when evaluating inconceivable subject matters, since logic and argument have no access in the realm of the inconceivable.

**Vrajanatha:** Is there any evidence within the *Vedas* to show that Brahmaji gave instruction through disciplic succession?

**Babaji:** Yes, there is. In the *Mundaka Upanisad* (1.1.1) it is stated:

*brahma devanam prathamah sambabhuva visvasya kartta bhuvanasya gopta sa brahma-vidyam sarva-vidya-pratistham atharvaya jyestha-putraya praha*

Brahmaji, who is the creator of the entire universe, and the protector of the worlds, was the first *deva* to appear.

He gave complete instructions on *brahma-vidya,* the basis of all knowledge, to his eldest son, Atharva.

It is also stated further on in *Mundaka Upanisad* (1.2.13),

*yenaksaram purusam veda satyam provaca tam tattvato brahma-vidyam*

*Brahma-vidya* is knowledge that reveals the true *svarupa* of *para-brahma*, the indestructible Purusottama.

**Vrajanatha:** Do you have any evidence that the *rsis* who compiled the *smrti-sastras* have given the correct explanation of the *Vedas* in them?

**Babaji:** Evidence for this is given in *Srimad-Bhagavatam* (11.14.3), the crest jewel of all *sastras.*

*kalena nasta pralaye vaniyam veda-samjnita mayadau brahmane prokta dharmo yasyam mad-atmakah tena prokta sva-putraya manave purva-jaya sa tato bhrgv-adayo 'grhnan sapta brahma-maharsayah*

Sri Bhagavan said, "By the influence of time, the *Vedas* containing My instructions on *bhagavata-dharma* were lost when the cosmic devastation occured. At the beginning of the next *brahma-kalpa* at the time of creation,

I again instructed Brahma in that same *Veda,* which is identical with Myself. Brahma instructed his son Manu in the Vedic knowledge, and Manu in turn instructed the same science to the seven Brahmarsis, headed by Bhrgu."

**Vrajanatha:** What is the necessity for a *sampradaya?*

**Babaji:** Most people in this world accept the shelter of Mayavada philosophy, and follow that inauspicious path which is devoid of *bhakti.* Consequently, if there were no separate *sampradaya* for those who practice *suddha-bhakti* that is untainted by the faults of Mayavada, it would be very difficult to attain genuine *sat-sanga.* Therefore, it is stated in the *Padma Purana*,

*sampradaya-vihina ye mantras te viphala matah sri-brahma-rudra-sanaka vaisnavah ksiti-pavanah*

Vaisnava *acaryas* in the four *sampradayas*—namely Ramanujacarya in the SrI-sampradaya, Madhvacarya in the Brahma-sampradaya, Visnusvaml in the Rudra-sampradaya, and Nimbaditya in the Catuhsana-sampradaya—purify the whole universe. *Diksa mantras* not received from the *acaryas* in one of these four *sampradayas* will be fruitless.

Of these four, the Brahma-sampradaya is the most ancient and has continued through the disciplic succession until the present day. These *sampradayas* adhere

to the system of *guru-parampara* and they have brought the *Vedanta* and other supremely auspicious literatures unchanged from the most ancient times, and by the potency of the system of *parampara*, there is not the slightest chance that they have made any change or eliminated any portion. There is, therefore, no reason to doubt the literature that the *sampradaya* has authorized. *Sampradaya* is an effective and indispensible arrangement, and for this reason, the *sat-sampradaya* system is continuing amongst saints and *sadhus* from the most ancient times.

**Vrajanatha:** Are the names of all the *acaryas* in the *sampradaya* available in order of succession?

**Babaji:** Only the names of the most prominent *acaryas* who have appeared from time to time are mentioned.

**Vrajanatha:** I would like to hear the *guru-parampara* of the Brahma-sampradaya.

**Babaji:** Listen.

*para-vyomesvarasyaslc chisyo brahma jagat-patih tasya sisyo narado 'bhud vyasas tasyapa sisyatam*

Brahma, the master of the universe, is the disciple of Paramesvara Sri Narayana, and Naradaji became the disciple of Brahma. Vyasadeva became the disciple of Naradaji.

*suko vyasasya sisyatvam prapto jnanavarodhanat vyasal labdho krsna-dlkso madhvacaryo mahayasah*

Sri Sukadevaji became the disciple of Sri Vyasadeva in order to check the spread of impersonal *jnana*. The celebrated Madhvacarya also received *krsna-dlksa* from Sri Vyasadeva, Narahari became the twice-born *sisya* of Madhvacarya.

*tasya sisyo naraharis tac-chisyo madhavo dvijah aksobhyas tasya sisyo 'bhut tac-chisyo jayatlrthakah*

Madhva-dvija became the disciple of Narahari. Aksobhya was Madhva-dvija's disciple and accepted Jayatirtha as his disciple.

*tasya sisyo jnanasindhus tasya sisyo mahanidhih vidyanidhis tasya sisyo rajendras tasya sevakah*

Jnanasindhu became the disciple of Jayatirtha, Mahanidhi became Jnanasindhu's disciple and accepted

Vidyanidhi as his disciple, and Rajendra became the disciple of Vidyanidhi.

*jayadharmo munis tasya sisyo yad-gana-madhyatah srimad-visnupuri yas tu bhakti-ratnavali krtih*

Jayadharma Muni became the disciple of Rajendra, and one of his followers named Sri Visnu Puri, who composed *Bhakti-ratnavali*, was a prominent *acarya.*

*jayadharmasya sisyo 'bhud brahmanyah purusottamah vyasa-tirthas tasya sisyo yas cakre visnu-samhitam*

Jayadharma's disciple was Brahmanya Purusottama, who in turn accepted Vyasa-tirtha, the author of *Visnu-samhita,* as his disciple.

*srimal-laksmipatis tasya sisyo bhakti-rasasrayah tasya sisyo madhavendro yad-dharmo 'yam pravartitah*

Sri Laksmipati became the disciple of Vyasa-tirtha, and Madhavendra Puri, who was the epitome of *bhakti-rasa,* and who propagated *bhakti-dharma,* was the disciple of Laksmipati.

**Vrajanatha:** In the first *sloka* of *Dasa-mula*, the *Vedas* are accepted as the sole evidence *(pramana);* whereas the other *pramanas*, such as *pratyaksa* (direct perception), are accepted as evidence only when they follow the *Vedas.* However, philosophies such as *nyaya* and *sankhya* have accepted further types of evidence. Well-versed readers of the *Puranas* have accepted eight types of *pramana: pratyaksa* (direct perception), *anumana* (inference based on generalized experience), *upamana* (analogy), *sabda* (revealed knowledge), *aitihya* (traditional instruction), *arthapatti* (inference from circumstances), *sambhava* (speculation), and *anupalabdhi* (understanding something by its non-perception). Why are there so many opinions regarding *pramana*? And if direct perception and inference based on experience are not counted among the perfect *pramanas*, how is it possible to get real understanding? Kindly enlighten me.

**Babaji:** *Pratyaksa* and other types of evidence depend on the senses, but since the senses of the conditioned *jiva* are always subject to *bhrama* (illusion), *pramada* (error), *vipralipsa* (cheating), and *karanapatava* (imperfection of the senses), how can the knowledge acquired through the senses be factual and faultless? The fully independent possessor of all potencies, Sri Bhagavan Himself, personally manifested as perfect Vedic knowledge within the pure hearts of great *maharsis* and saintly *acaryas* who were situated in full *samadhi*. Therefore, the selfevident *Vedas*, which are the original form of pure knowledge, are always faultless and fully dependable as evidence. Vrajanatha: Please help me to understand clearly each of the terms *bhrama*, *pramada*, *vipralipsa* and *karanapatava*.

**Babaji:** *Bhrama* (illusion) is the *baddha-jiva's* false impression of reality resulting from faulty knowledge gathered through imperfect senses. For example, in the desert, the rays of the sun sometimes produce a mirage, which creates the impression of water.

This fault of making errors and mistakes is called *pramada*. Since the material intelligence of the *baddha jiva* is by nature limited, mistakes are inevitably present in whatever *siddhanta* his limited intelligence discerns in relation to the unlimited *para-tattva.*

*Vipralipsa* is the cheating propensity. This is manifest when one, whose intelligence is limited by time and space, is suspicious and reluctant to believe in the activities and authority of Isvara, who is far beyond time and space.

Our senses are imperfect and ineffective, and this is known as *karanapatava.* Because of this, we cannot avoid making mistakes in everyday circumstances. For example, when we see an object suddenly, we may mistake it for something else and draw faulty conclusions.

**Vrajanatha:** Do *pratyaksa* and other *pramanas* have no value at all as evidence?

**Babaji:** What means do we have to gain knowledge of this material sphere, except through direct perception and other *pramanas?* Nonetheless, they can never give knowledge about the spiritual world *(cit-jagat),* for they cannot enter into it. That is why the *Vedas* are certainly the one and only *pramana* for gaining knowledge about the *cit-jagat.* The evidence gained from *pratyaksa* and other *pramanas* is only worth considering when it follows the guidelines of the self-

evident Vedic knowledge; otherwise its evidence can be discarded. That is why the self-evident *Vedas* are the only evidence. *Pratyaksa* and other *pramanas* can also be accepted as evidence, but only if they are in pursuance of the *Vedas.*

**Vrajanatha:** Why are literatures such as the *Gita* and the *Bhagavatam* not counted as *pramana?*

**Babaji:** The *Bhagavad-gita* is called an *Upanisad (Gita Upanisad),* because it is the *vani* (instructions) of Bhagavan; hence, the *Gita* is *Veda*. Similarly, *Dasa-mula-tattva* is also *bhagavat-vani*because it is Sri Caitanya Mahaprabhu's instructions, so it is also *Veda. Srimad-Bhagavatam* is the crest-jewel of all the *pramanas* because it is the compilation of the essence of the meaning of the *Vedas.* The instructions of different *sastras* are authoritative evidence only as long as they follow the Vedic knowledge. There are three types of *tantra-sastras: sattvika, rajasika* and *tamasika.* Of these, the *Pancaratra* and so on are in the *sattvika* group, and they are accepted as evidence because they expand the confidential meaning of the *Veda*.

**Vrajanatha:** There are many books in the Vedic line. Which of these may be accepted as evidence and which may not?

**Babaji:** In the course of time, unscrupulous and untruthful personalities have interpolated many chapters, *mandalas* (sections and divisions) and *mantras* into the *Vedas,* in order to fulfill various self-interests. Those parts that were added at a later time are called *praksipta* (interpolated) parts. It is not that we should accept any and every Vedic text as reliable evidence. Those Vedic *granthas* (sacred books) that the *acaryas* in the *sat-sampradayas* have accepted as evidence are definitely *Veda* and are authoritative evidence, but we should reject literature or parts of literature that they have not recognized.

**Vrajanatha:** Which Vedic *granthas* have the *acaryas* of the *sat-sampradayas* accepted?

**Babaji:** *Isa, Kena, Katha, Prasna, Mundaka, Mandukya, Taittinya, Aitareya, Chandogya, Brhad-aranyaka* and *Svetasvatara*—these eleven *sattvika Upanisads* are accepted, and so are *Gopala Upanisad, Nrsimha-tapam* and some other *tapams* that are helpful in worship. The *acaryas* have also accepted Brahmanas and Mandalas as Vedic literature, as long as they expand the *Vedas,* following the guidance of *Rg, Sama, Yajuh* and *Atharva.* We receive all

the Vedic literatures from the *acaryas* in the *sat-sampradayas,* so we can accept them as evidence from a bona fide source.

**Vrajanatha:** Is there any evidence in the *Veda* to show that logic cannot enter into transcendental subject matter?

**Babaji:** There are many famous statements in the *Vedas,* such as, *naisa tarkena matir apaneya,* "O Naciketa! Whatever intelligence you have gained regarding *atma-tattva* should not be destroyed by logic *(tarka)" (Katha Upanisad* 1.2.9); and the statements from *Vedanta-sutra,* such as, *tarkapratisthanat,* "Arguments based on logic have no foundation and cannot be used to establish any conclusions about the conscious reality, because a fact that someone establishes by logic and argument today can be refuted tomorrow by someone who is more intelligent and qualified. Therefore, the process of argumentation is said to be unfounded and baseless" *(Brahma-sutra* 2.1.11).

Moreover, it is said in the *Vedas:*

*acintyah khalu ye bhava na tarns tarkena yojayet prakrtibhyah param yac ca tad acintyasya laksanam*

*Mahabharata, Bhlsma-parva* (5.22)

All transcendental *tattvas* are beyond material nature, and are therefore inconceivable. Dry arguments are within the jurisdiction of material nature, so they can only be applied in mundane subject matters. They cannot even come close to transcendental *tattvas,* what to speak of grasping them. As far as inconceivable conceptions are concerned, the application of dry arguments is undesirable and useless.

This *sloka* of the *Mahabharata* establishes the limits of logic, and Srila Rupa Gosvami, the *acarya* of *bhakti-marga,* has therefore written in *Bhakti-rasamrta-sindhu* (Eastern Division 1.1.32):

*svalpapi rucir eva syat bhakti-tattvavabodhika yuktis tu kevala naiva yad asya apratisthata*

One can comprehend *bhakti-tattva* when one has gained even a little *ruci* for *sastras* that establish *bhakti-tattva,* such as *Srlmad-Bhagavatam* . However, one cannot understand this *bhakti-tattva* by dry logic alone, because logic has

no basis, and there is no end to arguments.

Nothing genuine can be ascertained by logic and argument, as this ancient statement proves:

*yatnenopadito 'py arthah kusalair anumatrbhih abhiyuktatarair anyair anyathaivopapadyate*

Any logician can clearly establish any subject matter using arguments, but someone who is more expert in argument can easily refute him. You use logic to establish one *siddhanta* today, but a more intelligent and qualified logician will be able to refute it tomorrow, so why should you rely on logic?

**Vrajanatha:** Babaji, I have fully understood that whatever evidence is in the *Veda* is self-evident. Some logicians argue against the *Vedas*, but their efforts are fruitless. Now please be merciful and explain the second *sloka* of *Dasa-mula-tattva*.

**Babaji:**

*haris tv ekam tattvam vidhi-siva-suresa-pranamitah yad evedam brahma prakrti-rahitam tat tv anumahah paratma tasyamso jagad-anugato visva-janakah sa vai radha-kanto nava-jalada-kantis cid-udayah*

Indeed Sri Hari, to whom Brahma, Siva, Indra and other *devatas* continuously offer *pranama,* is the only Supreme Absolute Truth. *Nirvisesa-brahma* that is devoid of *sakti* is Sri Hari's effulgence. Maha-Visnu, who has created the universe and who has entered into it as the indwelling Supersoul of all, is simply His partial manifestation. It is that Sri Hari alone, the very form of transcendental reality *(cit-svarupa),* whose complexion is the color of a freshly formed thunder cloud, who is Sri Radha-vallabha, the beloved of Sri Radha.

**Vrajanatha:** The *Upanisads* describe *brahma*, which is transcendental to affiliation with matter, to be the supreme truth, so what argument or evidence has Sri Gaurahari used to establish *brahma* as Sri Hari's bodily effulgence?

**Babaji:** Sri Hari is certainly Bhagavan, whose true nature has been ascertained in the *Visnu Purana* (6.5.74):

*aisvaryasya samagrasya viryasya yasasah sriyah jnana-vairagyayos caiva sannam bhaga itingana*

Bhagavan is the Supreme Absolute Truth endowed with six inconceivable qualities: complete opulence, strength, fame, beauty, knowledge and renunciation.

Now, there is a mutual relationship amongst these qualities of body *(angl)* and limbs *(anga).* The question may arise, Which of these qualities is *angl,* and which are *angas?* The *angl* (body) is that within which the *angas* (limbs) are included. For example, a tree is *angl,* and the leaves and branches are the *angas;* the body is *angl,* and the feet and hands are its *angas.* Therefore, the principal quality *(angl-guna)* represents the body and to that quality all the other qualities *(anga-gunas)* are arranged as its limbs.

The *angl-guna* of Bhagavan's transcendental form is His resplendent beauty *(srl);* and the three qualities - opulence *(aisvarya),* strength *(vlrya)* and fame *(yasa)* - are His *angas* (limbs). The remaining two qualities - knowledge *(jnana)* and renunciation *(vairagya)* - are the effulgence of the quality of fame, because *jnana* and *vairagya* are only attributes of a quality, and not original qualities in their own right. Thus, *jnana* and *vairagya* are actually *nirvikara-jnana,* which is the intrinsic, constitutional form of the *nirvisesa-brahma,* and that *brahma* is the bodily effulgence of the spiritual world. The changeless, inactive, *nirvisesa-brahma,* which exists without body, limbs and so on, is not in itself a complete *tattva;* rather, it depends on the transcendental form of Bhagavan. *Brahma* is therefore not a supreme *vastu* (entity) that exists in its own right; it is a quality of the *vastu.* Bhagavan is indeed that *vastu,* and *brahma* is His quality, just as the light of a fire is not a complete and independent *tattva,* but only a quality that depends on the fire.

**Vrajanatha:** The impersonal, *nirvisesa* qualities of *brahma* are described in many places in the *Vedas,* and at the end of these descriptions, the *mantra 'om santih santih, harih om'* is always used to describe the supreme truth, the cause of all causes, Sri Hari. Who is this Sri Hari?

**Babaji:** That Sri Hari is in fact *cit-llla-mithuna* (the combined form of Radha and Krsna), who perform divine pastimes.

**Vrajanatha:** I will inquire into this subject later. Now kindly tell me, how is

Paramatma, the creator of the universe, a partial manifestation of Bhagavan?

**Babaji:** Pervading everything by His qualities of *aisvarya* and *virya,* and creating all the universes, Sri Hari enters every universe by His *amsa* (partial manifestation), Visnu. Every *amsa* of Bhagavan always remains complete; none of them is ever incomplete.

*purnam adah purnam idam purnat purnam udacyate purnasya purnam adaya purnam evavasisyate*

*Brhad-aranyaka Upanisad* (5.1) and *Isopanisad* (inv.)

The *avatari-purusa* (the origin of all *avataras)* is complete and perfect. Because He is completely perfect, all *avataras* emanating from Him are also complete. All that emanates from the Supreme Complete is complete. Even if the complete is subtracted from the complete, He still remains complete. In no way does that Paramesvara experience any diminution.

Therefore, that complete whole, Visnu, who enters the universe and controls it, is certainly the indwelling Supersoul, Paramatma. That Visnu has three forms: Karanodakasayi Visnu, Ksirodakasayi Visnu and Garbhodakasayi Visnu. Karanodakasayi Visnu, who is a partial manifestation of Sri Bhagavan, situates Himself on the Causal Ocean, or the Viraja River, which extends between the *cit* and *mayika* worlds. From there, He glances over *maya*, who is situated far away, and by this glance the material world is created. Bhagavan Sri Krsna has described the creation of the material world in *Srimad Bhagavad-gita* (9.10):

*mayadhyaksena prakrtih suyate sa-caracaram*

Under My superintendence, My illusory energy creates the universe full of moving and non-moving beings.

Then it is said, *sa aiksata,* "That Paramatma glanced." *(Aitareya Upanisad* 1.1.1)

*Sa imal lokan asrjat,* "That Paramatma created the moving and non-moving universe after glancing over His *maya." (Aitareya Upanisad* 1.1.2)

Karanodakasayi Visnu's power of glancing, which enters *maya,* becomes Garbhodakasayi Visnu, and the localized atoms in the rays of the transcendental

glance of that Maha-Visnu are the conditioned souls; and in the heart of every *jiva,* Isvara is situated as a thumb-sized expansion of Ksirodakasayi Visnu, also known as Hiranyagarbha. *Svetasvatara Upanisad* (4.6) states, *dva suparna sayuja sakhaya,* "The *jiva* and Paramatma are in the heart of the *jiva,* like two birds on the branch of a tree. One of these birds is Isvara, who awards the results of fruitive activity, and the other bird is the *jiva,* who is tasting the fruits of his actions." Sri Bhagavan has expressed this *tattva* as follows in the *Gita Upanisad* (10.41):

*yad yad vibhutimat sattvam srimad urjitam eva va tat tad evavagaccha tvam mama tejo'msa-sambhavam*

You should understand that all opulence, existence, splendor and potency have come from a tiny part of My opulence. Therefore, Arjuna, what is the necessity to understand all of My complete attributes? Simply understand that by an expansion of Myself I have created this entire creation, and I thereby pervade it fully.

Therefore, Godly qualities such as the creation and maintenance of the universe, are manifested in Paramatma, the partial manifestation *(amsa-svarupa)* of *parama-purusa* Bhagavan. Vrajanatha: I understand that *brahma* is Sri Hari's bodily effulgence, and that Paramatma is his part. However, what evidence is there that Bhagavan Sri Hari is Krsna Himself? Babaji: Sri Krsna Bhagavan is eternally manifest in two features, one of *aisvarya* (opulence and majesty) and the other of *madhurya* (sweetness). The feature of *aisvarya* is Narayana, who is the master of the spiritual sky, Vaikuntha, and the origin of Maha-Visnu. Sri Krsna is the complete embodiment of the *madhurya* feature. This Sri Krsna is the utmost limit of complete sweetness; indeed, His sweetness is so great that its rays completely cover His *aisvarya.* From the perspective of *siddhanta* or *tattva* there is no difference between Narayana and Krsna. However, when we consider the degree of *rasa* to be tasted in the spiritual world, Krsna is not only the presiding Deity of all *rasa,* but He Himself, being the very form of *rasa,* is also *parama upadeya-tattva*, the supremely pleasing Being. We find evidence in the *Vedas, Upanisads,* and *Puranas* that Sri Krsna is Svayam Bhagavan Sri Hari. For example, the *Rg Veda* (1.12.164.31) states:

*apasyam gopam anipadyama nama ca para ca pathibhis carantam sa-sadhricih sa visucir vasana avarivartti-bhuvanesv antah*

I saw a boy who appeared in the dynasty of cowherds.

He is infallible and is never annihilated. He wanders on various paths, sometimes near and sometimes very far. Sometimes He is beautifully adorned with varieties of garments, and sometimes He wears cloth of only one color.

In this way, He repeatedly exhibits His manifest and unmanifest pastimes.

In addition, in the *Chandogya Upanisad* (8.13.1) it is stated:

*syamac chabalam prapadye sabalac chyamam prapadye*

By rendering *seva* to Syama, one attains His transcendental abode, which is full of spiritual bliss and astonishing, variegated *lilas;* and within that *cit-jagat*, one attains the eternal shelter of Syama.

Another understanding of this *sloka* is that the word *syama* refers to Krsna, and the word Syama or Krsna, meaning black, describes the *nirguna-para-tattva*, which like black, is colorless, while the word *sabala*, meaning *gaum*, refers to one who is endowed with variegated colors. In other words, when *para-tattva*, is endowed with all transcendental qualities, He is called *gaura.* The secret meaning of this *mantra* is that one attains Gaura by performing *krsna-bhajana*, and one attains Krsna by performing *gaura-bhajana.* This and other *mantras* describe the activities of the liberated and perfected *jivas* even after the stage of *mukti.* We read in *Srimad-Bhagavatam* (1.3.28):

*ete camsah kalah pumsah krsnas tu bhagavan svayam*

Rama, Nrsimha, and the other *avataras* are all portions *(amsas)* or plenary portions *(kala)* of the Supreme Personality, Sri Bhagavan, but Sri Krsna is that original Bhagavan Himself.

In the *Gita Upanisad* (7.7), Sri Krsna Himself says, *mattah parataram nanyat kincid asti dhananjaya:* "O Arjuna, there is nothing superior to Me," and it is also said in the *Gopala-tapani Upanisad (Purva* 2.8):

*eko vasi sarva-gah krsna idyah eko 'pi san bahudha yo 'vabhati*

Sri Krsna is the all-pervasive, non-dual *para-brahma* who controls everything. He is the only worshipable object for all the *devatas*, for mankind, and for all

other life-forms. Although He is one, through His *acintya-sakti* He manifests many forms and performs many varieties of *lilas.*

**Vrajanatha:** But how can Sri Krsna be all-pervading if He has a medium-sized, human-like form? If we accept that He has form, it means He can only stay in one place at a time, and that gives rise to so many philosophical discrepancies. The first is that He cannot be the all-pervading *tattva* if He has a form and body. Secondly, if He has a body, He will be limited by the material modes of nature, so how can He be independent and have limitless and absolute authority? How can this be reconciled?

**Babaji:** My dear son, you are now thinking like this because you are bound by the qualities of *maya.* As long as the intelligence remains bound by material qualities, it cannot touch *suddha-sattva.* If such conditioned intelligence attempts to exceed its own limitations trying to understand *suddha-sattva,* it superimposes *mayika* forms and qualities on *suddha-sattva,* and thus conceives of a material form of Transcendence. After some time, the intellect rejects this form as being temporary, mutable, and subject to the material modes, and then it imagines the *nirvisesa-brahma.* That is why one cannot gain an understanding of the Supreme Absolute Truth through the intelligence.

Whatever limitations you are inferring about the transcendental, medium-sized form are completely unfounded. The qualities of being formless, immutable and inactive are simply the opposite of material qualities, so they are themselves a type of quality. However, Sri Krsna also has qualities that are of an altogether different nature: for example, His beautiful, blossoming, smiling face; His lotus eyes; His beautiful lotus feet, which bestow fearlessness and peace upon His *bhaktas;* and His spiritual form, which is the pure embodiment of transcendence, with limbs and body just suitable for varieties of playful sports. The 'medium sized' *sri-vigraha,* that is the very basis of these two types of qualities (form and all pervasiveness), is supremely pleasing. The *Narada-pancaratra* describes His extreme attractiveness to the mind, and this description is replete with all *siddhanta*:

*nirdosa-guna-vigraha atma-tantro niscetanatmaka-sarira-gunais ca*
*hinah ananda-matra-kara-pada-mukhodaradih sarvatra ca svagata-bheda-vivarjitatma*

Sri Krsna's transcendental body is composed of eternity, consciousness and bliss,

without even a trace of material qualities. He is not subject to material time or space. On the contrary, He exists fully at all places and in all times simultaneously. His form and existence are the embodiment of absolute nonduality *(advaya-jnana-svarupa-vastu).*

Direction (space) is an unlimited entity in the material world. By material estimation, only a formless object can be unlimited or all-pervading; an entity with a medium-sized form cannot. However, this conception only applies in the material world. In the spiritual world, all objects and their intrinsic natures and attributes are unlimited, so Sri Krsna's medium-sized form is also all-pervading. Medium-sized objects in this material world do not have this quality of all-pervasiveness, but it is charmingly manifest in Sri Krsna's medium-sized *vigraha.* That is the su-pra-mundane glory of His transcendental *vigraha.* Can such glorious attributes be found in the conception of the all-pervading *brahma?* Material substances are always limited by time and place. If an entity who is naturally beyond the effects of time is compared to the all-pervading sky, which is limited by time and space, then is not that entity, beyond the influence of time, incomparably greater?

Sri Krsna's *vraja-dhama* is none other than the Brahma-pura which is mentioned within the *Chandogya Upanisad.* This *vraja-dhama* is a completely transcendental reality, andis comprisesed of all types of transcendental variety. Everything in that place—the earth, water, rivers, mountains, trees, creepers, animals, birds, sky, sun, moon and constellations—is transcendental and is devoid of material flaws or shortcomings. Conscious pleasure is present always and everywhere, in its fullest form. My dear son, this Mayapura-Navadvipa is that self-same spiritual abode. You are unable to perceive it, however, because you are bound in *maya's* snare. But when, by the mercy of saints and *sadhus,* spiritual consciousness arises in your heart, you will then perceive this land as the spiritual *dhama,* and then only will you achieve the perfection of *vraja-vasa* (residence in Vraja).

Who has told you that there must be material merits and faults wherever there is medium-sized form? You cannot realize the actual glories of the transcendental medium-sized form as long as your intelligence is bound up in material impressions.

**Vrajanatha:** No intelligent person can have any doubts about this point. However, I would like to know when, where and how Krsna's spiritual *vigraha,*

*dhama,* and *lila* are manifested within material limitations, since Sri Radha-Krsna's *vigraha* and bodily complexion, and Their *lilas,* associates, houses, pastime-groves, forests, secondary forests and all the objects in the spiritual world are transcendental.

**Babaji:** Sri Krsna possesses all potencies, so even that which appears to be impossible is actually possible for Him. What is astonishing in this? He is the all-potent Personality *(sarva-saktiman purusa),* the fully independent supreme controller who is completely autocratic and imbued with *lila.* Simply by His desire, He can appear in this material world in His self-same spiritual form, along with His spiritual abode. How can there be any doubt about this?

**Vrajanatha:** By His desire, He can do everything, and He can manifest His purely spiritual form in this material world—that much is clear. However, materialistic people tend to think that Sri Krsna's own transcendental abode that is manifest here is simply a part of this material universe, and they perceive His *vraja-lila* to be just like ordinary *mayika* activities. Why is this? Why can't worldly people see Krsna's self-manifest, spiritual form as *sac-cid-ananda* when He mercifully appears in this world of birth and death?

**Babaji:** One of Krsna's unlimited transcendental qualities is

His *bhakta-vatsalya* (affection for His *bhaktas).* Because of this quality, His heart melts, and through His *hladini-sakti,* He bestows upon His *bhaktas* a type of spiritual potency that enables them to have direct *darsana* of His self-manifest form and His transcendental pastimes. However, the non-devotees' eyes, ears, and other senses are made up of *maya,* so they can see no difference between Bhagavan's spiritual pastimes and the mundane events in human history.

**Vrajanatha:** Then does this mean that Bhagavan Sri Krsna did not descend to bestow mercy upon all *jivas?*

**Babaji:** Bhagavan certainly descends to benefit the whole world. The *bhaktas* see His descent and *lila* as transcendental, whereas the non-devotees perceive them as ordinary human affairs, which take place under the influence of material principles. Even so, these *lilas* have the power to bestow a type of spiritual merit *(sukrti),* and as this *sukrti* gradually accumulates, one is nourished so that one develops one-pointed *sraddha* towards *krsna-bhakti.* That is why Bhagavan's

descent certainly benefits all the *jivas* in the universe, because *jivas* who possess such *sraddha* and perform *ananya-bhakti-sadhana* (unalloyed devotional service) will one day be able to see Bhagavan's transcendental form and *lila*.

**Vrajanatha:** Why is *krsna-lila* not distinctly described throughout the *Vedas?*

**Babaji:** The pastimes of Sri Krsna are described here and there in the *Vedas*, but in some places they are described directly, and in other places indirectly.

Two types of expressions or tendencies determine the meaning of words in a text: the direct, or literal sense *(abhidha);* and the indirect, or secondary sense *(laksana).* These are also called *mukhya-vrtti* and *gauna-vrtti*, respectively. The literal sense *(abhidha-vrtti)* of the *mantra, syamac chabalam prapadye,* in the last section of the *Chandogya Upanisad*, describes the eternality of *rasa* and the service attitude of the liberated *jivas* towards Krsna according to their respective *rasa.* The indirect meaning of the words is called *gauna-vrtti* (secondary significance). In the beginning of the conversation between Yajna-valkya, Gargi and Maitreyi, Krsna's qualities are described by means of indirect presentation *(laksana-vrtti),* and at the end, the super-excellence of Krsna is established by means of direct presentation *(mukhya-vrtti).* The eternal pastimes *(nitya-lila)* of Bhagavan are sometimes indicated in the *Vedas* by the direct expression of the words, and in many places, the indirect approach describes the glories of *brahma* and Paramatma. In fact, it is the pledge of all the *Vedas* to describe Sri Krsna's glories.

**Vrajanatha:** Babaji Mahasaya, there is no doubt that Bhagavan Sri Hari is *para-tattva*, but what is the position of the *devatas* such as Brahma, Siva, Indra, Surya, and Ganesa? Please be merciful and explain this to me. Many *brahmanas* worship Mahadeva as the highest *brahma-tattva.* I took birth in one such *brahmana* family, so I have been hearing and saying this from my birth until now. I want to know the actual truth.

**Babaji:** I shall presently describe to you the respective qualities of the ordinary living entities, the worshipable *devatas* and *devis*, and of Sri Bhagavan. Through the gradation of their respective qualities, you can easily understand the truth regarding the supreme object of worship.

*ayam neta su-ramyangah sarva-sal-laksananvitah ruciras tejasa yukto baliyan*

*vayasanvitah*

These are the qualities of Sri Krsna, the supreme hero. He is:

1) delightfully charming due to His bodily beauty; 2) endowed with all auspicious characteristics; 3) attractive;

4) radiant; 5) strong; 6) eternally youthful;

*vividhadbhuta-bhasa-vit satya-vakyah priyam-vadah vavadukah su-pandityo buddhiman pratibhanvitah*

7) conversant with many kinds of astonishing languages;

8) truthful; 9) a pleasing speaker; 10) eloquent; 11) learned; 12) wise; 13) resourceful;

*vidagdhas caturo daksah krta-jnah su-drdha-vratah desa-kala-supatra-jnah sastra-caksuh sucir vast*

14) expert in relishing mellows; 15) clever; 16) expert; 17) grateful; 18) very firm in His vows; 19) an astute judge of time, place and circumstance; 20) a seer through the eyes of *sastras;* 21) pure; 22) self-controlled;

*sthiro dantah ksama-silo gambhtro dhrtiman samah vadanyo dharmikah surah karuno manya-mana-krt*

23) steadfast; 24) forebearing; 25) forgiving; 26) grave; 27) self-satisfied; 28) equal to all; 29) munificent; 30) virtuous; 31) chivalrous; 32) compassionate; 33) respectful to those worthy of respect;

*daksino vinayt hriman saranagata-palakah sukht bhakta-suhrt prema-vasyah sarva-subhan-karah*

34) favorable; (35) modest; 36) shy; 37) the protector of surrendered souls; 38) happy; 39) the well-wisher of His *bhaktas;* 40) controlled by *prema;* 41) the benefactor of all;

*pratapt kirtiman rakta-lokah sadhu-samasrayah nan-gana-manohan sarvaradhyah samrddhiman*

42) mighty; 43) famous; 44) beloved by all; 45) partial to the side of the *sadhus;* 46) the enchanter of women's minds; 47) all-worshipable; 48) all-opulent;

*vartyan tsvaras ceti gunas tasyanukirtitah samudra iva pancasad durvigaha harer ami*

49) superior to all; and 50) the controller. These fifty qualities are present in Bhagavan Sri Hari to an unlimited degree like the unfathomable ocean.

They are present to a minute degree in the *jlvas,* whereas they are fully represented in Purusottama Bhagavan. Another five of Krsna's qualities are present in Brahma, Siva and other *devatas,* but not in ordinary *jivas:*

*sada svarupa-sampraptah sarva-jno nitya-nutanah sac-cid-ananda-sandrangah sarva-siddhi-nisevitah*

51) He is always situated in His *svarupa*; 52) He is omniscient; 53) He is ever-fresh and new; 54) He is the concentrated form of existence, knowledge and bliss; and 55) He is served by all mystic opulences.

These fifty-five qualities are partially present in the *devatas.*

*athocyante gunah panca ye laksmisadi-vartinah avicintya-maha-saktih koti-brahmanda-vigrahah avataravali-bijam hatari-gati-dayakah atmarama-ganakarsity ami krsne kiladbhutah*

Laksmipati Narayana has an additional five qualities: 56)

He possesses inconceivable potencies; 57) innumerable universes are situated within His body; 58) He is the original cause or seed of all *avataras;* 59) He awards *mukti* to those whom He kills; and 60) He can attract even those who are *atmarama* (satisfied within the self).

These additional five qualities are not present in Brahma or Siva, but they are wonderfully present in Sri Narayana in their most complete form. Besides these sixty qualities, Sri Krsna Himself has four extra qualities, namely:

*sarvadbhuta-camatkara-lila-kallola-varidhih*

*atulya-madhurya-prema-mandita-priya-mandalah tri-jagan-manasakarsl-murall-kala-kujitah asamanorddhva-rUpa-srlh vismapita-caracarah*

61) He is like a vast ocean crowded by waves of astonishing and wonderful Ий; 62) He is adorned with incomparable *madhurya-prema,* and thus is auspiciousness personified for His beloved *bhaktas*, who also have unparalleled *prema* for Him; 63) He attracts the three worlds with the marvelous vibration of His *venu* (bamboo flute); and 64) the resplendent *rUpa* (beauty) of His transcendental form is unparalleled, charming and astonishing to all moving and non-moving entities in the three worlds.

*lila premna priyadhikyam madhurye venu-rupayoh ity asadharanam proktam govindasya catustayam*

Sri Krsna's sixty-four qualities and symptoms have been described, including *llla-madhurl, prema-madhurl, venu-madhurl* and *rUpa-madhurl.* These are four extraordinary qualities that He alone possesses.

These sixty-four qualities are fully and eternally manifest in Sri Krsna, who is the embodiment of *sac-cid-ananda.* The last four qualities are present only in Sri Krsna's *svarUpa*, and not in any of His other pastime forms. Apart from these four qualities, the remaining sixty qualities are brilliantly situated in their complete and fully conscious state in Sri Narayana, who is the embodiment of Transcendence. Setting aside the last five of these sixty qualities, the remaining fifty-five are present to some extent in Siva, Brahma and other *devatas,* and the first fifty qualities are present to a very limited degree in all *jlvas*.

The *devatas* such as Siva, Brahma, Surya, Ganesa and Indra, are endowed with

Bhagavan's partial qualities in order to run the affairs of the material universe. They have received a special measure of Bhagavan's opulences to do this, so they are considered one type of special incarnation. The inherent and constitutional nature of all these *devatas* is that they are Bhagavan's servants, and many *jivas* have obtained *bhagavad-bhakti* through their mercy. Since they are so much more qualified than other *jivas,* they are also considered to be among the worshipable deities of the *jivas,* depending on the *jivas'* qualification and level of consciousness. Performing their *puja* is therefore considered a secondary limb of the rules and regulations of *bhagavad-bhakti.* They are always worshiped as the *gurus* of the *jivas,* for they mercifully bestow upon them one-pointed *krsna-bhakti.* Mahadeva, the Isvara of all the *devas,* is so complete in *bhagavad-bhakti* that he is perceived as nondifferent from *bhagavat-tattva*. This is the reason that the Mayavadis worship him as the supreme *brahma-tattva.*

THUS ENDS THE THIRTEENTH CHAPTER OF JAIVA-DHARMA, ENTITLE "PRAMANA & PRAMEYA"

# Chapter 14

## PRAMEYA: SAKTI-TATTVA

The venerable Babaji's teachings from the previous night made a deep impression upon Vrajanatha, and as he contemplated all those instructions he felt satisfied. Sometimes he thought, "Oh! How extraordinary and unparalleled are Sri Gauranga's teachings; just hearing them, I feel as if thrust within the waves of an ocean of nectar, and the more I hear, the more thirsty and eager I become to hear. It appears that the condensed nectar of all *tattvas* streams from Babaji Maharaja's lotus mouth, and my heart never becomes satiated by hearing. All his teachings on *siddhanta* are perfectly balanced, without a trace of inconsistency. It is as if the *sastras* are all running after those conclusions to verify every letter of them. I can't understand why the *brahmana* society criticizes these teachings. I think that their bias towards Mayavada has made them adopt a false philosophy."

Vrajanatha was thinking in this way as he reached Raghunatha dasa Babaji's *kutira*. First he offered obeisances to the *kutira*, and then seeing Babaji Mahasaya, he offered obeisances to him. Babaji Mahasaya lovingly embraced him and made him sit beside him.

Sitting down with great enthusiasm, Vrajanatha asked, "Prabhu! You told me yesterday that you would explain the third *sloka* of *Dasa-mula*. I earnestly desire to hear it. Kindly be merciful and explain it to me."

Babaji became very happy to hear this and said joyfully:

*parakhyayah sakter aprthag api sa sve mahimani sthito jivakhyam svam acid-abhihitam tam tri-padikam sva-tantrecchah saktim sakala-visaye prerana-paro vikaradyaih sunyah parama-puruso 'yam vijayate*

*Dasa-mula* (3)

Athough Sri Bhagavan is non-different from His inconceivable transcendental potency *(para-sakti),* He has His own independent nature and desires. His *para-*

*sakti* consists of three aspects—*cit-sakti* (spiritual potency), *jiva-sakti* (marginal potency), and *maya-sakti* (external potency)—and He always inspires them to engage in their respective functions. That *para-tattva* (Supreme Absolute Truth), even while performing all these activities, still remains immutable and is eternally situated in the fully transcendental *svarupa* of His own glory.

**Vrajanatha:** The *brahmanas* declare that the *brahma* form of the *para-tattva* has no *sakti,* and they say that His *sakti* is only manifest in His Isvara form. I would like to hear the conclusions of the *Vedas* about this.

**Babaji:** The *sakti* of *para-tattva* manifests in all of His forms. The *Vedas* say:

*na tasya karyam karanam ca vidyate na tat-samas cabhyadhikas ca*
*drsyate parasya saktir vividhaiva sruyate svabhaviki jnana-bala-kriya ca*

*Svetasvatara Upanisad* (6.7-8)

None of the activities of that *para-brahma* Paramatma are mundane, because none of His senses - such as His hands and legs - are material. Thus through the medium of His transcendental body, He performs His pastimes without any material senses, and He is present everywhere at the same time. Therefore, no one is even equal to Him, what to speak of being greater than Him. He has many types of transcendental *sakti,* among which His *jnana-sakti* (knowledge), His *bala-sakti* (power), and His *kriya-sakti* (potency for activity) are most important. These are also called *cit-sakti* or *samvit-sakti; sat-sakti* or *sandhinl-sakti;* and *ananda-sakti* or *hladinl-sakti* respectively.

Regarding *cit-sakti,* it is said:

*te dhyana-yoganugata apasyan devatma-saktim sva-gunair nigudham*

*Svetasvatara Upanisad* (1.3)

The *tattva-jna rsis* established themselves in *samadhi-yoga* and embraced the qualities of *para-brahma.* Through those qualities, they have realized the most confidential, internal, transcendental potencies of Isvara, who is the basis and governor of all causes, and that of the *jlva*, *prakrti* (material nature), *kala* (time) and *karma.*

Regarding *jlva-sakti:*

*ajam ekam lohita-sukla-krsnam bahvlh prajah srjamanam svarupah ajo hy eko jusamano 'nusete jahaty enam bhukta-bhogam ajo 'nyah*

*Svetasvatara Upanisad* (4.5)

There are two types of unborn *(aja) jlvas. Jlvas* of the first type are ignorant and worship Bhagavan's *prakrti.* That *prakrti,* whose modes are red, white, and black, is also unborn like Bhagavan. However, *jnanls,* are *aja* of another type. They have overcome ignorance and therefore completely renounce that *prakrti* which the others strive to enjoy.

Regarding *maya-sakti*:

*chandamsi yajnah kratavo vratani bhutam bhavyam yac ca veda vadanti asman mayi srjate visvam etat tasmims canyo mayaya sanniruddhah*

*Svetasvatara Upanisad* (4.9)

Paramatma, who is the master of *maya-prakrti* (the illusory material nature), has created all the teachings of the *Vedas;* special *yajnas,* such as *jyotistoma,* that are performed with *ghee;* various types of *vrata* (fasts, sacrifices, penances); and everything else in existence in the past, present and the future—that is, the entire world whose description is found in the *Vedas.* The Isvara of *maya* has created all of this, and the *aja jivas* are bound by His *maya.*

The Vedic *mantra, parasya-saktih* (quoted previous page, *Svet.Up.* 6.7-8), explains that there is transcendental *sakti* in even the highest stage of the *para-tattva.* The personal manifestation of that *para-tattva* is called Bhagavan, and the *nirvisesa* manifestation is called *brahma.* Nowhere in the *Vedas* is the *para-tattva* described as being without *sakti.* What is called *brahma* is a manifestation of *para-tattva,* and this *nirvisesa-brahma* is also manifested by *para-sakti.* Therefore, there is transcendental potency in *nirguna-nirvisesa-brahma* as well. In some places in the *Vedas* and the *Upanisads,* this *para-sakti,* is called *svarupa-sakti* in others *cit-sakti,* and elsewhere it has been called *antaranga-sakti.* Actually, there is no such *vastu* as *brahma* without *sakti;* it is simply an imagination of the Mayavadis. In reality, the *nirvisesa-brahma* is beyond the limited conception of Mayavada. The *savisesa-brahma* has been described as follows in the *Vedas:*

*ya eko varno bahudha sakti-yogad varnan anekan nihitartho dadhati*

*Svetasvatara Upanisad* (4.1)

Although He has one color, He embraces several colors *(bhavas)* by dint of His personal *sakti.* Many colors -that is, various types of potency - exist within Him. Indeed, the whole world has its being in Him, for He is its creator.

*ya eko jalavan isata isanibhih sarval lokan isata isanibhih*

*Svetasvatara Upanisad* (3.1)

He who is the Isvara of the whole world, in other words, the Lord of *maya,* controls the entire world by His *sakti.*

Now see how the *sakti* of *para-tattva* is never absent from Him. *Para-tattva* is always self-illuminated and self-manifesting. The Vedic *mantras* describe the three types of *sakti* of that self-manifested *tattva* as follows *(Svetasvatara Upanisad* 6.16):

That Paramatma is omniscient and the creator of the world. He is Self-born *(atma-yoni),* the controller of *kala* (time), the knower of all, the Isvara of *pradhana (maya),* and the Isvara of all *ksetrajnas (jivas).* He is full of all transcendental qualities and beyond all material qualities, yet He is their master. He binds the *jivas* in *samsara,* places them in their positions, and liberates them from it.

This *mantra* describes the three states of *para-sakti*. The word *pradhana* denotes *maya-sakti;* the word *ksetrajna* denotes the *jiva-sakti;* and the word *ksetrajna-pati* refers to the *cit-sakti.* The Mayavadis explain that *brahma* is a manifestation of *para-tattva* without *sakti,* and that Isvara is a manifestation of this state with all *sakti,* but this doctrine is simply imaginary. In reality, Bhagavan always possesses all *sakti,* which are manifested in all of His forms. He is eternally situated in His *svarupa,* and although He has all *sakti* in that *svarupa,* He Himself remains Supreme.

**Vrajanatha:** If He is fully associated with *sakti,* He only works with the assistance of *sakti.* Then where is His independent nature and desire?

**Babaji:** *Sakti-saktimator abhedah*—according to this statement in *Vedanta, sakti* (potency) and the *saktiman purusa* (the Supreme Person who possesses all potencies) are non-different. Work shows the influence of *sakti*; that is, all work

is accomplished only by the means of *sakti*. However, the desire to do work is an indication of *saktiman.* The mundane material world is the work of *maya-sakti,* all the *jivas* are the work of *jiva-sakti,* and the *cid-jagat* (spiritual world) is the work of *cit-sakti.* Bhagavan inspires the *cit-sakti*, *jiva-sakti* and *maya-sakti* to be engaged in their respective activities, but He Himself is still *nirvikara* (unattached and unaffected).

**Vrajanatha:** How can He remain *nirvikara* when He works according to His independent desire? Indeed, to be possessed of independent desire *(sva-icchamaya)* means that He experiences *vikara* (transformation).

**Babaji:** *Nirvikara* means to be free from any illusory, material transformations *(mayika-vikara). Maya* is the shadow of *svarupa-sakti*. The work of *maya* is reality, but it is not an eternal reality. Thus the defect of *maya* is not present in the *para-tattva*. The *vikara* that is present in Sri Hari in the form of His desire and pastimes is nothing but the highest manifestation of *prema*. Such wonderful manifestations of transcendental variegatedness are present in *advaya-jnana* Bhagavan. In spite of creating the material world by His desire through His *maya-sakti,* this *cit* nature remains in eternal, unbroken existence. *Maya* has no connection with the astonishing, variegated *lila* of Bhagavan in the spiritual world. However, *jivas* whose intelligence has been rendered dull by the influence of *maya* think that the wonderful variegatedness of the spiritual world is just another illusory work of *maya.*

One who suffers from jaundice sees everything yellow, and one whose eyes are covered by clouds perceives the sun also to be covered by clouds. Similarly, those with *mayika* intelligence imagine that transcendental names, forms, qualities and pastimes are also *mayika.* The purport is that *maya-sakti* is a shadow of *cit-sakti*, so the variegatedness found in spiritual activities is also reflected in the workings of *maya.* The variegatedness seen in *maya-sakti* is an inferior reflection, or shadow, of the variegatedness found in *cit-sakti,* so although these two types of variegatedness are apparently similar to each other, they are actually completely opposite. Superficially, a person's reflection in a mirror appears the same as his body. However, with careful examination they are seen to be exactly the opposite, for one is the body and the other is its reflection. The body's various parts appear opposite in their reflection: the left hand appears on the right side and right hand on the left; the left eye appears on the right side and the right eye on the left. Similarly, the variegatedness of the spiritual world and that of the material world appear superficially the same. From a subtle point

of view, however, they are opposed to each other, for material variegatedness is a distorted reflection of transcendental variegatedness. Therefore, although there is some apparent similarity, they are nonetheless different in essence. That independent Supreme Person, who works by His own sweet will, is the controller of *maya*. He is free from any *mayika* transformation, and through *maya* He fulfills His purposes.

**Vrajanatha:** Which of Sri Krsna's *saktis* is Srimati Radhika?

**Babaji:** As Sri Krsna is the complete *saktiman-tattva,* Srimati Radhika is His complete *sakti.* She can be called the complete *svarupa-sakti.* So that They can enact and relish Their *lila,* Srimati Radhika and Krsna are eternally separate, but They are also eternally inseparable, just as musk and its scent are mutually inseparable, and fire and its heat cannot be separate from each other. That *svarupa-sakti,* Srimati Radhika, has three kinds of potency of activity *(kriya-sakti).* They are known as: *cit-sakti, jiva-sakti* and *maya-sakti.* The *cit-sakti* is also called the internal potency (*antaranga-sakti*); *maya-sakti* is called the external potency (*bahiranga-sakti*); and the *jiva* is called the marginal potency *(tatastha-sakti).* Although *svarupa-sakti* is one, She acts in these three ways. All the eternal characteristics of *svarupa-sakti* are completely present in the *cit-sakti*, present to a minute degree in the *jiva-sakti,* and present in a distorted way in the *maya-sakti*.

Apart from the three kinds of *kriya-sakti* (potency of activity) that I have described, *svarupa-sakti* also has three other types of manifestations, named *hladini, sandhini* and *samvit.* They are described as follows in the *Dasa-mula (4):*

*sa vai hladinyas ca pranaya-vikrter hladana-ratas tatha samvic-chakti-prakatita-raho-bhava-rasitah tatha sri-sandhinya krta-visada-tad-dhama-nicaye rasambodhau magno vraja-rasa-vilasi vijayate*

There are three functions of *svarupa-sakti: hladini, sandhini* and *samvit.* Due to the influence of *hladini-sakti,* Krsna remains perpetually immersed in the *pranaya-vikara*. Because of the confidential *bhavas* evoked by *samvit-sakti,*

He is ever-situated as *rasika-sekhara* in relishing newer and newer *rasa*. That supremely independent pastime prince,

Sri Krsna, is ever-drowned within the ocean of *vraja-rasa* in His transcendental

bliss-filled abodes, headed by Vrndavana, which are manifest through *sandhini-sakti.*

All glories to Him!.

The purport is that the three aspects of *svarupa-sakti*—namely, *hladini, sandhini,* and *samvit*—completely influence all the activities of the *cit-sakti, jiva-sakti,* and *maya-sakti.* The *hladini-vrtti* of *svarupa-sakti,* as Srimati Radhika, the daughter of Vrsabhanu Maharaja, gives full transcendental bliss and enjoyment to Krsna. Srimati Radhika is the embodiment of *mahabhava.* She gives happiness to Krsna in Her own transcendental form, and She also eternally manifests eight *bhavas* as the eight principal *sakhis,* who are direct extensions *(kaya-vyuha)* of Her own *svarupa.* Besides that, She manifests Her four different types of service moods as the four different types of *sakhis*—namely, *priya-sakhis, narma-sakhis, prana-sakhis* and *parama-prestha-sakhis.* All these *sakhis* are *nitya-siddha-sakhis* within the transcendental realm of Vraja.

The *samvit-vrtti* of *svarupa-sakti* manifests all the various *sambandha-bhavas* within Vraja. *Sandhini* manifests everything in Vraja that consists of water, earth and so on, such as the villages, forests, gardens, and Giri-Govardhana, which are places of Krsna's pastimes. It also manifests all the other transcendental objects used in Krsna's pastimes, as well as the transcendental bodies of Sri Radhika, Sri Krsna, the *sakhis, sakhas,* cows, *dasas* and *dasis,* and so on.

Sri Krsna is always happily situated in the bliss of the *pranaya* quality of *hladini,* and He relishes the *pranaya-rasa,* embracing the various serving *bhavas* manifested by *hladini-vrtti.* Through the *samvit-vrtti* of His *para-sakti*, Krsna performs activities such as attracting the *gopis* by playing upon His *vamsi,* taking the cows out for grazing *(go-carana), rasa-lila* and other pastimes. Sri Krsna, who is Vraja-vilasi (the enjoyer of pastimes in Vraja), always remains immersed in *rasa* in His transcendental *dhama,* which is manifested by the *sandhini* potency. Amongst all the abodes of His pastimes, the abode of His Vraja pastimes is the sweetest.

**Vrajanatha:** You have just explained that *sandhini, samvit,* and *hladini* are all manifestations of *svarupa-sakti.* You have also said that *jiva-sakti* is an atomic part of *svarupa-sakti,* and that *maya-sakti* is the reflection of *svarupa-sakti.* Now kindly explain how the *sandhini, samvit,* and *hladini* tendencies act upon the *jiva* and on *maya*.

**Babaji:** *Jiva-sakti* is the atomic potency of *svarupa-sakti,* and all three aspects of *svarupa-sakti* are present in it to a minute degree. Thus, the *hladini-vrtti* is always present in the *jiva* in the form of *brahmananda* (spiritual bliss); *samvit-vrtti* is present in the form of *brahma-jnana* (transcendental knowledge); and *sandhini-vrtti* is present in the *jivas'* minute form. I will explain this subject matter more clearly when we discuss *jiva-tattva.* In *maya-sakti,* the *hladini-vrtti* is manifest in the form of mundane pleasure; *samvit-vrtti* is manifest in the form of material knowledge; and the *sandhini-sakti* is manifest in the form of the entire material universe, which consists of the fourteen planetary systems and the material bodies of the *jivas*.

**Vrajanatha:** Why is *sakti* called inconceivable, if all its activities can be understood like this?

**Babaji:** These topics can be understood in isolation from each other, but their relationships are inconceivable. In the material world, because opposite qualities have the inherent tendency to annihilate each other, principles that are mutually opposed cannot be present together at the same place. However, Sri Krsna's *sakti* has such inconceivable power that in the spiritual world it manifests all the mutually opposing qualities together at the same time and in a very wonderful and beautiful manner. Even though Sri Krsna has the most beautiful form *(rupa),* He is formless *(arupa);* He has a transcendental *murti* (form), but He is present everywhere; He is always active, although He is not engaged in activities; He is the son of Nanda Maharaja, although He is unborn; He is simply a cowherd boy, although He is worshiped by all others; and He has a human-like form and *bhava*, although He is omniscient. Similarly, at one and the same time, He possesses all qualities *(savisesa),* and yet He has no qualities *(nirvisesa);* He is *acintya* (inconceivable), and full of *rasa;* He is both limited and limitless; He is very far away, and very close by; He is unaffected (*nirvikara*), and yet He is afraid of the *mana* (sulking mood or apparent anger) of the *gopis.* How far can we enumerate the infinite variety of Sri Krsna's qualities such as these? They contradict each other, and yet they are eternally and beautifully present without opposition or conflict in His *svarupa* (form), His abode, and in the various paraphernalia related to Him. This is the inconceivable nature of His *sakti.*

**Vrajanatha:** Do the *Vedas* accept this?

**Babaji:** It has been accepted everywhere. It has been said in the *Svetasvatara Upanisad* (3.19):

*apani-pado javano grahita pasyaty acaksuh sa srnoty akarnah sa vetti vedyam na ca tasyasti vetta tam ahur agryam purusam mahantam*

That Paramatma has no material hands or legs, but He accepts everything with His transcendental hands and goes everywhere with His transcendental legs. He has no material eyes or ears, yet He sees and hears everything with His transcendental eyes and ears. He knows all that is to be known and the activities of everything, but no one can know Him unless He reveals Himself.
The transcendentalists who know *brahma* call Him the original Personality, the great *purusa* who is the cause of all causes.

In the *Isa Upanisad* (5), we find the following statements:

*tad ejati tan naijati tad dure tad vantike tad antar asya sarvasya tad usarvasyasya bahyatah*

That Paramesvara walks and yet He does not walk. He is further than the furthest, yet He is also nearer than the nearest. He is within everything, and at the same time, outside of everything. This is how the qualities in the spiritual world are perfectly resolved, although they appear to contradict each other.

*sa paryyagac chukram akayam avranam asnaviram suddham apapa-viddham kavir manisi paribhuh svayambhur yathatathyato 'rthan vyadadhac chasvatibhyah samabhyah*

*Isa Upanisad* (8)

That Paramatma is omnipresent and pure. He has no material form, but He has an eternal, transcendental form full of knowledge and bliss. This body has no veins or holes, and is beyond all designations. He is the primeval sage and poet, He is omniscient, and He appears by His own desire. He is situated on the highest platform, and He controls everything. By His inconceivable potency, He maintains everything throughout eternity and engages all others in work according to their qualities.

**Vrajanatha**: Is there any description in the *Vedas* of Bhagavan, who is completely independent, appearing in this material world of His own volition?

**Babaji**: Yes, the *Vedas* mention it in several places. The *Talavakara*, or *Kena Upanisad*, relates a dialogue between Uma and Mahendra (Sri Sivaji) which

describes how once a fierce battle took place between the *devatas* and the *asuras*. On this occasion, the *asuras* were heavily defeated and fled from the battlefield. The *devatas* were victorious, although the victory was actually Bhagavan's alone, and the *devatas* were only His instruments. However, out of pride and arrogance, the *devatas* forgot this and began to boast of their strength and valor. At this point, *para-brahma* Bhagavan, who is the reservoir of mercy, appeared there in a wonderful form, and inquired as to the cause of their pride. He then produced a straw and asked them to destroy it. The *devatas* were amazed, for the *deva* of fire could not burn it, nor could the *deva* of wind lift it, despite exerting all their potency and prowess. The *devas* were astounded to see Bhagavan's extraordinarily beautiful form and wonderful power.

That Yaksa (who was actually Bhagavan) put a straw in front of Agnideva and said, "Let us see your strength. Can you burn this dry straw?" Agnideva went close to that straw and directed all his powers at it, but he could not burn it. Ashamed, he returned and said to the *devatas,* "I cannot understand who this Yaksa is."

*Kena Upanisad* (3.6)

The confidential purport of the *Vedas* is that Bhagavan is an inconceivably beautiful Person. He appears by His own sweet desire, and performs various pastimes with the *jlvas.*

**Vrajanatha**: Bhagavan has been called an ocean of *rasa.* Is this described anywhere in the *Vedas?*

**Babaji**: It is clearly stated in the *Taittirlya Upanisad* (2.7):

*yad vai tat sukrtam raso vai sah rasam hy evayam labdhvanandl bhavati ko hy evanyat kah pranyat yad esa akasa anando na syat esa hy evanandayati*

*Para-brahma* Paramatma is the *sukrta-brahma* (the very handsome supreme spirit). His *svarupa* is unalloyed *rasa,* and when the *jlva* realizes this *rasa-svarupa para-brahma,* he becomes full of *ananda.* Who would endeavor to live if that undivided Reality were not the embodiment of *ananda* in the form of *rasa*? Paramatma alone gives bliss to all.

**Vrajanatha**: If He is *rasa-svarupa,* why can't the materialists see Him or comprehend Him?

**Babaji**: There are two types of conditioned *jlvas:* those who are turned away from Krsna *(parak),* and those who are facing Krsna *(pratyak). Jlvas* in the *parak* state cannot see Krsna's beauty because they are opposed to Him; they only see and think about material things. *Jlvas* in the *pratyak* state are opposed to *maya* and favorable to Krsna, so they can see Krsna's *rasa-svarupa*. It is said in *Katha Upanisad:*

*paranci khani vyatrnat svayambhus tasmat paran pasyati nantaratman kascid dhlrah pratyag atmanam aiksad avrtta-caksur amrtatvam icchan*

The self-born Paramesvara has made all the senses so that they tend towards external objects. That is why the *jlva* normally perceives only external objects through his senses and is unable to see Bhagavan situated within his heart. Only a grave and resolute person *(dhlra),* who desires liberation in the form of love of Krsna, can disengage his ears and other senses from external objects and see the *pratyag-atma* Sri Bhagavan.

**Vrajanatha**: Who is the one who has been called 'the embodiment of *rasa'* in the *sloka, raso vai sah?*

**Babaji:** It is said in *Gopala-tapanl Upanisad, Purva-khanda* (12-13):

*gopa-vesam abhrabham tarunam kalpa-drumasritam sat-pundarlka-nayanam meghabham vaidyutambaram dvi-bhujam mauna-mudradhyam vana-malinam Isvaram*

His dress is like that of a cowherd boy. His eyes are like a fully blossomed white lotus, the hue of His body is blackish-blue like monsoon clouds, and He wears a brilliant, effulgent yellow cloth. With His two graceful arms and hands, which are held in *jnana-mudra* (the pose indicating divine knowledge), He holds His *vamsl.* His neck is beautified with a garland of forest flowers that reaches to His feet, and He is standing beneath a *kalpa-vrksa.* That Sri Krsna is the Lord of all.

**Vrajanatha**: Now I understand that Sri Krsna in His *nitya-siddha-svarupa* within the spiritual world is all-powerful, the embodiment of *rasa (rasa-svarupa),* and the object of all *rasa.* He is unattainable through *brahma-jnana.* If one practices the eight-fold system of *yoga,* one can only realize His partial manifestation as Paramatma. *Nirvisesa-brahma* is but the bodily luster of Sri Krsna, who is full of eternal, spiritual qualities, and is the worshipable Lord of all worlds. However, we can find no means to attain Him because of His

inconceivable nature. Moreover, what means do human beings have, apart from meditation? Whether one is a *brahmana* or an untouchable, he does not have any means other than his mind. Therefore, it is very difficult to attain Sri Krsna's mercy.

**Babaji**: It is said in *Katha Upanisad* (2.2.13):

*tam atma-stham ye 'nupasyanti dhlras tesam santih sasvatl netaresam*

Only the wise man who sees Paramatma within himself can achieve eternal peace; no one else can.

Vrajanatha: One may be able to attain eternal peace by constantly seeing Him within oneself, but what is the process by which one can see Him? It is difficult to understand this. Babaji: It is said in *Katha Upanisad* (1.2.23):

*nayam atma pravacanena labhyo na medhaya na bahudha srutena yam evaisa vrnute tena labhyas tasyaisa atma vivrnute tanum svam*

One cannot attain *para-brahma* Paramatma by lecturing, by intellect, or by the study of various *sastras*. He only reveals His transcendental form by His own mercy to one whom He Himself accepts.

It is said in *Srlmad-Bhagavatam* (10.14.29) :

*athapi te deva padambuja-dvaya-prasada-lesanugrhlta eva hi janati tattvam bhagavan mahimno na canya eko 'pi dram vicinvan*

O Lord, one who attains even a little of the mercy of Your two lotus feet can comprehend the essence of Your transcendental glories. Others cannot realize the essential truth of Your Self, even though they may keep searching for You for many years through *jnana* and *vairagya*.

My son, my Prabhu is very munificent. That Sri Krsna, who is the Soul of all souls, cannot be attained by reading or hearing various *sastras*, or by arguments and discussions. Nor can He be attained through sharp intelligence, or by accepting several *gurus*. Only one who accepts Him as 'My Krsna' can attain Him. He will only manifest His transcendental *sac-cid-ananda* form to such a *bhakta*. When we analyze the *abhidheya-tattva*, you will be able to understand these truths easily.

**Vrajanatha**: Are the names of Krsna's abodes written anywhere in the *Vedas?*

**Babaji**: Yes, names such as Paravyoma, Brahma-Gopala-puri, and Gokula are found in several places in the *Vedas*. For example, the *Svetasvatara Upanisad* says:

*rco 'ksare parame vyoman yasmin deva adhivisve niseduh yas tan na veda kim rca karisyati ya ittad vidus ta ime samasate*

One must know that infallible *(aksara) brahma* who resides in the abode called Paravyoma. He is the subject matter of the *mantras* in the *Rg Veda*, and all the *devatas* take shelter of Him. One who does not know that *parama-purusa* cannot fulfill any purpose through the *Vedas*. However, one becomes blessed who realizes that Paramatma in accordance with *tattva*.

It is said in *Mundaka Upanisad* (2.2.7):

*divye brahma-pure hy esa vyomny atma pratisthitah*

That Paramatma eternally resides in the transcendental Brahma-pura that is the form of Paravyoma.

It is said in*Purusa-bodhinl-sruti:*

*gokulakhye mathura-mandale dve parsve candravall radhika ca*

In the area of Mathura called Gokula, Srlmatl Radhika is situated on one side of Bhagavan, and Candravall on the other.

It is stated in *Gopala-tapanl Upanisad:*

*tasam madhye saksad brahma-gopala-purl hi*

Brahma Gopala-puri is situated in the middle of the group of transcendental abodes.

**Vrajanatha**: Why do the *tantrika-brahmanas* call Siva's potency Durga?

**Babaji:** The illusory potency (*maya-sakti*) is called *siva-sakti*. This *maya* has three modes—namely, *sattva, rajah* and *tamah. Brahmanas* in the *sattvika* mode

worship *maya* in a pure way as the form that embodies *sattva-guna; brahmanas* in the *rajasika* mode worship *maya* in the form that embodies *rajo-guna;* and *brahmanas* in the *tamasika* mode worship *maya* as the presiding deity of *tamo-guna*, taking ignorance to be knowledge. In fact, *maya-sakti* is only a name for the distortion *(vikara)* of Bhagavan's *para-sakti*, in the form of its shadow (*chaya*); it is not a separate, independent *sakti.* She is the sole cause of the *jlva's* bondage and liberation.

When the *jlva* becomes opposed to Krsna, *maya* punishes him by throwing him into worldly bondage. However, when the *jlva* becomes favorable to Krsna, the same *maya* manifests the *sattvika* quality and gives him knowledge of Krsna. She then liberates him from worldly bondage, and makes him qualified to attain love of Krsna. Consequently, the *jlvas* bound by the modes of *maya* cannot see the pure form of *maya* - that is, the *svarupa-sakti* of Bhagavan - and they worship *maya* alone as the primeval *sakti.* The *jiva* in the state of illusion can only realize these advanced philosophical truths by good fortune, and by the power of *sukrti.* Otherwise, he remains in *mayika* illusion, entangled in false conclusions, so that he remains bereft of real knowledge. Vrajanatha: In *Gokula-Upasana*, Durga-devi has been described as one of Sri Hari's associates. Who is this Durga of Gokula? Babaji: Durga of Gokula is none other than *yogamaya.* She is situated as the seed of transformation of *cit-sakti*, so when she is present in the spiritual world, she considers herself to be nondifferent from the *svarupa-sakti.* The material *maya* is only a transformation of that *yogamaya.* Durga situated in the material world is an attendant maidservant of that Durga who is present under the *svarupa-sakti* in the spiritual world, as the *sakti* who nourishes Krsna's pastimes. That *yogamaya* bestows the *parakiya-bhava* that the *gopis* in the spiritual world embrace, in order to nurture the amorous pastimes of Krsna, *yoga-mayam upasritah.* The purport of this statement about the *rasa* dance is that there are several activities of *svarupa-sakti* in Krsna's amorous pastimes that appear like ignorance (*ajnana*), but factually are not. The *yogamaya* potency stages activities that appear to be performed in ignorance, but this is for perfecting *maha-rasa*. We will analyze this subject in detail later on, when we discuss *rasa.*

**Vrajanatha**: There is one thing that I wish to know concerning *dhama-tattva.* Kindly tell me, why do the Vaisnavas refer to Navadvipa as Sridhama?

**Babaji**: Sri Navadvipa-dhama and Sri Vrndavana-dhama are non-different from each other, and Mayapura is the highest truth within Navadvipa-dhama. The

relationship of Sri Mayapura to Navadvipa is the same as the relationship of Sri Gokula to Vraja. Mayapura is the *maha-yogapitha* (the great place of meeting) of Navadvipa. According to the *sloka, channah kalau,* of *Srimad-Bhagavatam* (7.9.38), the plenary manifestation of Bhagavan who appears in Kali-yuga (Sri Caitanya Mahaprabhu) is covered, and similarly, His holy abodes are also covered. In Kali-yuga, no other holy place is like Navadvipa. Only one who can realize the transcendental nature of this *dhama* is actually qualified for *vraja-rasa.* From an external, material point of view, both Vraja-dhama and Navadvipa-dhama appear to be mundane. Only those whose spiritual eyes have by some good fortune been opened can see the *dhama* as it is. Vrajanatha: I want to know the *svarupa* of this Navadvipa-dhama. Babaji: Goloka, Vrndavana and Svetadvipa are the inner compartments of Paravyoma, or Vaikuntha. Sri Krsna's *svakiya-lila* takes place in Goloka, His *parakiya-lila* takes place in Vrndavana, and the supplementary *lilas* take place in Svetadvipa. In essence, there is no difference between these three *dhamas*. Navadvipa is really Svetadvipa, but still is non-different from Vrndavana. The residents of Navadvipa are very fortunate, for they are associates of Sri Gaurangadeva. One can only attain residence of Navadvipa after performing many pious activities. Some *rasa* is not manifested in Vrndavana, but that very *rasa* is manifest in Navadvipa as the supplement of Vrndavana *rasa.* One experiences that *rasa* only when one becomes competent to relish it.

**Vrajanatha**: How large is Navadvipa-dhama?

**Babaji**: The perimeter of Sri Navadvipa-dhama is sixteen *krosa,* and is shaped like that of a lotus flower with eight petals, which are the eight islands: Simantadvipa, Godrumadvipa, Madhyadvipa, Koladvipa, Rtudvipa, Jahnudvipa, Modruma-dvipa, and Rudradvipa. Antardvipa, which is situated in the center of these islands, is like the whorl of the lotus flower, and Sri Mayapura is situated at the very heart of this Antardvipa. One can quickly attain love of Krsna by performing *sadhana-bhajana* in Navadvipa-dhama, and especially in Mayapura. The Maha-Yogapitha - which is the house of Sri Jagannatha Misra - is situated in the center of Mayapura, and in this very Yogapitha, the most fortunate of all *jivas* always take *darsana* of Sri Gaurangadeva's *nitya-lila.*

**Vrajanatha**: Are the pastimes of Sri Gaurangadeva a work of *svarupa-sakti?*

**Babaji**: Sri Gaura's pastimes are arranged by the same *sakti (yogamaya)* who arranges Sri Krsna's pastimes. There is no difference between Sri Krsna and

Gaurangadeva. Sri Svarupa Gosvami says:

*radha-krsna-pranaya-vikrtir hladini saktir asmad ekatmanav api bhuvi pura deha-bhedam gatau tau caitanyakhyam prakatam adhuna tad-dvayam caikyam aptam radha-bhava-dyuti-suvalitam naumi krsna-svarupam*

*Caitanya-caritamrta Adi-lila* (1.5)

The loving affairs of Sri Sri Radha-Krsna are transcendental manifestations of Sri Hari's internal pleasure-giving *sakti.* Although Radha and Krsna are one, They have separated Themselves eternally. Now these two transcendental identities have again united in the form of Sri Krsna Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Srimati Radharani, although He is Krsna Himself.

Krsna and Caitanya Mahaprabhu are both eternally manifest. It cannot be determined which of Them came earlier and who came later. "First Caitanya was there, and then Radha-Krsna manifested, and now They have merged together again, and appeared in the form of Caitanyadeva"—the understanding of this statement is not that one of Them existed earlier, and the other appeared later. Both manifestations are eternal; They are present for all time, and will exist for all time. All the pastimes of the Supreme Truth are eternal. Those who think that one of these pastimes is principal and the other is secondary are ignorant of the truth and devoid of *rasa*.

**Vrajanatha**: If Sri Gaurangadeva is directly the complete plenary truth, what then is the process for His worship?

**Babaji**: Worshiping Gaura by chanting *gaura-nama-mantra* awards the same benefit as worshiping Krsna by chanting His holy names in *krsna-nama-mantra*. Worshiping Gaura through the Krsna *mantra* is the same as worshiping Krsna by the Gaura *mantra*. Those who believe that there is a difference between Gaura and Krsna are extremely foolish; they are simply servants of Kali.

**Vrajanatha**: Where can one find the *mantra* of the hidden *avatara* Sri Caitanya Mahaprabhu?

**Babaji**: The *tantras* that have written *mantras* of the manifest *avataras* have also written the *mantra* of the hidden *avatara* in a secret way. Those whose intelligence is not crooked can perceive it.

**Vrajanatha**: How can we say that Gauranga is worshiped as Yugala (in a dual form)?

**Babaji**: Sri Gauranga's Yugala is formed in one way in the *arcana* process, and another way in the *bhajana* process. Sri Gaura-Visnupriya are the worshipable Deities in the process of *arcana*, and Sri Gaura-Gadadhara are worshiped in the process of *bhajana*. Vrajanatha: Which *sakti* of Sri Gauranga is Sri Visnupriya? Babaji: The *bhaktas* generally refer to her as *bhu-sakti.* However, in reality she is the *samvit* potency combined with the essence of *hladini.* In other words, she is the personified form of *bhakti,* who has descended to assist Gaura Avatara in the work of spreading *sri-nama.* Just as Navadvipa-dhama is the personified form *(svarupa)* of the nine-fold process of devotional service *(navadha-bhakti)* so Sri Visnupriya is also the *svarupa* of *navadha-bhakti.*

**Vrajanatha**: So can Visnupriya-devi be called *svarupa-sakti?*

**Babaji**: How can there be any doubt about this? Is the combination of *samvit-sakti* and *hladini-sakti* anything but *svarupa-sakti*?

**Vrajanatha**: Prabhuji, I will soon learn to worship Sri Gaura. I have just remembered something else that I would like you to please explain to me clearly. You have explained that *cit-sakti, jiva-sakti,* and *maya-sakti* are three aspects of *svarupa-sakti;* that *hladini, samvit,* and *sandhini* are three manifestations of *svarupa-sakti;* and that these three manifestations— namely *hladini, samvit,* and *sandhini*—act on the three aspects, *cit-sakti, jiva-sakti,* and *maya-sakti.* All of this is simply the work of *sakti.* Apart from this, the spiritual world, the spiritual body, and the spiritual pastimes are also indications of *sakti* alone. Then what is the indication of *saktiman* Krsna?

**Babaji**: This is a very difficult problem. Do you want to kill this old man with the sharp arrows of your arguments? My dear son, the answer is as simple as the question, but it is difficult to find a person who is qualified to understand it. Anyway, I shall explain it, so please try to understand.

I agree that Krsna's name, form, qualities, and pastimes all indicate the function of *sakti.* However, freedom (*sva-tantrata*) and free will *(sva-icchamayata)* are not the work of *sakti;* they are both intrinsic qualities of the Supreme Person, and Krsna is that Supreme Person who has free will and is the abode of *sakti.*

*Sakti* is the enjoyed and Krsna is the enjoyer; *sakti* is dependent but Krsna is independent; *sakti* surrounds that independent Supreme Person on all sides, but He is always conscious of *sakti.* The independent *purusa* is the master of *sakti,* even though He is covered by *sakti.* Human beings can only realize that Supreme Person (*parama-purusa*) by taking shelter of that *sakti.* That is why the conditioned *jiva* cannot experience the presence of *saktiman* (who possesses *sakti).* However, when the *bhaktas* develop love for *saktiman,* they are able to perceive Him, who is beyond *sakti*. *Bhakti* is a form of *sakti*, and that is why she has a female form. She takes shelter of Krsna's internal potency *(svarupa-sakti),* and experiences the masculine pastimes of Krsna, who is full of will and desire.

**Vrajanatha**: If we accept an *acintya* (inconceivable) *tattva* that is beyond *sakti,* that *tattva* would be the same as the *brahma* described in the *Upanisads.*

**Babaji**: The *brahma* of the *Upanisads* is desireless, but Krsna, the *parama-purusa* who is described in the *Upanisads,* has free will. There is a big difference between the two. *Brahma* is *nirvisesa* (without any attributes). Conversely, even though Krsna is separate from *sakti,* He is *savisesa* (possessing form and attributes), because He has the qualities of manhood, enjoyment, control, and freedom. In reality, Krsna and His *sakti* are non-different. The *sakti* that indicates Krsna's presence is also Krsna, because *krsna-kamim sakti* Sri Radha manifests Herself in a female form. Krsna is the master who is served, and the supreme *sakti,* Srimati Radhika, is His maidservant. Their individual identities are the only *tattva* that differentiates Them.

**Vrajanatha**: If Krsna's desire and capacity to enjoy indicate the form of *purusa,* what is Srimati Radhika's desire?

**Babaji**: Srimati Radhika's desire is subordinate to Krsna's; none of Her desires or efforts are independent of His desire. Krsna has desires, and Srimati Radhika's desire is to serve Krsna according to His desires. Srimati Radhika is the complete and original *sakti,* and Krsna is *purusa*; that is, He controls and inspires *sakti.*

After this discussion, Babaji Maharaja observed that it was quite late at night and asked Vrajanatha to return to his home. Vrajanatha offered *dandavat-pranama* at Babaji Maharaja's feet, and walked towards Bilva-puskarini in a blissful mood.

Day by day, Vrajanatha's nature and mood *(bhavas)* were changing. This very

much alarmed his family members, and his paternal grandmother decided to get him married as soon as possible. She started looking for a suitable match but Vrajanatha always stayed aloof from these matters and did not heed the conversations regarding marriage. Rather, he remained constantly absorbed in contemplating the various *tattvas* that he heard from Babaji Maharaja. He was naturally attracted to Srivasangana, for he wanted to realize those *tattvas* he had heard, and was greedy to hear ever-new nectarean teachings.

Thus ends the Fourteenth Chapter of Jaiva-Dharma, entitled "Prameya: Sakti-Tattva"

# Chapter 15

## PRAMEYA: JIVA-TATTVA

The next day, Vrajanatha reached Srivasangana earlier than on previous days. The Vaisnavas from Godruma had also come before evening to take *darsana* of *sandhya arati*, and Sri Premadasa Paramahamsa Babaji, Vaisnava dasa, Advaita dasa, and other Vaisnavas were already seated in the *arati-mandapa.* When Vrajanatha saw the *bhavas* of the Vaisnavas from Godruma, he was struck with wonder, and thought, "I will perfect my life by having their association as soon as possible." When those Vaisnavas saw his humble and devotional disposition, all of them bestowed their blessings on Vrajanatha.

When *arati* was over, Vrajanatha and the elderly Babaji began to walk southwards together in the direction of Godruma. Raghunatha dasa Babaji saw an incessant stream of tears flowing from Vrajanatha's eyes and, feeling very affectionate towards him, asked lovingly, "Baba, why are you weeping?"

Vrajanatha said, "Prabhu, when I remember your sweet instructions, my heart becomes restless and the entire world seems to be devoid of all substance. My heart is becoming eager to take shelter at Sri Gaurangadeva's lotus feet. Please be merciful to me and tell me who I really am according to *tattva*, and why I have come to this world."

**Babaji**: My dear son, you have blessed me by asking such a question. The day that the *jiva* first asks this question is the auspicious day on which his good fortune arises. If you will kindly hear the fifth *sloka* of *Dasa-mula,* all your doubts will be dispelled.

*sphulmgdh rddhdgner iva cid-anavo jivd-nicaydh hareh suryasyaivdprthag api tu tad-bheda-visaydh vase mdyd yasya prakrti-patir evesvara iha sa jivo mukto 'pi prakrti-vasd-yogyah sva-gunatah*

Just as many tiny sparks burst out from a blazing fire, so the innumerable *jivas* are like atomic, spiritual particles in the rays of the spiritual sun, Sri Hari. Though these *jivas* are non-different from Sri Hari, they are also eternally different from Him. The eternal difference between the *jiva* and Isvara is that Isvara is the Lord and master of *mdyd-sakti,* whereas the *jiva* can fall under the

control of *mdyd*, even in his liberated stage, due to his constitutional nature.

**Vrajanatha**: This is *apurva* (unprecedented) *siddhdnta*, and I would like to hear some Vedic evidence to support it. Sri Bhagavan's statements are certainly *Veda*, but still, people will be bound to accept the teachings of Mahaprabhu if the *Upanisads* can substantiate this principle.

**Babaji**: This *tattva* is described in many places in the *Vedas*. I will cite a few of them:

*yathdgneh ksudrd visphulingd vyuccaranti*

*Brhad-dranyaka Upanisad* (2.1.20)

Innumerable *jivas* emanate from *para-brahma*, just like tiny sparks from a fire.

*tasya vd etasya purusasya dve eva sthdne bhavata idan ca paraloka-sthdnan ca sandhyam trtiyam svapna-sthdnam tasmin sandhye sthdne tisthann ete ubhe sthdne pasyatidan ca paraloka-sthdnan ca*

*Brhad-dranyaka Upanisad* (4.3.9)

There are two positions about which the *jlva-purusa* should inquire—the inanimate material world, and the spiritual world. The *jlva* is situated in a third position, which is a dreamlike condition *(svapna-sthana)*, and is the juncture *(tata-stha)* between the other two. Being situated at the place where the two worlds meet, he sees both the *jada-jagat* (inert world) and the *cid-jagat* (spiritual world).

This *sloka* describes the marginal nature of *jlva-sakti.* Again, it is said in *Brhad-aranyaka Upanisad* (4.3.18):

*tad yatha maha-matsya ubhe kule 'nusancarati purvan caparan caivam evayam purusa etav ubhav antav anu sancarati svapnantan ca buddhantan ca*

Just as a big fish in a river sometimes goes to the eastern bank and sometimes to the western bank, so the *jlva* also moves to either side, namely, between a dream state and wakefulness.

**Vrajanatha**: What is the Vedantic meaning of the word *tatastha?*

**Babaji:** The space between the ocean and the land is called the *tata* (shore), but the place that touches the ocean is actually nothing but land, so where is the shore? The marginal *tata* is the line of distinction separating the ocean and the land, and it is so fine that it cannot be seen with the gross eyes. If we compare the transcendental realm to the ocean, and the material world to the land, then *tata* is the subtle line that divides the two, and the *jlva-sakti* is situated at the place where the two meet. The *jlvas* are like the countless atomic particles of light within the sunrays. Being situated in the middle place, the *jlvas* see the spiritual world on one side and the material universe created by *maya* on the other. Bhagavan's spiritual *sakti* on one side is unlimited, and *maya-sakti* on the other side is also very powerful; and the innumerable subtle *(suksma) jlvas* are situated between these two. The *jlvas* are marginal by nature because they have manifested from Krsna's *tatastha-sakti* (marginal potency).

**Vrajanatha**: What is the *tatastha-svabhava* (marginal nature)?

**Babaji**: It is the nature *(svabhava)* that enables one to be situated between both worlds, and to see both sides. The marginal nature is the tendency to come under the control of either of the *saktis.* Sometimes the shore is submerged in the river because of erosion, and then again it becomes one with the land because the river changes its course. If the *jiva* looks at Krsna—that is, towards the spiritual world—he is influenced by Krsna *sakti.* He then enters the spiritual world, and serves Bhagavan in his pure, conscious, spiritual form. However, if he looks towards *maya,* he becomes opposed to Krsna and is incarcerated by *maya.* This dual-faceted nature is called the *tatastha-svabhava* (marginal nature)

**Vrajanatha**: Is there any material component in the *jiva's* original constitution?

**Babaji**: No, the *jiva* is created solely from the *cit-sakti.* He can be defeated—that is, covered by *maya*—because he is minute by nature and lacks spiritual power, but there is not an iota of *maya* in the *jiva's* existence.

**Vrajanatha**: I have heard from my teacher that the *cid-brahma* becomes *jiva* when covered by *maya*. He explained the sky to be always the indivisible *maha-akasa*, but when a part of it is enclosed in a pot, it becomes *ghata-akasa.* Similarly, the *jiva* is originally *brahma*, but when that *brahma* is covered by *maya*, the false ego of being a *jiva* develops. Is this conception correct?

**Babaji**: This doctrine is only Mayavada. How can *maya* touch *brahma?* The

Mayavadis propose that *brahma* has no *sakti* (*lupta-sakti),* so how can *maya*—which is a *sakti*—possibly approach *brahma*, if *sakti* is supposed to be non-existent? The conclusion is that *maya* cannot possibly cover *brahma* and cause such a miserable condition. Conversely, if we accept the transcendental *sakti* (*para-sakti*) of *brahma*, how can *maya*, which is an insignificant *sakti*, defeat the *cit-sakti* and create the *jiva* from *brahma?* Besides, *brahma* is indivisible, so how can such a *brahma* be divided? The idea that *maya* can control *brahma* is not acceptable. *Maya* plays no role in the creation of the *jivas.* Admittedly, the *jiva* is only atomic, but even so, it is still superior as a *tattva* to *maya*.

**Vrajanatha**: Once another teacher said that the *jiva* is nothing but a reflection of *brahma*. The sun is reflected in water, and similarly, *brahma* becomes *jiva* when it is reflected in *maya.* Is this conception correct?

**Babaji**: Again this is simply another example of Mayavada philosophy. *Brahma* has no limits, and a limitless entity can never be reflected. The idea of limiting *brahma* is opposed to the conclusions of the *Vedas*, so this theory of reflection is to be rejected.

**Vrajanatha**: A *dig-vijaya pandita* once told me that in reality there is no substance known as *jiva.* One only thinks of himself as a *jiva* because of illusion, and when the illusion is removed, one sees that in reality there is only indivisible *brahma*. Is this correct or not?

**Babaji**: This is also Mayavada doctrine which has no foundation at all. According to *sastra, ekam evadvitiyam:* "There is nothing apart from *brahma/'* If there is nothing except *brahma,* where has the illusion come from, and who is supposed to be in illusion? If you say that *brahma* is in illusion, you are saying that *brahma* is not actually *brahma;* rather, it is insignificant. And if you propose that illusion is a separate and independent element, you negate the undivided oneness (*advaya-jnana*) of *brahma.* Vrajanatha: Once a fiery *brahmana pandita* arrived in Navadvipa, and in a conference of intellectuals, he established that only the *jiva* exists. His theory was that this *jiva* creates everything in his dreams, and it is because of this that he enjoys happiness and suffers distress. Then, when the dream breaks, he sees that he is nothing but *brahma*. To what extent is this idea correct? Babaji: This is, again, Mayavada. If, as they say, *brahma* is undifferentiated, how can it possibly produce the *jiva* and its dreaming state? Mayavadis use examples, such as, 'the illusion of seeing mother-of-pearl in an oyster shell as gold' and 'the illusion of taking a rope to be a

snake,' but their philosophy cannot provide a consistent basis for *advaya-jnana*.

**Vrajanatha**: So *maya* has nothing whatever to do with creating the *svarupa* of the *jivas*—this has to be accepted. At the same time, I have also clearly understood that the *jiva* is by nature subject to the influence of *maya*. Now I want to know, did the *cit-sakti* create the *jivas* with their *tatastha-svabhava* (marginal nature)?

**Babaji**: No, the *cit-sakti* is the complete *sakti* of Krsna, and her manifestations are all *nitya-siddha* beings. The *jiva* is not *nitya-siddha,* although when he performs *sadhana,* he can become *sadhana-siddha* and enjoy transcendental happiness like the *nitya-siddhas.* All the four types of Srimati Radhika's *sakhis* are *nitya-siddha,* and they are direct expansions *(kaya-vyuha)* of the *cit-sakti,* Srimati Radhika Herself. The *jivas,* on the other hand, have manifested from Sri Krsna's *jiva-sakti*. The *cit-sakti* is Sri Krsna's complete *sakti,* whereas the *jiva-sakti* is His incomplete *sakti.* Just as the complete *tattvas* are all manifestations of the complete potency, similarly innumerable atomic, conscious *jivas* are manifested from the incomplete *sakti*.

Krsna establishes Himself in each of His *saktis,* and manifests His *svarupa* according to the nature of that *sakti.* When He is situated in the *cit-svarupa,* He manifests His essential *svarupa,* both as Sri Krsna Himself, and also as Narayana, the Lord of Vaikuntha; when He is situated in the *jiva-sakti,* He manifests His *svarupa* as His *vilasa-murti* of Vraja, Baladeva; and when He situates Himself in the *maya-sakti*, He manifests the three Visnu forms: Karanodakasayi, Garbhodakasayi and Ksirodakasayi. In His Krsna form, He manifests all the spiritual paraphernalia in Vraja. In His Baladeva *svarupa* as *sesa-tattva,* He manifests *nitya-mukta-parsada-jivas* who render eight types of service to Krsna Himself, the origin of *sesa-tattva.* Again, as *sesa-rupa* Sankarsana in Vaikuntha, He manifests eight types of servants to render eight kinds of services as eternally liberated associates of *sesi-rupa* (the origin of *sesa-tattva)* Narayana. Maha-Visnu, who is an expansion of Sankarsana, situates Himself in the heart of the *jiva-sakti,* and as Paramatma, manifests the *jivas* in the material world. These *jivas* are susceptible to the influence of *maya,* and unless they attain the shelter of the *hladini-sakti* by Bhagavan's mercy, it is possible that they will be defeated by *maya*. The countless conditioned *jivas* who have been illusioned by *maya* are under the control of the three modes of material nature. Bearing all this in mind, the *siddhanta* is that it is only the *jiva-sakti,* and not the *cit-sakti,* that manifests the *jivas*.

**Vrajanatha**: You said earlier that the *cit* world is eternal, and so are the *jivas*. If this is true, how can an eternal entity possibly be created? If it is created at some point of time, it must have been non-existent before that, so how can we accept that it is eternal?

**Babaji**: The time and space that you experience in this material world are completely different from time and space in the spiritual world. Material time is divided into three aspects: past, present and future. However, in the spiritual world there is only one undivided, eternally present time. Every event of the spiritual world always occurs in the present.

Whatever we describe in the material world is under the jurisdiction of material time and space, so when we say—"The *jivas* were created," "The spiritual world was manifested," or "There is no influence of *maya* in creating the form of the *jivas,"*—mate-rial time is bound to influence our language. This is inevitable in our conditioned state, so we cannot remove the influence of material time from our descriptions of the atomic *jiva* and spiritual objects. The conception of past, present and future always enters them in some way or another. Still, those who can discriminate properly can understand the application of the eternal present when they comprehend the purport of the descriptions of the spiritual world. Baba, be very careful in this area. Verbal descriptions and explanations are inherently incomplete. Give up relying on them, and try to experience the spiritual essence.

All Vaisnavas say that the *jiva* is an eternal servant of Krsna, that his eternal nature is to serve Krsna, and that he is now bound by *maya*, because he has forgotten that eternal nature. However, everyone knows that the *jiva* is an eternal entity, of which there are two types: *nitya-mukta* and *nitya-baddha*. The subject has been explained in this way only because the conditioned human intellect, being influenced by *pramada* (mundane intoxication), is unable to comprehend the subject matter. Realized *sadhakas*, though, experience transcendental truth through their *cit-samadhi*. Our words always have some material limitation, so whatever we say will have some *mayika* defects. My dear son, you should always endeavor to realize the pure truth. Logic and argument cannot help at all in this regard, so it is futile to use them to try to understand inconceivable subject matters.

I know that you will not be able to understand these subjects in a moment, but as you cultivate these transcendental moods within your heart, you will realize

*cinmaya-bhava* more and more. In other words, all the transcendental moods (*cinmaya-bhava-samuha)* will manifest themselves in the core of your purified heart. Your body is material, and all the activities of your body are also material, but the essence of your being is not material; you are an atomic conscious entity. The more you know yourself, the more you will be able to realize that your essential nature is superior to the world of *maya.* You will not be able to realize this just by hearing it from me, but as you go on chanting *hari-nama,* these transcendental *bhavas* will automatically manifest in your heart, and to the degree that they do so, you will be able to realize the transcendental world. Mind and speech both have their origin in matter, and they cannot touch the transcendental truth, even with the greatest endeavor. The *Vedas* say in *Taittiriya Upanisad* 2.9

*yato vaco nivartante aprapya manasa saha*

The speech and the mind return from *brahma*, being unable to attain Him.

I advise you not to inquire about this matter from anyone, but to realize it yourself. I have just given you an indication.

**Vrajanatha**: You have explained that the *jiva* is like a spark of a burning fire, or an atomic particle in the rays of the spiritual sun. What is the role of *jiva-sakti* in this?

**Babaji**: Krsna, in these examples, is compared to the blazing fire or the sun, is a self-manifest *tattva*. Within the compass of that blazing fire or sun—in other words, Krsna—everything is a spiritual manifestation, and the rays spread far and wide beyond its sphere. These rays are the fractional function *(anu-karya)* of the *svarupa-sakti,* and the rays within that fractional function are *paramanu* (atomic particles) of the spiritual sun. The *jivas* are this very localized, atomic *tattva. Svarupa-sakti* manifests the world within the sphere of the spiritual sun, and the function outside the sphere of the sun is carried out by *jiva-sakti,* which is the direct partial representation of *cit-sakti.* Therefore, the activities related to the *jiva* are those of *jiva-sakti. Parasya saktir vividhaiva sruyate (Svetasvatara Upanisad* 6.8), "That *acintya-sakti* is called *para-sakti.* Although it is one, this innate potency *(sva-bhaviki-sakti)* has manifold varieties based on *jnana* (spiritual knowledge), *bala* (spiritual strength), and *kriya* (spiritual activities)." According to this aphorism of *sruti,* the *cit-sakti* is a manifestation of the *para-sakti*. It emanates from its own sphere—the spiritual realm—as the *jiva-sakti*,

and in the marginal region between the spiritual and the material worlds, it manifests innumerable, eternal *jivas*, who are like atomic particles in the rays of the spiritual sun.

**Vrajanatha**: A burning fire, the sun, sparks, and the atomic particles of sunshine—these are all material objects. Why has a comparison been made with these material objects in the discussion of *cit-tattva?*

**Babaji**: As I have already said, inevitably there are material defects in any material statements we make about *cit-tattva,* but what alternative do we have? We are obliged to use these examples, because we are helpless without them. Therefore, those who know *tattva* try to explain *cid-vastu* by comparing it to fire or the sun. In reality, Krsna is far superior to the sun; Krsna's effulgence is far superior to the radiance of the sun; and Krsna's rays and the atoms in them—that is the *jiva-sakti* and the *jivas*— are far superior to the rays of the sun and the atomic particles in the rays. Still, these examples have been used because there are many similarities within them.

Examples can explain some of the spiritual qualities, but not all. The beauty of the sun's light and the ability of its rays to illuminate other objects are both qualities that compare with the *cit-tattva,* for it is the quality of spirit to reveal its own beauty and to illuminate other objects. However, the scorching heat in the sunrays has no counterpart in the *cid-vastu,* nor does the fact that the rays are material. Again, if we say, "This milk is like water," we are only considering the liquid quality of water in the comparison; otherwise, if all the qualities of water were present in milk, why would the water not become milk? Examples can explain certain specific qualities of an object, but not all of its qualities and traits.

**Vrajanatha**: The spiritual rays of the transcendental Krsna-sun and the spiritual atoms within those rays are non-different from the sun, yet at the same time they are eternally different from it. How can both these facts be true simultaneously?

**Babaji**: In the material world, when one object is produced from another, either the product is completely different from its source, or else it remains a part of it. This is the nature of material objects. For example, an egg becomes separate from the mother bird once it is laid, whereas a person's nails and hair remain part of the body until they are cut, even though they are produced from his body. However, the nature of *cid-vastu* is somewhat different. Whatever has

manifested from the spiritual sun is simultaneously one with it, and different from it. The rays of the sun and the atomic particles in the rays are not separate from the sun, even after they have emanated from it. Similarly, the rays of Krsna's *svarupa,* and the atoms in those rays—that is *jiva-sakti* and the *jlvas* —are not separate from Him, even though they are produced from Him. At the same time, although the *jlvas* are non-different from Krsna, they are also eternally different and separate from Him, because they have their own independent desires. Therefore, the *jiva's* difference and non-difference from Krsna is an eternal truth. This is the special feature of the *cit* realm.

The sages give a partial example from our experience of inert matter. Suppose you cut a small piece of gold from a large piece, and use it to make a bangle. From the perspective of the gold, the bangle is not different from the original piece of gold; they are non-different. However, from the perspective of the bangle, the two are different from each other. This example is not a completely correct representation of *cit-tattva,* but it illustrates an important aspect: from the point of view of *cit-tattva,* there is no difference between Isvara and the *jiva,* whereas from the perspective of state and quantity, these two are eternally different. Isvara is complete *cit,* whereas the *jiva* is atomic *cit.* Isvara is great, whereas the *jiva* is insignificant. Some people give the example of *ghata-akasa* and *maha-akasa* (the sky in a pot, and the unlimited sky) in this regard, but this example is completely irrelevant with regard to *cit-tattva*.

**Vrajanatha**: If transcendental entities and material objects belong to completely different categories, how can material objects be used as appropriate examples for understanding transcendental entities?

**Babaji**: There are different categories of material objects, and the *panditas* of the Nyaya school consider them eternal. However, there is no such categorical difference between the *cit* (transcendental) and *jada* (material). I have already said that cit is the only reality, and *jada* is simply its perverted transformation *(vikara)*. The *vikara* is different from the original source, but it is still similar to the pure, original object in many respects. For example, ice is a transformation of water, and it becomes different from water through this transformation, but the two remain similar in many of their qualities, such as coldness. Hot and cold water do not both have the quality of coldness, but their quality of fluidity is the same. Therefore, the transformed object certainly retains some similarity to the original object. According to this principle, the transcendental (*cit*) world can be understood to some extent with the help of

material examples. Again, by adopting the logic of *arundhatl-darsana*, one can use material examples to understand something about the spiritual nature.

Krsna's pastimes are completely spiritual, and there is nothing mundane or material about them. The *vraja-llla* described in *Srlmad-Bhagavatam* is transcendental, but when the descriptions are read in an assembly, the fruits of hearing them are different according to the respective qualifications of the various listeners. Those who are absorbed in material sense gratification hear it as a story of an ordinary actor and actress. The *madhyama-adhikarls* take shelter of *arundhati-darsana-nyaya,* and experience the transcendental pastimes by comparing them with similar mundane descriptions. And when the *uttama-adhikarl bhaktas* hear the descriptions of those pastimes, they become absorbed in the *rasa* of pure transcendental *cid-vilasa,* which is above all mundane qualities. The Absolute Truth is *aprakrta-tattva,* so how can we educate the *jlvas* about it without taking help of the principles that I have just described? Can the conditioned *jiva* understand a subject that renders the voice dumb and stops the working of the mind? There doesn't appear to be any method of explaining these subjects other than the principle of similarity, and the logic of *arundhati-darsana.*

Material objects can be either different or non-different, so difference and non-difference are not visible in them at one and the same time, but this is not the case with *parama-tattva.* We have to accept that Krsna is simultaneously different and nondifferent from His *jiva-sakti* and from the *jivas* in it. This *bhedabheda-tattva* (simultaneous difference and oneness) is said to be *acintya* (inconceivable) because it is beyond the limit of human intellect.

**Vrajanatha**: What is the difference between Isvara and the *jiva?*

**Babaji**: First you should understand the non-difference between Isvara and the *jiva,* and after that, I will explain their eternal difference. Isvara is the embodiment of knowledge, the knower, and the enjoyer. He is Self-manifest *(sva-prakasa)* and the source of other manifestations (*para-prakasa*). He has His own desires, and He is the knower of all *(ksetra-jna).* The *jiva,* too, is the form of knowledge, the knower, and the enjoyer; he too, is self-manifest, and the source of other manifestations; and he too, has desires, and is the knower of his own field (*ksetra-jna*). From this perspective, there is no difference between them.

However, Isvara is omnipotent, and by dint of this omnipotence, He is the basis of all these qualities, which are present in Him in full. These qualities are also present in the atomic *jiva*, but only to a minute degree. Thus, the nature and form of Isvara and the *jiva* are eternally different from each other because one is complete and the other is minute; and at the same time, there is a lack of distinction between Isvara and the *jiva* because of the similarity between their qualities.

Isvara is the Lord of *svarupa-sakti, jlva-sakti* and *maya-sakti* because of the completeness of the internal potency (*atma-sakti*). *Sakti* is His maidservant, and He is the Lord of *sakti*, who is activated by His desire; this is the *svarupa* of Isvara. Though the qualities of Isvara are present in the *jlva* to a minute degree, the *jlva* is nonetheless under the control of *sakti.*

The word *maya* has been used in *Dasa-mula* to indicate *svarupa-sakti* as well as material *maya.* The word *maya* refers to the *sakti* that gives knowledge of Krsna in all the three worlds, namely, the transcendental, inert and human world. *Mlyate anaya iti maya, "Maya* is that by which things can be measured." Krsna is the controller of *maya* and the *jlva* is under the control of *maya.* Therefore, it is said in the *Svetasvatara Upanisad* (4.9-10):

*asman mayl srjate visvam etat tasmims canyo mayaya sanniruddhah mayan tu prakrtim vidyan mayinan tu mahesvaram tasyavaya-bhutais tu vyaptam sarvam idam jagat*

Paramesvara is the Lord of *maya,* He has created the entire world wherein the *jlvas* are bound in the illusion of material identification. It should be understood that *maya* is His *prakrti,* and He is Mahesvara, the controller of *maya.* This entire world is pervaded by His limbs.

In this *sloka,* the word *mayinam* is used to indicate Krsna, the controller of *maya,* and *prakrti* is used to indicate the complete *sakti*. His great qualities and nature are the special characteristics of Isvara; they are not present in the *jlva,* and he cannot attain them, even after liberation. It is stated in *Brahma-sutra* (4.4.17), *jagat-vyapara-varjjam,* "The creation, maintenance and control of the entire transcendental and inert world is the work of *brahma* only, and no one else." The liberated *jlvas* can perform all great activities except this. The *sruti* states, *yato va imani bhutanijayante (Taittirlya Upanisad* 3.1): "He is that by which all the *jivas* are created and maintained, and into which they enter and

become unmanifest at the time of annihilation." These statements have only been made in relation to *brahma,* and they cannot be applied to the *jiva* by any amount of manipulation, because there is no reference to liberated *jivas* here. The *sastras* state that it is only Bhagavan, and not the liberated *jiva,* who performs activities of creation, maintenance and annihilation. One may suppose that the *jiva* can also perform these activities, but this gives rise to the philosophy of many *isvaras* (*bahv-isvara-dosa),* which is defective. Therefore, the correct *siddhanta* is that the *jiva* is not qualified for the above-mentioned activities, even when liberated.

This establishes the eternal difference between the *jiva* and Isvara, and all learned people support this. This difference is not imaginary, but eternal; it does not disappear in any state of the *jiva.* Consequently, the statement that the *jiva* is an eternal servant of Krsna should be accepted as a fundamental statement *(maha-vakya*).

**Vrajanatha**: If one can only prove the eternal difference between Isvara and the *jiva,* how can one accept the oneness? Another point is that, if there is oneness, do we have to accept a state of merging with Isvara *(nirvana)?*

**Babaji**: No, not at all. The *jiva* is not one with Krsna at any stage.

**Vrajanatha**: Then why have you spoken about *acintya-bhedabheda* (inconceivable oneness and difference)?

**Babaji**: From the qualitative perspective of *cid-dharma,* there is oneness between Krsna and the *jivas,* but from the quantitative perspective of their essential nature and individual personalities *(svarupa),* there is eternal difference between them. Despite the eternal oneness, it is the perception of difference that is eternally prominent. Though the *abheda-svarupa* is an accomplished fact, there is no indication that any such state has independent existence. Rather, it is the manifestation of *nitya-bheda* (eternal difference) that is always prominent. In other words, where eternal difference and eternal oneness are present simultaneously, the perception of *bheda* is stronger. For example, let us say the owner of a house is called Devadatta, his house is simultaneously *a-devadatta* (independent of Devadatta) and *sa-devadatta* (identified with Devadatta). Even though from some points of view it may be considered independent of Devadatta, still its specific characteristic of being identified with Devadatta eternally exists. Similarly, in the case of Isvara and the *jivas,* non-

difference, or oneness, is not part of the essential identity, even at the stage of *svarupa-siddhi,* just as the house can be called both *a-devadatta* and *sa-devadatta.* From one perspective it may be viewed as *a-devadatta*, but still, the real identity is *sa-devadatta.*

Let me give you another example from the material world. Sky is a material element, and there is also a basis for its existence, but even though the basis is present, only the sky is actually visible. Similarly, even within the *abheda* existence, the distinctive *nitya-bheda,* which is real, is found, and that is why *nitya-bheda* is the definitive characteristic of the essential reality *(vastu).* Vrajanatha: Please explain the eternal nature of the *jiva* even more clearly.

**Babaji**: The *jiva* is atomic consciousness and is endowed with the quality of *aham* ('I'). He is the enjoyer, the thinker, and the one who comprehends. The *jiva* has an eternal form which is very subtle. Just as the different parts of the gross body—the hands, legs, nose, eyes and so on—manifest a beautiful form when established in their respective places, the atomic spiritual body similarly manifests a very beautiful spiritual form, which is composed of different spiritual parts. However, when the *jiva* is entangled in *maya,* that spiritual form is covered by two material bodies. One of these is called the subtle body *(linga-sarira)* and the other is called the gross body *(sthula-sarira).* The subtle body, which is the first to cover the atomic spiritual body, is unavoidable (*apariharya*) from the beginning of the *jiva's* conditioned state until his liberation. When the *jiva* transmigrates from one body to the next, the gross body changes, but the subtle body does not. Rather, as the *jiva* leaves the gross body, the subtle body carries all its *karmas* and desires to the next body. The *jiva's* change of body and transmigration are carried out through the science of *pancagni* (the five fires) which is delineated in the *Vedas.* The system of *pancagni,* such as the funeral fire, the fire of digestion and rain, has been described in the *Chandogya Upanisad* and *Brahma-sutra.* The *jiva's* conditioned nature in the new body is the result of the influences from his previous births, and this nature determines the *varna* in which he takes birth. After entering *varnasrama,* he begins to perform *karma* again, and when he dies, he repeats the same process. The first covering of the spiritual form is the subtle body, and the second is the gross body.

**Vrajanatha**: What is the difference between the eternal spiritual body and the subtle body?

**Babaji**: The eternal body is the actual, original body, and it is atomic, spiritual, and faultless. This is the real object of the ego—the real T. The subtle body arises from contact with matter, and it consists of three vitiated transformations,

namely, of the mind, intelligence and ego.

**Vrajanatha**: Are mind, intelligence, and ego material entities? If they are, how do they have the qualities of knowledge and activity?

**Babaji**:

*bhumir apo 'nalo vayuh kham mano buddhir eva ca ahankara itiyam me bhinna*
*prakrtir astadha apareyam itas tv anyam prakrtim viddhi me param jiva-bhutam*
*maha-baho yayedam dharyate jagat etad-yonini bhutani sarvanity*
*upadharaya aham krtsnasya jagatah prabhavah pralayas tatha*

*Bhagavad-gita* (74-6)

My separated eight-fold *maya-prakrti* consists of the five gross elements—earth, water, fire, air and sky—and the three subtle elements—mind, intelligence and false ego. Besides this, O mighty-armed Arjuna, I have a *tatastha* creation, which can also be called *para-prakrti* (superior nature). That nature is conscious, and consists of the *jlvas,* who are exploiting the resources of this material, inferior nature.

Since all created entities are manifested from these two types of *prakrti,* you should know that I, Bhagavan, am the sole original cause of creation and destruction of all the worlds of the living and non-living beings.

These *slokas* of *Gita Upanisad* describe the two types of *prakrti* of *sarva-saktiman* Bhagavan. One is called *para-prakrti* (the superior energy) and the other is called *apara-prakrti* (the inferior energy). They are also known as *jiva-sakti* and *maya-sakti* respectively. The *jiva-sakti* is called *para-sakti,* or *srestha-sakti* (the superior *sakti),* because it is full of spiritual atomic particles. The *maya-sakti* is called *apara* (inferior) because it is material and inert *(jada).*

The *jiva* is a completely separate entity from the *apara-sakti*, which contains eight elements: the five gross elements—earth, water, fire, air, and sky—and the three subtle elements mind, intelligence and ego. These last three material elements are special. The aspect of knowledge that is visible in them is material, and not spiritual. The mind creates a false world by basing its knowledge of sensual objects on the images and influences that it absorbs from gross subjects in the mundane realm. This process has its root in mundane matter, not in spirit. The faculty that relies on that knowledge to discriminate

between real and unreal is called *buddhi*, which also has its root in mundane matter. The ego, or sense of 'I-ness' that is produced by embracing the above knowledge is also material, and not spiritual.

These three faculties together manifest the *jiva's* second form, which acts as the connection between the *jiva* and matter, and is called 'the subtle body' (*linga-sarira*). As the ego of the conditioned *jiva's* subtle body becomes stronger, it covers the ego of his eternal form. The ego in the eternal nature in relationship to the spiritual sun, Krsna, is the eternal and pure ego, and this same ego manifests again in the liberated state. However, as long as the subtle body covers this eternal body, the material conception *(abhimana)* arising from the gross and subtle body remains strong, and consequently the *abhimana* of relation with spirit is almost absent. The *linga-sarira* is very fine, so that the function of the gross body covers it. The gross body then identifies with the *abhimana* of *varna*, caste and so on. Although the three elements—mind, intelligence and ego—are material, the ego (*abhimana*) of knowledge is inherent in them because they are vitiated transformations of the function of the soul *(atma-vrtti)*.

**Vrajanatha**: I understand the eternal *svarupa* of the *jiva* to be spiritual and atomic in nature, and within that *svarupa* is a beautiful body composed of spiritual limbs. In the conditioned state, that beautiful spiritual body remains covered by the subtle body, and the material covering of the *jiva-svarupa* causes its defective material transformation. Now I want to know whether the *jiva* is completely faultless in the liberated state.

**Babaji**: The atomic spiritual form is free from defect, but because of its minute nature, it is inherently weak and therefore incomplete. The only defect in that state is that the *jiva's* spiritual form may be covered through association with the powerful *maya-sakti*.

It is said in *Srimad-Bhagavatam* (10.2.32),

*ye 'nye 'ravindaksa vimukta-maninas tvayy asta-bhavad avisuddha-buddhayah aruhya krcchrena param padam tatah patanty adho 'nadrta-yusmad-anghrayah*

O lotus-eyed Lord, non-devotees, such as the *jnanis, yogis* and renunciants, falsely consider themselves to be liberated, but their intelligence is not really pure because they lack devotion. They perform severe austerities and penances,

and achieve what they imagine to be the liberated position, but they still fall again because of committing offenses at Your lotus feet.

This shows that the constitution of the *jiva* will always remain incomplete, no matter how elevated a stage the liberated *jiva* may achieve. That is the inherent nature of *jiva-tattva*, and that is why it is said in the *Vedas* that Isvara is the controller of *maya*, whereas the *jiva* is subject to the control of *maya* in all circumstances.

THUS ENDS THE FIFTEENTH CHAPTER OF JAIVA-DHARMA, ENTITLED "PRAMEYA JIVA-TATTVA"

# Chapter 16

## PRAMEYA: JIVAS & MAYA

Having heard the illuminating description of *jiva-tattva* in *Dasa-mula,* Vrajanatha returned home. Lying on his bed, he was unable to sleep, and he began to reflect deeply, "I have received an answer to the question, 'Who am I?' Now I can understand myself to be simply an atom of light in the effulgent rays of the spiritual sun, Sri Krsna. Although atomic by nature, I have my own inherent value, purpose, knowledge, and a drop of spiritual bliss (*bindu-cidgata-ananda*). I have a *svarupa* of a spiritual particle *(cit-kana).* Even though that form is atomic, it is like Sri Krsna's human-like form. Now, unfortunately I cannot see that form; only an extremely fortunate soul can realize it. It is important that I understand clearly why I suffer in this unfortunate condition. Tomorrow I will inquire about this from Sri Gurudeva."

Thinking thus, he finally fell asleep at around midnight. Before dawn, he dreamt he had left the world and accepted Vaisnava dress. When he awoke, he joyfully thought, "It appears that Krsna will soon pull me out of this *samsara."*

The next morning, while he was sitting on the porch some students approached him. Offering their respects, they said, "For a long time you have taught us very nicely, and under your guidance we have learnt many profound subject matters pertaining to *nyaya.* We hope that you will now instruct us on *nyaya-kusumanjali."*

With great humility Vrajanatha replied, "My dear students, I am unable to teach you any more, for I cannot fix my mind on teaching at all. I have decided to take another path. Under these circumstances, I suggest that you study under the guidance of some other teacher." When they heard this the students became unhappy, but since there was nothing that they could do, they gradually left.

About that time, Sri Caturbhuja Misra Ghatak came to the house to present a proposal to Vrajanatha's paternal grandmother for his marriage. He said, "I am sure you know Vijayanatha Bhattacarya. His family is good, and quite well off; thus it will be a suitable match for you. Most importantly, this girl is as qualified as she is beautiful. On his side, Bhattacarya will make no conditions regarding the marriage of his daughter with Vrajanatha. He is ready to marry her

in whichever way you desire."

Hearing this proposal, Vrajanatha's grandmother became exhilarated, but Vrajanatha became peturbed. "Alas!" he thought, "My grandmother is arranging my marriage while I am planning to leave my family and the world. How can I feel happy to discuss marriage at this time?"

Later, there was an intense struggle of arguments and counter arguments in their home regarding marriage. Vrajanatha's mother, grandmother and the other elderly ladies were on one side, while on the other, completely alone, was Vrajanatha. The ladies insisted in various ways that Vrajanatha should get married, but he did not agree. The discussion continued the entire day. Around evening time, it began to rain heavily, and kept pouring throughout the night, so that Vrajanatha could not go to Mayapura. The next day, because of the heated arguments about marriage, he could not even eat his meals properly. In the evening he went to Babaji:'s cottage. He paid obeisances and sat down close to Babaji:, who said, "Yesterday night it was raining quite heavily. That's probably why you couldn't come. Seeing you today gives me much happiness."

Vrajanatha said, "Prabhu, I am facing a problem which I will tell you about later. First please explain to me, if the *jiva* is a pure spiritual entity, how did he become entangled in this miserable world?"

Babaji: smiled and said :

*svaruparthair hinan nija-sukha-paran krsna-vimukhan harer maya-dandyan guna-nigada-jalaih kalayati tatha sthulair lingai dvi-vidhavaranaih klesa-nikarair mahakarmalanair nayati patitan svarga-nirayau*

*Dasa-mula*, *Sloka* (6)

By his original nature the *jiua* is an eternal servant of Krsna.

His *svarupa-dharma* is service to Sri Krsna. Bhagavan's illusory energy *(maya)* punishes those *jivas* who are opposed to Him and who have given up their constitutional *dharma,* becoming absorbed in material enjoyment. She binds them in the ropes of the three modes of material nature—*sattva, rajah* and *tamah* —covers them with gross and subtle bodies, puts them in the miserable cycle of *karma,* and forces them to suffer happiness and distress in heaven and hell.

"Innumerable *jivas* appear from Sri Baladeva Prabhu to serve Vrndavana-vihari Sri Krsna as His eternal associates in Goloka Vrndavana, and others appear from Sri Sankarsana to serve the Lord of Vaikuntha, Sri Narayana, in the spiritual sky. Eternally relishing *rasa,* engaged in the service of their worshipable Lord, they always remain fixed in their constitutional position. They always strive to please Bhagavan, and are always favorable to Him. By virtue of the spiritual *sakti*, they have the strength to stay fixed in their devotion, and they have no connection with the material energy. In fact, they are unaware that there is an illusory energy called *maya.* Since they reside in the spiritual world, *maya* stays far from them and does not affect them at all. Always absorbed in the bliss of serving their worshipable Lord, they are eternally liberated and are free from material happiness and distress. Their life is love alone, and they are not even conscious of misery, death or fear.

"There are also innumerable, atomic, conscious *jivas* who emanate from Karanodakasayi Maha-Visnu's glance upon His *maya-sakti.* Since these *jivas* are situated next to *maya,* they perceive her wonderful workings. Although they have all the qualities of the *jivas* that I have already described, they are very weak because of their minute and marginal nature. Sometimes they become inclined to look to the spiritual world, and sometimes to the material world. In this marginal condition, the *jiva* becomes debilitated because at that time he has no spiritual strength from his worshipable Lord's mercy. Among these unlimited *jivas*, those who want to enjoy *maya* become engrossed in mundane sense gratification and enter the state of eternal bondage. On the other hand, the *jivas* performing *cid-anusilanam* of Bhagavan receive spiritual *sakti* (*cid-bala)* by His mercy, and enter the spiritual world. Baba, it is our great misfortune that we have forgotten our service to Sri Krsna, and have become bound in the shackles of *maya.* Only because we have forgotten our constitutional position, are we in this deplorable condition."

**Vrajanatha**: Prabhu, I understand that this marginal position is at the junction of the spiritual and material worlds. Why is it that some *jivas* go from there to the material world, while others go to the spiritual world?

**Babaji**: Krsna's qualities are also present in the *jivas,* but only in a minute quantity. Krsna is supremely independent, so the desire to be independent is eternally present in the *jivas* as well. When the *jiva* uses his independence correctly, he remains disposed towards Krsna, but when he misuses it, he becomes opposed to Him. It is just this opposition that gives rise to the desire

in the *jiva's* heart to enjoy *maya.* Because of the desire to enjoy *maya*, he develops the false ego that he can enjoy material sense gratification, and then the five types of igno-rance—*tamisra* (forgetfulness of one's constitutional position due to anger or envy), *andha-tamisra* (considering death to be the ultimate end), *tamas* (not knowing anything about the spirit soul), *moha* (the illusion of the bodily concept of life) and *maha-moha* (madness for material enjoyment)—cover his pure, atomic nature. Our liberation or subjugation simply depends on whether we use our minute independence properly, or misuse it. Vrajanatha: Krsna is *karunamaya,* so why did He make the *jiva* so weak that he became entangled in *maya?*

**Babaji**: It is true that Krsna is *karunamaya* (overflowing with mercy), however, He is also *lilamaya* (overflowing with desire to perform pastimes). Desiring different pastimes to be enacted in different situations, Sri Krsna trains the *jiva* to be capable in all conditions, from the marginal state to the highest state of *mahabhava.* And to facilitate the *jiva's* progressing practically and steadfastly towards becoming qualified for Krsna's service, He has also created the lower levels of material existence, beginning from the lowest inert matter up to *ahankara,* which is the cause of so much obstruction in attaining *paramananda.* Having fallen from their constitutional position, the *jivas* who are entangled in *maya* are opposed to Krsna and engrossed in personal sense gratification. However, Sri Krsna is the reservoir of mercy. Thus no matter how low the *jiva* has fallen, Krsna will still provide him with full facility to attain the highest spiritual position. He brings this about by appearing before him along with His spiritual abode (*dhama*) and His eternal associates. Those *jivas* who take advantage of this merciful opportunity and sincerely endeavor to attain the higher position gradually reach the spiritual world and attain a state similar to that of Sri Hari's *nitya-parsadas* (eternal associates).

**Vrajanatha**: But for the sake of Bhagavan's pastimes, why must the *jivas* suffer?

**Babaji**: The *jivas* possess some independence. This is actually a sign of Bhagavan's special mercy upon them. Inert objects are very insignificant and worthless because they have no such desire for independence. Only because of the *jiva's* independent nature does he think himself the master of the world.

Misery and happiness are conditions of the mind. Thus what one may consider misery is happiness for one engrossed in it. Since all varieties of material sense gratification finally result in nothing but misery, a materialistic person only

achieves suffering. When that suffering becomes excessive, it gives rise to a search for happiness. From that desire, discrimination arises, and from discrimination, a research into the nature of the ultimate reality is born. As a result of this research, one attains *sat-sanga* (the association of saintly people), whereupon *sraddha* develops. When *sraddha* is born, the *jiva* ascends to a higher stage, namely the path of *bhakti.*

Gold is purified by heating and hammering. Being opposed to Krsna, the *jiva* has become impure through engaging in mundane sense gratification. Therefore, he must be purified by being beaten with the hammers of misery on the anvil of this material world. By this process, the misery of the *jivas* opposed to Krsna finally culminates in happiness. Suffering is therefore just a sign of Bhagavan's mercy. That is why intelligent people see the suffering of *jivas* in Krsna's pastimes as auspicious, though the foolish can only see it as an inauspicious source of misery.

**Vrajanatha**: The *jiva's* suffering in his conditioned state is ultimately auspicious, but in the present state it is very painful. Since Krsna is omnipotent, couldn't He think of a path less troublesome?

**Babaji**: This is one of Krsna's pastimes, which are variegated and wonderful. Since Bhagavan is independent and almighty, and performs all kinds of pastimes, why should this be the only one that He neglects? No pastime can be rejected if there is to be full variety. Besides, the participants in other types of pastimes also must accept some sort of suffering. Sri Krsna is the enjoyer *(purusa)* and the active agent *(karta).* All ingredients and paraphernalia are controlled by His desire and subject to His activities. It is natural to experience some suffering when one is controlled by the desire of the agent. However, if that suffering brings pleasure in the end, it is not true suffering. How can you call it suffering? The so-called suffering that one undergoes in order to nourish and support Krsna's pastimes is actually a source of delight. The *jiva's* desire for independence has caused him to abandon the pleasure of serving Krsna, and instead accept suffering in *maya.* This is the *jiva's* fault, not Krsna's.

**Vrajanatha**: What harm would there have been if the *jiva* had not been given the desire for independence? Krsna is omniscient, and He gave this independence to the *jivas*, even though He knew that they would suffer on account of it, so isn't He responsible for the *jivas'* suffering?

**Babaji**: Independence is a precious jewel, in the absence of which inert objects are insignificant and worthless. If the *jiva* had not received independence, he would also have become as insignificant and worthless as the material objects. The *jiva* is an atomic, spiritual entity, so he must certainly have all the qualities of spiritual objects. The only difference is that Bhagavan, who is the complete spiritual object, possesses all these qualities in full, whereas the *jiva* only has them to a very minute degree. Independence is a distinctive quality of the spiritual object, and an object's inherent quality cannot be separated from the object itself. Consequently, the *jiva* also has this quality of independence, but only to a very minute degree, because he is atomic. It is only because of this independence that the *jiva* is the supreme object in the material world, and the lord of creation.

The independent *jiva* is a beloved servant of Krsna, and thus Krsna is kind and compassionate towards him. Seeing the misfortune of the *jiva,* as he misuses his independence and becomes attached to *maya,* He chases after him, weeping and weeping, and appears in the material world to deliver him. Sri Krsna, the ocean of compassion, His heart melting with mercy for the *jivas,* manifests His *acintya-lila* in the material world, thinking that His appearance will enable the *jiva* to see His nectarean pastimes. However, the *jiva* does not understand the truth about Krsna's pastimes, even after being showered by so much mercy, so Krsna then descends in Sri Navadvipa in the form of *guru.* He personally describes the supreme process of chanting His name, form, qualities and pastimes, and personally instructs and inspires the *jivas* to take to this path by practicing it Himself. Baba, how can you accuse Krsna of being at fault in any way when He is so merciful? His mercy is unlimited, but our misfortune is lamentable.

**Vrajanatha**: Is *maya-sakti* the cause of our misfortune then? Would the *jivas* have had to suffer like this if the omnipotent and omniscient Sri Krsna had kept *maya* away from them?

**Babaji**: *Maya* is a reflected transformation of Krsna's internal potency, *svarupa-sakti,* and it is like a fiery furnace where the *jivas* who are not qualified for Krsna's *seva* are chastized and made fit for the spiritual world. *Maya* is Krsna's maidservant. In order to purify the *jivas* who have turned against Krsna, she punishes them, gives appropriate therapy, and purifies them. The infinitesimal *jiva* has forgotten that he is an eternal servant of Krsna, and for this offense, *maya,* taking the form of a witch *(pisaci),* punishes him. This material

world is like a jail, and *maya* is the jailer who imprisons the estranged *jivas* and punishes them. A king constructs a prison for the benefit of his subjects, and in the same way, Bhagavan has shown His immense mercy towards the *jivas* by making this prison-like material world and appointing *maya* as its custodian.

**Vrajanatha**: If this material world is a prison, it also requires some suitable shackles. What are they?

**Babaji**: *Maya* incarcerates the delinquent *jivas* with three types of shackles: those made of goodness (*sattva-guna*), those made of passion (*rajo-guna*), and those made of ignorance (*tamo-guna*). These fetters bind the *jiva*, whether his inclination is *tamasika*, *rajasika,* or even *sattvika.* Shackles may be made of different metals—such as gold, silver or iron—but that makes no difference to the pain of being bound by them.

**Vrajanatha**: How can the shackles of *maya* bind the atomic, conscious *jivas*?

**Babaji**: Objects of this material world cannot touch or attract spiritual objects. However, as soon as the *jiva* develops the ignorant conception that he is an enjoyer of *maya*, his atomic, spiritual form is covered by the subtle body made of false ego. That is how the shackles of *maya* bind his legs. The *jivas* having a *sattvika* ego reside in the higher planets and are called *devatas;* their legs are bound by *sattvika* shackles made of gold. The *rajasika-jivas* have a mixture of the propensities of the *devatas* and of the human beings, and they are confined in *rajasika* shackles made of silver. And the *tamasika jivas,* who are mad to taste *jadananda* (bliss derived from dull matter), are bound in *tamasika* iron shackles. Once the *jivas* are bound in these shackles, they cannot leave the prison. Even though they suffer various types of miseries, they remain in captivity.

**Vrajanatha**: What sort of *karma* (activities) do the *jivas* perform while confined in *maya's* prison?

**Babaji**: Initially, the *jiva* performs *karma* to provide himself with his desired sense pleasure, in accordance with his material propensities. Then, he performs *karma* (activity) to try and dispell the miseries that result from being bound by the shackles of *maya*.

**Vrajanatha**: Please explain the first type of *karma* in detail.

**Babaji**: The covering of the gross material body has six stages, namely, birth,

existence, growth, creating by-products, decline and death. These six transformations are the inherent attributes of the gross body, and hunger and thirst are the hardships that it undergoes. The pious *jiva* who is situated in the material body is controlled by eating, sleeping and sensual activities, as his material sense desires dictate. In order to enjoy material comforts, he engages in a variety of activities *(karma)* that are born of his material desires. During the course of his lifetime, he performs ten types of purificatory ceremonies *(punya samskaras),* and eighteen other sacrificial rites prescribed in the *Vedas.*
His intention is to accumulate pious credits through these *karmas,* so that he can enjoy material pleasures by taking birth in a brahminical or other high-class family in this world, and thereafter, have godly pleasures in the higher planets. Thus, he undertakes the path of *karma.*

In contrast, impious conditioned *jivas* take shelter of *adharma,* and enjoy sense gratification sacrilegiously by performing various types of sinful activities. *Jivas* in the first category attain the higher planets and enjoy celestial pleasures as a result of their pious activities. When this period of enjoyment ends—as it must—they take birth in the material world again as human beings or in other life-forms. *Jivas* in the second category go to hell because of their sinful activities, and after suffering a variety of miseries there, take birth on earth again. Thus the *jiva,* bound in *maya* and entangled in the cycle of *karma,* wanders hither and thither seeking to enjoy sense gratification. Intermittently, he also enjoys some temporary pleasures as a result of pious activities *(punya-karma),* and suffers miseries because of his *papa* (sins).

**Vrajanatha**: Please describe the second type of *karma* as well.

**Babaji**: The *jiva* situated in the gross body undergoes immense suffering due to the hardships of the gross body, and he performs various types of *karma* in an attempt to minimize these miseries. He collects various foods and drinks to assuage his hunger and thirst, and he toils arduously to earn money, so that he can buy food easily. He collects warm clothes to protect himself from the cold, marries to satisfy his desire for sensual pleasures, and works hard to maintain his family and children and fulfill their needs. He takes medicines to cure diseases of the gross body, fights with others, and goes to courts of law to protect his material assets. He indulges in various sinful activities - such as fighting, enviousness, stealing, and other misdemeanors - because he is controlled by the six foes, namely, *kama* (lust), *krodha* (anger), *mada* (intoxication), *moha* (illusion), *matsarya* (envy) and *bhaya* (fear). All these activities are to

alleviate his sufferings. Thus the entire life of the illusioned *jiva* is wasted in trying to fulfill his desires, and to avoid suffering.

**Vrajanatha**: Wouldn't *maya's* purpose have been served if she had only covered the *jiva* with the subtle body?

**Babaji**: The gross body is also necessary, because the subtle body cannot perform work. Desires develop in the subtle body because of the activities that the *jiva* performs in his gross body, and the *jiva* receives another gross body that is suitable to fulfill those desires.

**Vrajanatha**: What is the connection between *karma* and its fruits? According to the Mimamsa school of thought, Isvara cannot award the fruits of *karma* because He is only an imaginary object. The followers of this school say that performing *karma* produces a *tattva* called *apurva*, and this *apurva* gives the fruits of all the *karmas.* Is this true?

**Babaji**: The followers of the Mimamsa school do not know the actual meaning of the *Vedas*. They have a very basic understanding that the *Vedas* generally prescribe various types of sacrifices, and they have concocted a philosophy based on this, but their doctrine is not found anywhere in the *Vedas*. On the contrary, the *Vedas* state very clearly that Isvara awards all fruits of *karma*. For example, *Svetasvatara Upanisad* (4.6), *Mundaka Upanisad* (3.1.1) and the *Rg Veda* (1.164.21) state:

*dva suparna sayuja sakhaya samanam vrksam parisasvajate tayor anyah*
*pippalam svadv atty anasnann anyo 'bhicakasit*

Ksirodakasayi Visnu and the *jiva* are residing in this temporary body, like two friendly birds in a *pippala* tree. Of these two birds, one - the *jiva* - tastes the fruits of the tree according to his *karma,* while the other - Paramatma - does not taste the fruits, but simply observes as a witness.

The purport of this *sloka* is that this *samsara* (material world or material body) is like a *pippala* tree in which two birds are perched. One of these is the conditioned *jiva,* and the other is his friend, Isvara (Paramatma). The first bird tastes the fruits of the tree, while the other bird simply watches him. This means that the *jiva* who is bound by *maya* performs *karma* and enjoys the fruits that Isvara, the Lord of *maya,* awards according to the *jiva's karma.* This pastime of Sri Bhagavan continues until the *jiva* turns towards Him. Now, where is the

*apurva* of the followers of Mimamsa philosophy here? Think about this yourself. Godless doctrines can never be complete and perfect in all respects.

**Vrajanatha**: Why have you said that *karma* is beginningless?

**Babaji**: The root of all *karma* is the desire to perform *karma*, and the root cause of this desire is *avidya* (ignorance). *Avidya* is forgetfulness of the truth: "I am an eternal servant of Krsna/' and it does not have its origin in mundane time. Rather, it originates in the *tatastha* junction of the spiritual and material worlds. That is why *karma* does not have its beginning in mundane time, and is therefore called beginningless.

**Vrajanatha**: What is the difference between *maya* and *avidya*? Babaji: *Maya* is a *sakti* of Krsna. Sri Krsna has created the material universe through her, and has instigated her to purify the *jivas* who are averse to Him. *Maya* has two aspects: *avidya* and *pradhana*. *Avidya* is related to the *jivas*, whereas *pradhana* is related to inert matter. The entire inert, mundane world has originated from *pradhana*, whereas the *jiva's* desire to perform material activity originates in *avidya*. There are also two other divisions of *maya*, namely *vidya* (knowledge) and *avidya* (forgetfulness), both of which are related to the *jiva*. *Avidya* binds the *jiva*, whereas *vidya* liberates him. The faculty of *avidya* keeps working as long as the punishable *jiva* continues to forget Krsna, but when he becomes favorable to Krsna, this is replaced by the faculty of *vidya*. *Brahma-jnana* and so on are only particular activities of the tendency for knowledge *(vidya-vrtti)*. When intelligence first develops, the *jiva* tries to engage in auspicious activities, and when intelligence has matured, spiritual knowledge manifests. *Avidya* covers the *jiva*, and *vidya* removes that covering.

**Vrajanatha**: What is the function of the *pradhana?*

**Babaji**: When Bhagavan's glance, represented by Time *(kala)*, stimulates *maya-prakrti*, it first creates the unmanifest aggregate of the material elements *(mahat-tattva)*. Matter *(dravya)* is created by the stimulation of the faculty of *maya* called *pradhana*. False ego *(ahankara)* is born from a transformation of *mahat-tattva*, and space *(akasa)* is created from a *tamasika* transformation of the false ego. Air is created from a transformation of space, and light is created from a transformation of air. Water is then created by the transformation of light, and earth is created by the transformation of water. This is how the material elements are created. They are called the five gross elements *(panca-maha-bhutas)*.

Now hear how the five sense objects *(panca-tanmatra)* are created. *Kala* (time) stimulates the faculty of *prakrti* called *avidya* and creates the tendencies within the *mahat-tattva* for *karma* and *jnana.* When the *karma* propensity of *mahat-tattva* is transformed, it creates knowledge (*jnana*) and activities (*kriya*) from *sattva* and *rajo-gunas* respectively. *Mahat-tattva* is also transformed to become *ahankara.* Intelligence *(buddhi)* is then created from a transformation of *ahankara.* Sound *(sabda)* which is the property of space *(akasa)* is created from the transformation of *buddhi.* The property of touch *(sparsa)* is created from the transformation of sound, and it includes both touch (quality of air) and sound (quality of space). *Prana* (life-air), energy (oja), and strength *(bala)* are created from this quality of touch. From a transformation of touch the property of form and color *(rupa)* in illuminating objects is generated. Fire has three qualities, namely, form, touch and sound. When fire is transformed by time, it is transformed into the four qualities, taste *(rasa)*, form, touch and sound in water. When they are further transformed, the result is the five qualities in earth which are smell (*gandha*), taste, form, touch and sound. All the activities of transformation take place by the appropriate aid of the *purusa* in His form of consciousness *(caitanya).*

There are three kinds of *ahankara: vaikarika (sattvika), taijasa (rajasika),* and *tamas.* The gross material elements are born from *sattvika-ahankara,* and the ten senses are born from *rajasika-ahankara.* There are two types of senses: those for acquiring knowledge (*jnana-indriyani*) and the working senses (*karma-indriyani).* The eyes, ears, nose, tongue and skin are the five senses for acquiring knowledge; and speech, hands, feet, anus and genital are the five working senses. Even if the five gross elements *(panca-maha-bhuta)* combine with the subtle elements *(suksma-bhuta),* there is still no activity unless the atomic, conscious *jiva* enters into them. As soon as the *jiva,* who is a localized particle within the ray of Bhagavan's glance, enters into the body made of *maha-bhuta* and *suksma-bhuta*, all the activities are set in motion. The *sattvika* and *rajasika gunas* become fit to function when they combine with *tamasika* objects that are a transformation of *pradhana.* One should deliberate on the functions of *avidya* and *pradhana* in this way.

There are twenty-four elements of *maya:* the five gross elements (*maha-bhutas*), namely, earth, water, fire, air and space; the five sense-objects, namely smell, taste, form, touch and sound; the five senses for acquiring knowledge; the five working senses; mind; intelligence; *citta;* and *ahankara.* These are the twenty-four elements of material nature. The atomic conscious *jiva* who enters into the

body made of twenty-four elements is the twenty-fifth element, and Paramatma Isvara is the twenty-sixth.

**Vrajanatha**: Please tell me, how much of the human body, whose size is three and a half cubits (seven spans) is occupied by the subtle cover, and how much by the gross cover; and in which part of the body does the conscious *jiva* reside?

**Babaji**: The five gross elements, the five sense-objects *(panca-tanmatra*), and the ten senses altogether comprise the gross body. The four elements—mind, intelligence, *citta*, and *ahankara*—form the subtle body, or *linga-sarira.* The conscious *jiva* is the one who falsely relates to the body and objects related to the body as 'I' and 'mine', and due to that misidentification has forgotten his true nature. He is extremely subtle and beyond mundane space, time and qualities. In spite of being very subtle, he pervades the entire body. Just as the pleasurable effect of a minute drop of *hari-candana* spreads all over the body when it is applied to one part, so the atomic *jiva*, too, is the knower *(ksetra-jna)* of the whole body, and the experiencer of its pains and pleasures.

**Vrajanatha**: If the *jiva* performs *karma*, and experiences pains and pleasures, where is the question of Isvara's authority? Babaji: *Jiva* is the instrumental cause, and when he performs *karma*, Isvara acts as the efficient cause and arranges for the fruits of the *karma* that the *jiva* is eligible to enjoy. Isvara also arranges for the future *karma* for which the *jiva* has become eligible. In short, Isvara awards fruits, while the *jiva* enjoys them. Vrajanatha: How many different kinds of *baddha-jivas* are there? Babaji: There are five kinds, namely, those whose consciousness is completely covered (*acchadita-cetana*); those whose consciousness is partially covered *(sankucita-cetana);* those whose consciousness is blossoming slightly *(mukulita-cetana);* those with developed consciousness *(vikasita-cetana);* and those with fully developed consciousness *(purna-vikasita-cetana).* Vrajanatha: Which *jivas* have completely covered consciousness? Babaji: These are *jivas* with the bodies of trees, creepers, grass, stone and so on, who have forgotten service to Krsna, and are so engrossed in the material qualities of *maya* that they have no trace of their sentient nature. There is only a slight indication of their sentience through the six transformations. This is the lowest stage of the *jiva's* fall, and this fact is corroborated by the epic stories of Ahalya, Yamalarjuna, and Sapta-tala. One only reaches this stage because of some grave offense, and one can only be delivered from it by Krsna's mercy.

**Vrajanatha**: Which *jivas* have partially covered consciousness?

**Babaji**: Beasts, birds, snakes, fish, aquatics, mosquitoes, and various similar creatures have partially covered consciousness. The consciousness of these *jivas* is apparent to some degree, unlike that of *jivas* in the previous group, whose consciousness is completely covered. For example, these *jivas* perform activities such as eating, sleeping, free movement, and quarrelling with others for things that they consider their property. They also show fear, and they become angry when they see injustice. However, they have no knowledge of the spiritual world. Even monkeys have some scientific understanding in their mischievous minds, for they have some idea of what will or will not happen in the future, and they also have the quality of being grateful. Some animals have good knowledge about various objects, too, but despite all these attributes, they do not have a propensity for inquiring about Bhagavan, so their consciousness is contracted. It is said in *sastra* that Maharaja Bharata still had knowledge of the names of Bhagavan, even while he was in the body of a deer, but this is unusual; it only happens in special cases. Bharata and King Nrga had to take birth as animals because of their offenses, and they were delivered when their offense was nullified by Bhagavan's mercy.

**Vrajanatha**: Which *jivas* have slightly blossoming consciousness (*mukulita-cetana*)?

**Babaji**: Conditioned *jivas* with human bodies fall into three categories: those with slightly blossoming consciousness *(mukulita-cetana)*, those with developed consciousness *(vikasita-cetana),* and those with fully developed consciousness *(purna-vikasita-cetana).* Generally, the human race can be divided into five groups: 1) immoral atheists, 2) moral atheists, 3) moral theists, who have both morals and faith in Isvara, 4) those who are engaged in *sadhana-bhakti*, and 5) those who are engaged in *bhava-bhakti*.

Those who are knowingly or unknowingly atheists are either immoral or moral atheists. When a moral person develops a little faith in Isvara, he is called a moral theist. Those who develop interest in *sadhana-bhakti* according to the tenets of *sastra* are called *sadhana-bhaktas*, and those who have developed some unalloyed love for Isvara are called *bhava-bhaktas*. Both immoral and moral atheists have slightly blossoming consciousness; moral theists and *sadhana-bhaktas* have developed consciousness; and the *bhava-bhaktas* have fully developed consciousness.

**Vrajanatha**: How long do the *bhava-bhaktas* stay bound in *maya?*

Babaji: I will answer that question when I explain the seventh *sloka* of *Dasa-mula.* Now it's quite late, so kindly return to your home.

Vrajanatha returned home, contemplating all the *tattvas* he had heard.

THUS ENDS THE SIXTEENTH CHAPTER OF JAIVA-DHARMA, ENTITLED "PRAMEYA: JIVAS & MAYA"

# Chapter 17

## Prameya: the Jiva's Liberation from Maya

Vrajanatha's grandmother completed all the arrange′ ments for his marriage, and in the evening she explained everything to him. Vrajanatha simply took his meal in silence and made no reply that day. He lay awake on his bed late that night, deep in thought about the state of the pure spirit soul. Meanwhile, his elderly grandmother was busy trying to find ways of convincing him to agree to the marriage.

Just then, Vrajanatha's maternal cousin, Veni-madhava, arrived. The girl that Vrajanatha was supposed to marry was Veni-madhava's paternal cousin, and Vijaya-Vidyaratna had sent him to finalize the arrangements.

Veni-madhava inquired, "What's the matter, Grandmother? Why are you delaying in arranging brother Vraja's marriage?"

The grandmother replied in a rather anxious voice, "My son, you are an intelligent boy. Perhaps he will change his mind if you speak to him. All my efforts have been in vain."

Veni-madhava's character was clearly proclaimed by his short stature, small neck, black complexion, and his eyes, which blinked frequently. He liked to pry into everything that was going on, rather than taking care of his own business, but his involvement in others' affairs was never particularly useful. After listening to the old lady, he frowned slightly, then boasted, "This is no problem. I just need your permission. Veni-madhava can accomplish anything. You know me quite well. I can make money just by counting the waves. Let me discuss this with him just once. And if I succeed, then you'll treat me to a nice feast with *purls* and *kacorls?"*

"Vrajanatha has taken his meal, and he's asleep now," said Grandmother.

"Alright, I'll come in the morning and put things in order," replied Veni-madhava, and returned home.

The next day, he returned early in the morning carrying a *lota* in his hand, and

completed his morning ablutions. When Vrajanatha saw him, he was a little surprised, and said, "Brother! How have you come so early in the morning?"

Veni-madhava answered, "Dada, you have been studying and teaching *nyaya-sastra* for a long time now. You are the son of the Pandita Harinatha Cudamani, and you have become famous all over the country. You are the only surviving male member of the house, and if you don't have any heirs, who do you suppose will take care of this big house of yours? Brother, we have a request. Please get married."

Vrajanatha replied, "Brother, don't give me unnecessary trouble. Nowadays I'm accepting the shelter of Sri Gaura-sundara's *bhaktas*, and I don't have any desire to get involved in worldly affairs. I feel real peace in the company of the Vaisnavas in Mayapura, and I don't find any attraction for this world. I will either accept *sannyasa*, or spend my life in the shelter of the Vaisnavas' lotus feet. I have expressed my heart to you because I know that you are my close friend, but don't disclose this to anyone else."

Veni-madhava understood that nothing but trickery could change Vrajanatha's mind, so he cleverly curbed his feelings, and in order to create a particular impression he said, "I have always remained your assistant in whatever you have done. I used to carry your books when you were studying in the Sanskrit school, so I will carry your staff and water-pot when you accept *sannyasa."*

It is difficult to understand the minds of wicked people; they have two tongues, and they say one thing with one, and exactly the opposite with the other. They are bandits in the garb of saints, carrying the name of Sri Rama in the mouth, and a knife under the armpit.

Vrajanatha was a simple person. Warming to Veni-madhava's sweet words, he said, "Brother, I have always regarded you as my dear friend. Grandmother is just an old woman, and she doesn't understand serious matters. She is very enthusiastic to drown me in this ocean of worldly affairs by getting me married to some girl. It will be a relief if you can change her mind and somehow dissuade her; I will always be indebted to you."

Veni-madhava replied, "No one will dare to oppose your desire as long as Sharmarama is living. Dada, you will see what I am capable of. But just let me know one thing, why have you developed such hatred towards this world? Who

is advising you to cultivate such feelings of renunciation?"

Vrajanatha explained about his renunciation, and said, "There is one elderly and experienced *Babaji:* called Raghunatha dasa Babaji: in Mayapura. He is my instructor, and I go every day after dusk to the shelter of his feet to find relief from the burning fire of this material world. He is very merciful to me."

The evil Veni-madhava started thinking, "Now I understand brother Vraja's weakness. He has to be brought back to the right track by deception, force or skill." Outwardly he said, "Brother, don't worry. I am going home now, but I will gradually change Grandmother's mind."

Veni-madhava pretended to take the road that led to his home, but instead he took another way, and reached Srivasangana in Mayapura. There he sat on the raised platform under the *bakula* tree and began to admire the opulences of the Vaisnavas. "These Vaisnavas are actually enjoying the world. They have such beautiful houses and lovely *kunjas.* This is such a nice dias in a wonderful courtyard." In each of the *kutiras,* a Vaisnava sat chanting *hari-nama* on his beads. They seemed quite content, like the bulls of religion. The women of the neighboring villages, who came to bathe in the Ganga, of their own accord supplied the Vaisnavas with fruits, vegetables, water and various eatables. Veni-madhava thought, "The *brahmanas* have systematized *karma-kanda* to receive these facilities, but instead these groups of *Babaji:s* are enjoying the results. All glories to Kali-yuga! These disciples of Kali are having a wonderful time. Oh! My birth in a high *brahmana* family is useless! No one even cares about us any more, what to speak of offering us fruits and water. These Vaisnavas even condemn learned *brahmanas,* and abuse and insult us by calling us lowly and foolish. Brother Vraja fits this description quite well though; although he's such a well-educated man, he seems to have sold himself to these sly loin-cloth people. I, Vem-madhava, will reform Vrajanatha and these *Babaji:s* as well."

Thinking like this, Vem-madhava entered one of the *kutiras,* which happened to be the one in which Sri Raghunatha dasa Babaji: was sitting on a mat made of banana leaves, chanting his *hari-nama.*

A person's character is evident from his face, and the old *Babaji:* could understand that Kali personified had entered in the form of this son of a *brahmana*. Vaisnavas consider themselves lower than a blade of grass. They offer respect to those who insult them, and they pray for the well being of an

opponent, even if he tortures them. Accordingly, Babaji: Maharaja respectfully offered Vem-madhava a seat. Veni-madhava had no Vaisnava qualities at all, so after sitting down, he offered his blessings to Babaji: Maharaja, considering himself above all Vaisnava etiquette.

"Baba, what is your name? What brings you here?" inquired Babaji: Mahasaya informally. Veni-madhava became furious by being addressed informally, and he said angrily, "O Babaji:, can you become equal to the *brahmanas* just by wearing a *kaupina* (loincloth)? Never mind! Just tell me, do you know Vrajanatha Nyaya-pancanana?

**Babaji:** (understanding the reason for his annoyance) Please excuse this old man; don't become offended by my words. Yes, Vrajanatha comes here sometimes, by his own mercy.

**Veni-madhava:** Don't think that he's a simpleton. He comes here with ulterior motives. He is being polite at first, to gain your confidence. The *brahmanas* of Belpukura are extremely annoyed at your behavior, and they have consulted with each other and decided to send Vrajanatha to you. You are an old man. Just be careful. I will keep coming from time to time, to inform you how their conspiracy progresses. Don't tell him about me; otherwise you will run into even deeper trouble. I will take leave for today.

So saying, Veni-madhava got up and returned to his home. Later that afternoon, while Vrajanatha sat on the verandah after his meal, suddenly Veni-madhava appeared, as if from nowhere, sat next to him, and struck up a conversation. "Brother, I went to Mayapura for some business today," he began. "There I saw an old man, maybe Raghunatha dasa Babaji:. We were talking about things in general, and then the conversation turned to you. The things he said about you! I have never heard such repulsive things being spoken about any *brahmana*. In the end he said, 'I will bring him down from his high brahminical status by feeding him leftovers from many low-caste people.' Fie on him! It is not proper for a learned man like you to associate with such a person. You will ruin the high prestige of the *brahmanas* if you act like this."

Vrajanatha was astounded to hear Veni-madhava say all this. For some unknown reason, his faith and respect for the Vaisnavas and old Babaji: Maharaja only doubled, and he said gravely, "Brother, I am busy at present. You go now; I will hear everything from you tomorrow, and make a decision then."

Veni-madhava went away. Vrajanatha now became fully aware of Veni-madhava's two-tongued nature. He was well versed in the *nyaya-sastra,* and although he had a natural dislike for wickedness, the thought that Veni-madhava would help him on the path to *sannyasa* had induced Vrajanatha to be friendly towards him. Now, however, he understood that all Veni-madhava's sweet words had been for a particular motive. After further thought, Vrajanatha realized that Veni-madhava was acting deceitfully because he was involved in the marriage proposal. That must be why he had gone to Mayapura—to sow the seed of some secret plot. He prayed in his mind, "O Bhagavan! Let my faith in the lotus feet of my Gurudeva and the Vaisnavas remain firm. May it never be reduced by the disturbance of such impure people." He remained absorbed in these thoughts until evening. Then he started out for Srivasangana, arriving there deep in anxiety.

Back in Mayapura, after Veni-madhava had left, Babaji: thought, "This man is certainly a *brahma-raksasa.*

*raksasah kalim asritya jayante brahma-yonisu*

Taking shelter of Kali-yuga, *raksasas* take birth in *brahmana* families.

"This statement of *sastra* certainly holds true for that person. His face clearly shows his pride in his high caste, his false ego, his envy of Vaisnavas, and his religious hypocrisy. His short neck, his eyes, and his deceptive way of talking actually represent his internal state of mind. Ah, this man is a complete *asura* by nature, whereas Vrajanatha is such a sweet-natured person. O Krsna! O Gauranga! Never give me association of such a person. I must warn Vrajanatha today."

As soon as Vrajanatha reached the *kutira,* Babaji: called out to him affectionately, "Come, Baba, come!" and embraced him. Vrajanatha's throat choked with emotion, and tears started flowing from his eyes as he fell down at Babaji:'s feet. Babaji: picked him up very affectionately and said gently, "A black-complexioned

*brahmana* came here this morning. He said some agitating things and then went away again. Do you know him?"

**Vrajanatha:** Prabhu, your good self told me earlier that there are different kinds of *jlvas* in this world. Some of them are so envious that without any cause, they

find satisfaction in troubling other *jlvas.* Our brother, Veni-madhava, is one of the leaders in that category. I will be glad if we don't discuss him further. It is his very nature to criticize you to me and me to you, and to cause disputes between us by manufacturing false accusations. I hope you didn't pay any attention to what he said.

**Babaji:** *Ha* Krsna! *Ha* Gauranga! I have been serving the Vaisnavas for many days now, and by their mercy, I have received the power to tell the difference between a Vaisnava and a non-Vaisnava. You don't need to say anything to me about this.

**Vrajanatha:** Please forget all this and tell me how a *jlva* can become free from the clutches of *maya.*

**Babaji:** You will get your answer in the seventh *sloka* of *Dasa-mula:*

*yada bhramam bhramam hari-rasa-galad-vaisnava-janam kadacit sampasyan tad-anugamane syad ruci-yutah tada krsnavrttya tyajati sanakair mayika-dasam svarupam vibhrano vimala-rasa-bhogam sa kurute*

When, in the course of wandering amongst the higher and lower species in the material world, a *jlva* is able to behold a Vaisnava absorbed in the flowing *rasa* of *srl-hari-bhakti, ruci* arises in his heart for following the Vaisnava way of life. By chanting *srl-krsna-divya-nama,* he gradually becomes free from his conditioning. Step by step, he then gains his intrinsic, *cinmaya-svarupa* (transcendental form), and becomes qualified to taste the pure and spiritual *rasa* of direct service to Sri Krsna.

**Vrajanatha:** I would like to hear some evidence from the *Vedas* to verify this.

**Babaji**: It is said in the *Upanisads,*

*samane vrkse puruso nimagno 'nisaya socati muhyamanah justam yada pasyaty anyam isam asya mahimanam eti vita-sokah Mundaka Upanisad* (3.1.2) and *Svetasvatara Upanisad* (4.7)

The *jiva* and the indwelling Paramatma both reside in the body, like two birds in the same tree. The *jiva* is sunk in the bodily conception of life because of his attachment to material sense enjoyment. Bewildered by *maya,* he cannot find any means of deliverance, and thus he laments and falls down. When the *jiva* has

*darsana* of the other person within his heart—namely the Supreme Lord, who is served eternally by His unalloyed *bhaktas*—he witnesses Krsna's uncommon glories. He then becomes free from all lamentation, and attains his glorious position as Krsna's servant.

**Vrajanatha**: This *sloka* states that when the *jiva* sees the worshipable Lord, he becomes free forever from all anxieties, and directly perceives His magnificence. Does this imply liberation?

**Babaji**: Liberation means to be released from the clutches of *maya.* Only those who have the association of saintly people attain this liberation, but the real subject of research is the glorious position that one receives after attaining liberation.

*muktir hitvanyatha-rupam svarupena vyavasthitih*

*Srimad-Bhagavatam* (2.10.6)

The *jiva* in his original, constitutional form *(cit-svarupa)* is a pure servant of Krsna *(suddha-krsna-dasa).* When he falls down into the darkness of nescience, he has to accept gross and subtle material bodies. Liberation means to abandon these extraneous forms completely and to be situated in one's original, spiritual *svarupa*.

This half *sloka* explains that liberation means to abandon these other forms and to be situated in one's *svarupa.* Attaining one's constitutional position is the perfection *(prayojana)* for the *jiva.* The work of liberation is complete the moment the *jiva* is released from the clutches of *maya.* Then, so many activities begin once he attains his natural, constitutional position. This is the ultimate perfection *(mula-prayojana)* of the *jiva.* Freedom from intense misery can be called liberation, but following liberation there is another stage, in which a person endeavors for spiritual happiness (*cit-sukha*). That state is described in the *Chandogya Upanisad* (8.12.3):

*evam evaisa samprasado 'smac charirat samutthaya param jyoti-rupa-sampadya svena rupenabhinispadyate sa uttamah purusah sa tatra paryeti jaksan kridan ramamanah*

When the *jiva* receives liberation, he transcends the gross and subtle material bodies and is situated in his own nonmaterial, spiritual state, complete with his

spiritual effulgence. He then becomes transcendentally situated.

In that spiritual atmosphere, he becomes absorbed in enjoyment *(bhoga),* activities *(krida)* and bliss *(ananda).*

**Vrajanatha:** What are the symptoms of those who are liberated from *maya?*

**Babaji:** They have eight symptoms, which *Chandogya Upanisad* (8.7.1) describes as follows:

*ya atmapahata-papma vijaro vimrtyur visoko 'vijighatso 'pipasah satya-kamah satya-sankalpah so 'nvestavyah*

The liberated soul has eight qualities: He is freed from all sinful activity, as well as the addiction to sinful activities that arises because of the nescience of *maya;* he is not subject to the miseries of old age; he always remains young and fresh, and has no tendency to decay; he never comes to an end, or dies; he is never morose; he has no sensual desires; he has a natural inclination towards serving Krsna, with no other desires; and all of his desires are realized. The association of such a person should be earnestly sought after.

**Vrajanatha**: It is said in the *Dasa-mula sloka,* "The good fortune of the *jiva* who is wandering aimlessly in the material world begins when he meets a *rasika* Vaisnava who relishes the nectar of Hari." I have a doubt about this. Kindly explain if one can eventually attain *hari-bhakti* by performing pious activities, such as *astanga-yoga* and cultivating *brahma-jnana?*

**Babaji**: These are Sri Krsna's own words:

*sri-bhagavan uvaca*

*na rodhayati mam yogo na sankhyam dharma eva ca na svadhyayas tapas tyago*
*nesta-purttam na daksina vratani yajnas chandamsi tirthani niyama*
*yamah yathavarundhe sat-sangah sarva-sangapaho hi mam*

*Srimad-Bhagavatam* (11.12.1-2)

Sri Bhagavan said, "I am not controlled by those who perform *yoga*, study *sankhya* philosophy, perform religious duties and pious activities, study the *Vedas*, perform penances and austerities, practice renunciation or

accept *sannyasa*, perform sacrifice and welfare activities, give donations in charity, practice fasting and other vows, perform *yajna,* chant confidential *mantras,* go on pilgrimage, and follow all the rules and regulations for spiritual life. However, one who accepts *sat-sanga,* which destroys all material attachments, can control Me. How much can I say? *Astanga-yoga* can slightly satisfy Me, but *sadhu-sanga* controls Me completely."

It is also stated in *Hari-bhakti-sudhodhaya* (8.51):

*yasya yat-sangatih pumso manivat syat sa tad-gunah sva-kularddhyaitato dhiman sva-yuthany eva samsrayet*

Just as a jewel or crystal reflects the color of the object with which it is in contact, so a person develops qualities according to the company he keeps. Therefore, by keeping association with *suddha-bhaktas,* one can become a *suddha-bhakta.* Thus the association of *suddha-bhaktas* is the root cause of all good fortune.

In the *sastras,* the word *nihsanga* means 'to live in solitude.' This implies that we should only live in the association of *bhaktas. Nihsanga* means to leave all other association and to take the association of *bhaktas.* Even unintentional association with saintly people brings good fortune for the *jiva.*

*sango yah samsrter hetur asatsu vihito 'dhiya sa eva sadhusu krto nihsangatvaya kalpate*

*Srimad-Bhagavatam* (3.23.55)

The association of materialists is the cause of bondage in the material world, even though one may not know that this is so. Similarly, association with saintly people, even if it happens by chance or unknowingly, is called *nihsanga.*

It is said in *Srimad-Bhagavatam* (75.32):

*naisam matis tavad urukramanghrim sprsaty anarthapagamo yad-*
*arthah mahiyasam pada-rajo-'bhisekam niskincananam na vrnita yavat*

The lotus feet of Urukrama, who is glorified for His uncommon activities, destroy all *anarthas* in the heart. However, those who are very materialistic cannot be attached to His lotus feet until they smear their bodies with the dust

from the lotus feet of a Vaisnava who is completely freed from material attachments.

And *Srimad-Bhagavatam* (10.48.31) states:

*na hy am-mayani tirthani na deva mrc-chila-mayah te punanty uru-kalena darsanad eva sadhavah*

One is purified by the holy places where rivers such as the Ganga flow and by the stone and clay deities of *devatas* only after rendering them reverential service over a long period of time. However, when one has *darsana* of a *suddha-bhakta*, he is purified immediately.

That is why *Srimad-Bhagavatam* (10.51.53) also says:

*bhavapavargo bhramato yada bhavej janasya tarhy acyuta sat-samagamah sat-sangamo yarhi tadaiva sad-gatau paravarese tvayi jayate matih*

O infallible Lord! The *jiva* has been wandering in this world of birth and death since time without beginning. When the time comes for him to leave this cycle of life and death, he associates with Your *suddha-bhaktas.* From the moment that he achieves this association, his mind becomes firmly fixed on You, who are the sole and supreme shelter of the surrendered *bhakta*s, the controller of all, and the cause of all causes.

Baba, since time without beginning the *jiva* who is eternally bound by *maya* has been moving in the universe, taking birth according to his *karma*, sometimes as a *deva*, and sometimes in the various animal species. From the time that he attains the association of saintly people because of his past pious activities *(sukrti),* he fixes his mind very strongly on Krsna, the controller of all.

**Vrajanatha:** You have said that the association of *suddha-bhaktas* is achieved by *sukrti*. What is *sukrti?* Is it *karma* or knowledge?

**Babaji:** The *sastras* say that there are two types of auspicious *karma* (*subha-karma*) that are in accordance with Vedic injunctions. One causes the appearance of *bhakti,* while the other gives irrelevant, inferior results. Performance of pious activities such as *nitya* and *naimittika-karma*, studying *sankhya*, and cultivating *jnana* all give irrelevant results. The only auspicious activities that give *bhakti* as an end result (*bhakti-prada-sukrti)* are associating with *suddha-*

*bhaktas* and with places, times and things that bestow *bhakti.*

When enough *bhakti-prada-sukrti* has been accumulated, it gives rise to *krsna-bhakti.* The other type of *sukrti,* however, is consumed after one enjoys its results, so it does not accumulate to give any permanent result. All the pious deeds in the world, such as charity, only result in achieving the objects of sense gratification. The *sukrti* of impersonal speculation results in impersonal liberation. Neither of these kinds of *sukrti* can give devotional service to Sri Bhagavan.

Activities such as *sadhu-sanga* and observing Ekadasi, Janmastami, and Gaura-purnima all help to develop one's saintly qualities. Tulasi, *maha-prasada, sri mandira,* holy places, and articles used by *sadhus* (*sadhu-vastu*) are all auspicious; touching them or obtaining their *darsana* are pious deeds that give rise to *bhakti.* Vrajanatha: Can a person obtain *bhakti* if he is tormented by material problems and takes shelter of Sri Hari's lotus feet in full knowledge to become relieved of his problems?

Babaji: The *jiva,* harassed by the afflictions of the goddess of illusion, may somehow understand through discriminating intelligence that worldly activities are simply troublesome, and that his only solace is Krsna's lotus feet and the feet of His *suddha-bhaktas*. Knowing this, he takes shelter of His lotus feet, and the first step in this process of surrender is to accept the shelter of *suddha-bhaktas*. The principal outcome of such an act is *bhakti-prada-sukrti,* through which he obtains the lotus feet of Bhagavan. Whatever renunciation and wisdom he had originally were just a secondary means of obtaining *bhakti*. Thus, the association of *bhaktas* is the only way to attain *bhakti.* There is no other recourse.

**Vrajanatha**: If *karma, jnana,* renunciation and wisdom are secondary ways of achieving *bhakti,* what is the objection to calling them *bhakti-prada-sukrti*?

**Babaji**: There is a strong objection: they bind one to inferior, temporary results. The performance of *karma* has no permanent result, but it binds the *jiva* to the objects of sense gratification. Renunciation and empirical knowledge can only lead the *jiva* as far as knowledge of *brahma*, and this conception of an impersonal supreme principle prevents him from attaining Bhagavan's lotus feet. Consequently, these cannot be called *bhakti-prada-sukrti.* It is true that they sometimes take one to *bhakti,* but that is not the usual course of events. *Sadhu-*

*sanga*, on the other hand, definitely does not award any secondary benefit, but forcibly brings the *jiva* towards *prema*. It is explained in *Srimad-Bhagavatam* (3.25.25):

*satam prasangan mama virya-samvido bhavanti hrt-karna-rasayanah*
*kathah taj-josanad asv apavarga-vartmani sraddha ratir bhaktir anukramisyati*

In the association of *suddha-bhaktas*, the recitation and discussion of My glorious activities and pastimes are pleasing to both the heart and the ears. By cultivating knowledge in this way, one becomes established on the path of liberation and progressively attains *sraddha,* then *bhava,* and finally *prema-bhakti.*

**Vrajanatha**: I understand that *sadhu-sanga* is the only *sukrti* that gives rise to *bhakti*. One has to listen to *hari-katha* from the mouths of *sadhus*, and thereafter one obtains *bhakti*. Is this the proper sequence to progress in *bhakti?*

**Babaji**: I will explain the proper way of progressing in *bhakti*. Listen attentively. Only by good fortune does the *jiva* who is wandering throughout the universe achieve the *sukrti* that gives rise to *bhakti.* One of the many limbs of pure *bhakti* may touch a *jiva's* life. For example, he may fast on Ekadasi, or touch or visit the holy places of Bhagavan's pastimes, or serve a guest who happens to be a *suddha-bhakta,* or have the chance to hear *hari-nama* or *hari-katha* from the lotus mouth of an *akincana-bhakta.* If someone desires material benefits or impersonal liberation from such activities, the resultant *sukrti* does not lead to devotional service. However, if an innocent person performs any of these activities, either unknowingly or out of habit, without desiring material sense gratification or impersonal liberation, these activities lead to the accumulation of *bhakti-prada-sukrti.*

After accumulating such *sukrti* for many births, it becomes concentrated enough to give faith in pure *bhakti*, and when faith in *bhakti* is undivided, one develops a desire to associate with *suddha-bhaktas.* By association, one gradually becomes engaged in performing *sadhana* and *bhajana,* and this leads to the removal of *anarthas,* in proportion to the purity of chanting. When *anarthas* are removed, the previous faith is purified further to become *nistha* (firm faith). This firm faith is also purified to become *ruci* (spiritual tatse), and by the wonderful effect of *bhakti,* this *ruci* is strengthened and takes the form of *asakti* (transcendental attachment). Transcendental attachment matures into *rati* or *bhava,* which joins

with the ingredients of *sthayibhava* and becomes *rasa*, the nectarean mellows of *prema*. This is the step-by-step progression in the development of *krsna-prema*.

The principal idea is that when people with sufficient *sukrti* have *darsana* of *suddha-bhaktas*, they develop an inclination to proceed on the path of *bhakti*. One associates with a *suddha-bhakta* by chance, and this leads to initial *sraddha*, whereupon he gets the association of the *bhaktas* a second time. The result of the first association is *sraddha*, which can also be termed surrender *(saranagati)*. The initial *sadhu-sanga* is brought about by contact with holy places, auspicious times and paraphernalia, and recipients of Sri Hari's grace, all of which are beloved by Him. These lead to faith in His shelter. The symptoms of the development of such faith are described in the *Bhagavad-gita* (18.66):

*sarva-dharman parityajya mam ekam saranam vraja*

*aham tvam sarva-papebhyo moksayisyami ma sucah*

Here the words s*arva-dharman* imply worldly duties (*smarta-dharma), astanga-yoga*, *sankhya-yoga*, *jnana* and renunciation. The *jiva* can never achieve his ultimate spiritual goal by practicing all these *dharmas*, which is why the instruction here is to give them up. Sri Krsna says, "My form of pure and condensed *sac-cid-ananda* appearing as Vraja-vilasi (the performer of wonderful pastimes in Vraja) is the only shelter for the *jivas*. When one understands this, he gives up all desire for *bhukti* (material sense enjoyment) and *mukti* (impersonal liberation), and with undivided attention, takes shelter of Me." This is known as *pravrtti-rupa-sraddha* (the exclusive tendency to engage in Krsna's service). When such faith dawns in the *jiva's* heart, with tears in his eyes he resolves to become a follower of a Vaisnava *sadhu*. The Vaisnava of whom he takes shelter at that point is the *guru*. Vrajanatha: How many types of *anarthas* does a *jiva* have? Babaji: There are four types of *anarthas:* 1) *svarupa-bhrama* (being in illusion about one's spiritual identity); 2) *asat-trsna* (thirst for temporary material enjoyment); 3) *aparadha* (offenses); and 4) *hrdaya-daurbalya* (weakness of the heart).

The *jiva's* first *anartha*, namely *svarupa-bhrama* (illusion about spiritual identity), is forgetting the understanding that, "I - the pure, spiritual spark - am Krsna's servant," and being carried far away from his original, spiritual position. When the *jiva* considers that he and his dead material possessions are 'my' and 'mine', he develops three types of *asat-trsna* (desire to enjoy temporary

material pleasures). These are the desire for a son, for wealth, and for celestial pleasures. There are ten types of *aparadha* (offenses), which I will discuss later. The *jiva* is grief-stricken because of *hrdaya-daurbalya* (weakness of heart). These four types of *anarthas* are inherent in the *jiva* who has been caught by ignorance, and they are removed gradually by cultivating Krsna consciousness in the association of *suddha-bhaktas.*

The four-fold path of *yoga* consists of withdrawal from sense objects *(pratyahara),* self-control *(yama),* following various rules and regulations *(niyama),* and renunciation *(vairagya).* This process is not the proper means to free oneself from material anxiety, for it is difficult to attain perfection, and there is always a strong risk of falling down. The only way to become free from all anxiety is to cultivate pure Krsna consciousness in the association of *suddha-bhaktas.* Thus the *jiva* is freed from *maya's* stranglehold and his constitutional position is revealed to the extent that *anarthas* have been removed from his heart.

**Vrajanatha:** Can people with no trace of *anarthas* be termed liberated people?

**Babaji:** Please consider the following *sloka:*

*rajobhih sama-sankhyatah parthivair iha jantavah tesam ye kecanehante sreyo vai manujadayah prayo mumuksavas tesam kecanaiva dvijottama mumuksunam sahasresu kascin mucyate sidhyati muktanam api siddhanam narayana-parayanah sudurlabhah prasantatma kotisv api maha-mune*

*Srimad-Bhagavatam* (6.14.3-5)

O Lord! There are as many *jivas* in this material world as there are grains of sand. Only a few of these are human beings, amongst whom only a few direct their efforts in search of a higher goal. Of those who are endeavoring for a higher goal, only a few rare individuals seek liberation from this world, and out of thousands of such people, hardly one is actually able to achieve *siddhi* (yogic perfection) or *mukti* (liberation). Amongst millions of perfected *yogis* and liberated souls, it is difficult to find a single peaceful, great soul who is fully dedicated to *seva* of Sri Narayana. Therefore, Narayana's *bhaktas* are very rare.

A person free from all *anarthas* is known as a *suddha-bhakta.* Such *bhaktas* are very rare; indeed, even among millions of *muktas,* one can hardly find a single *bhakta* of Sri Krsna. Therefore, no association in this world is more rare than the

association of Krsna's *bhaktas.*

**Vrajanatha:** Does the word Vaisnava imply a *bhakta* who has renounced family life?

**Babaji:** A *suddha-bhakta* is a Vaisnava, whether he is a *grhastha* (householder) or *sannyasi* (renunciant), a *brahmana* or a *candala* (dog-eater), rich or poor. A devotee is a *krsna-bhakta* to the degree that he has *suddha-krsna-bhakti* (pure devotion for Krsna).

**Vrajanatha:** You have already said that there are five types of *jiva* in *maya's* stronghold, and you have also said that *bhaktas* performing *sadhana-bhakti* and *bhava-bhakti* are under *maya's* control. At what stage are *bhaktas maya-mukta* (liberated from *maya*)?

**Babaji:** One is freed from the clutches of *maya* from the very beginning of his devotional service, but *vastu-gata-mukti,* or complete liberation from the two material bodies (gross and subtle), is only obtained when one reaches the stage of maturity in *sadhana.* Before this, a person is liberated to the extent that he is *svarupa-gata* (aware of his constitutional position). The *jiva* achieves *vastu-gata* (complete freedom from *maya)* only when he is completely disassociated from the gross and subtle bodies. The stage of *bhava-bhakti* dawns in the *jiva's* heart as a result of practicing *sadhana-bhakti.* When the *jiva* is firmly established in *bhava-bhakti,* he gives up his gross and subtle bodies and becomes established in his pure spiritual body *(cit-sarira).* Consequently, the *jiva* is not fully free from *maya's* control even up to the beginning stage of *bhava-bhakti,* because a trace of the conditioning of *maya* always remains as long as the *jiva* is performing *sadhana-bhakti.* The authorities in our line have carefully considered *sadhana-bhakti* and *bhava-bhakti,* and have included *bhaktas* practicing both these stages amongst the five stages of conditioned souls. The materialists and the impersonalists are definitely included amongst the five categories of conditioned souls.

The only path of deliverance from the clutches of *maya* is *bhakti* for Sri Hari. The *jiva* has been put under *maya's* control because he is offensive to Bhagavan, and the root of all offense is forgetting that 'I am Krsna's servant.' The offenses can only be eradicated if one has Krsna's mercy; only then can one be freed from *maya's* control. The impersonalists believe that one can gain liberation from *maya* by cultivating knowledge, but this belief has no basis; there is no

possibility of becoming free from *maya* without His mercy. This is explained in *Srimad-Bhagavatam* (10.2.32-33):

*ye 'nye 'ravindaksa vimukta-maninas tvayy asta-bhavad avisuddha-buddhayah aruhya krcchrena param padam tatah patanty adho 'nadrta-yusmad-anghrayah*

O lotus-eyed Lord! Those who proudly think that they are liberated, but do not render devotional service unto You, certainly have impure intelligence. Although they perform severe austerities and penances, and rise up to the spiritual position of impersonal realization of *brahma,* they fall down again because they have no respect for devotional service to Your lotus feet.

*tatha na te madhava tavakah kvacid bhrasyanti margat tvayi baddha-sauhrdah tvayabhigupta vicaranti nirbhaya vinayakanikapa-murddhasu prabho*

O Madhava, Your dearmost *bhaktas,* who have true love for Your lotus feet, are not like those proud *jnanls,* for they never fall down from the path of devotional service. Since You protect them, they move about fearlessly, stepping on the very heads of those who obstruct their path, so that no obstacle can check their progress.

**Vrajanatha:** How many different types of *jlvas* are liberated from *maya?*

**Babaji:** Two kinds of *jlvas* are free from *maya's* control: 1) *nitya-mukta* (the *jlvas* who were never under *maya's* control), and 2) *baddha-mukta* (those who were once under *maya's* control, but are now free). The *nitya-mukta-jlvas* are divided again into two categories: 1) *aisvarya-gata* (those who are attracted by Bhagavan's feature of opulence and majesty), and 2) *madhurya-gata* (those who are attracted by His feature of sweetness). Those *jlvas* who are attracted by Krsna's *aisvarya* are personal associates of Sri Narayana, the Master of Vaikuntha. They are particles of spiritual effulgence emanating from Sri Mula-Sankarsana, who resides in Vaikuntha. Those who are attracted by Bhagavan's *madhurya* are personal associates of Sri Krsna, the Master of Goloka Vrndavana. They are particles of spiritual effulgence manifesting from Sri Baladeva, who resides in Goloka Vrndavana.

There are three kinds of *baddha-mukta-jlvas:* 1) *aisvarya-gata* (conditioned *jlvas* who are attracted to Bhagavan's features of opulence and majesty), 2) *madhurya-gata* (conditioned *jlvas* who are attracted to Bhagavan's feature of sweetness)

and 3) *brahma-jyoti-gata* (conditioned *jlvas* who are attracted to Bhagavan's impersonal effulgence). Those who are attracted to His opulence during their period of regulated service become eternal associates of Sri Narayana, the master of the spiritual sky, and they achieve *salokya-mukti* (the opulence of residing on His planet). *Jlvas* who are attracted to Sri Krsna's sweetness during their period of *sadhana* attain direct service to Him when they are liberated in the eternal abodes of Vrndavana and other similar abodes. *Jivas* who attempt to merge into the impersonal effulgence during their period of *sadhana* attain *sayujya-mukti* when they are liberated. They merge into His effulgence, and are thus completely destroyed in the form of *brahma-sayujya.*

**Vrajanatha:** What is the ultimate destination of the unalloyed *bhaktas* of Sri Gaura-Kisora (Caitanya Mahaprabhu)?

**Babaji:** Sri Krsna and Sri Gaura-Kisora are non-different in their *tattva* (absolute nature). They are both shelters of *madhura-rasa*. However, there is a slight difference between Them because *madhura-rasa* manifests itself in two ways. One is the mood of *madhurya* (sweetness), and the other is the mood of *audarya* (magnanimity). Sri Krsna manifests His original spiritual form where *madhurya* is prominent, and Sri Gauranga's form is manifested where *audarya* is prominent. Similarly, the transcendental Vrndavana also has two divisions: Sri Krsna's abode and Sri Gaura's abode.

The eternally perfect and liberated *jivas* who reside in Sri Krsna's abode as His associates are attracted first to *madhurya*, and then to *audarya*. The eternally perfect and liberated associates who reside in Sri Gaura's abode are blissfully absorbed in *audarya*, and then *madhurya*. Some of them reside in both abodes simultaneously by expansions of the self, while others reside in one spiritual form in only one abode, and not in the other.

Those who only worship Sri Gaura during their period of *sadhana*, only serve Sri Gaura when they achieve perfection, while those who only serve Sri Krsna during their period of *sadhana* serve Sri Krsna on achieving perfection. However, those who worship the forms of both Sri Krsna and Sri Gaura during their period of *sadhana* manifest two forms when they attain perfection and reside in both abodes simultaneously. The truth of the simultaneous oneness and difference of Sri Gaura and Sri Krsna is a very confidential secret.

When Vrajanatha had heard all these teachings about the state of the *jlvas* who are liberated from *maya*, he could no longer keep his composure. Brimming with emotion, he fell down at the elderly Babaji's lotus feet. Crying profusely, Babaji Mahasaya picked him up and embraced him. It was already quite late in the night. Vrajanatha took leave of Babaji Mahasaya and went home, totally engrossed in meditating on Babaji's instructions.

When Vrajanatha reached home, he took his meal, and while doing so, he warned his grandmother sternly, "Grandmother, if you people want to see me here, stop all this talk about my marriage and do not keep any sort of contact with Veni-madhava. He is my greatest enemy and from tomorrow, I will never speak with him again. You should also neglect him."

Vrajanatha's grandmother was very intelligent. Understanding Vrajanatha's mood, she decided to postpone any question of marriage. "From the kind of sentiments that he is displaying," she thought, "if he is forced too much, he might leave for Vrndavana or Varanasi. Let Bhagavan decide as He will."

THUS ENDS THE SEVENTEENTH CHAPTER OF JAIVA-DHARMA, ENTITLED "PRAMEYA:THE JIVA'S LIBERATION FROM MAYA"

# Chapter 18

## Prameya: Bhedabheda-Tattva

Veni-madhava had a wicked mind. Thus when Vrajanatha corned him, he decided to seek revenge by teaching Vajanatha and the Mayapura Vaisnavas a lesson. He made a plan with some like-minded friends that when Vrajanatha returned from Mayapura, they would surround him in a secluded place near Laksmana Hill, and give him a sound thrashing. Somehow or other, Vrajanatha got wind of all this, and consulted with Babaji. They agreed that he would come to Mayapura less frequently, and then only during the day, and accompanied by a bodyguard.

Vrajanatha had some tenants in the village, amongst whom Harisa was expert at stick-fighting. One day Vrajanatha called him and made a request. He said "Harisa, I am having a little difficulty these days, but if you help me, I might have a way out.

Harisa said, "Thakura, I can lay down my life for you. I will kill your enemy today, if you tell me."

Vrajanatha replied, "Veni-madhava is a very wicked man, and he means to cause me some trouble. He is creating so much disturbance that I dare not go to visit the Vaisnavas in Srivasangana. He has arranged with some of his devious friends to create trouble for me on my way home."

Harisa became disturbed when he heard this, and he replied, "Thakura, as long as there is breath in my body, you need have no fear. It looks as if this stick of mine will soon come to good use against Veni-madhava. Just take me along with you whenever you go to Mayapura and I will handle a hundred opponents by myself." After Vrajanatha had made this arrangement with Harisa, he resumed his visits to Mayapura every second or fourth day, but he could not stay late. Yet he remained dissatisfied within himself when he could not discuss *tattva*.

After some ten or twenty days had passed in this way, the wicked Veni-madhava

was bitten by a snake, and died. When Vrajanatha heard the news, he wondered, "Did he meet such a fate because of his envy of the Vaisnavas?" Then he concluded, "His allotted life-span had finished, and so he died.

*adya vabda-satante va mrtyur vai praninam dhruvah*

*Srimad-Bhagavatam* (10.1.38)

One may die today, or after hundreds of years, but death

is sure for every living entity. This is an eternal truth.

"Now my path to Srivasangana in Mayapura is clear."

That day, Vrajanatha reached Srivasangana a little after dusk. He offered his obeisances to Raghunatha dasa Babaji, and said, "From today I will be able to come to serve your lotus feet every day, for the obstacle in the form of Veni-madhava has left this world." At first, the soft-hearted Babaji became a little disturbed on hearing about the death of this spiritually unconscious person *(anudita-viveka-jiva).* Then he calmed himself and said, *Sva-karma-phala-bhukpuman.* "Everyone enjoys or suffers the result of his *karma."* The *jiva* belongs to Krsna, and he will go wherever Krsna sends him. Anyway, Baba, I hope you have no other anxiety."

**Vrajanatha:** Only one: I have missed hearing your nectarean talks all these days. Today I want to hear the remaining instructions on *Dasa-mula.*

**Babaji:** I'm always available for you. Now, where did we stop last time? Are there any questions in your heart after our last conversation?

**Vrajanatha:** What is the name of Sri Gaura Kisora's pure and invaluable philosophical teachings? The previous *acaryas* have established the philosophies of *advaita-vada* (exclusive monism), *dvaita-vada* (dualism), *suddhadvaita-vada* (pure monism), *visistadvaita-vada* (specific monism), and *dvaitadvaita-vada* (du-alism-with-monism). Has Sri Gaurangadeva accepted any of these, or has He founded a different philosophical school?

When you were instructing me about the disciplic succession, you said that Sri Gaurangadeva belongs to the Brahma-sampradaya. In that case, should we consider Him to be an *acarya* of Madhvacarya's *dvaita-vada?*

**Babaji:** Baba, you should hear the eighth *sloka* of *Dasa-mula:*

*hareh sakteh sarvam cid-acid akhilam syat parinatih vivartam no satyam srutim iti viruddham kali-malam harer bhedabhedau sruti-vihita-tattvam suvimalam tatah premnah siddhir bhavati nitaram nitya-visaye*

The entire spiritual and material creation is a manifestation of Sri Krsna's *sakti.* The impersonal philosophy of illusion *(vivarta-vada)* is false. It is an impurity that has been produced by Kali-yuga, and is contrary to the teachings of the *Vedas.* The *Vedas* support *acintya-bhedabheda-tattva* (inconceivable oneness and difference) as the pure and absolute doctrine, and one can attain perfect love for the Eternal Absolute when he accepts this principle.

The conclusive teachings of the *Upanisads* are known as *Vedanta,* and in order to bring their precise meaning to light, Vyasadeva compiled a book of four chapters, called *Brahma-sutra* or *Vedanta-sutra.* The *Vedanta* commands great respect amongst the intellectual class. In principle, *Vedanta-sutra* is widely accepted as the proper exposition of the truths taught in the *Vedas.* From this *Vedanta-sutra,* the different *acaryas* extract different conclusions, which are just suitable to support their own philosophies.

Sri Sankaracarya has used *Vedanta-sutra* to support his impersonal theory of illusion, which is called *vivarta-vada.* He said that one compromises the very essence of *brahma* if one accepts any transformation in *brahma,* that the doctrine of transformation *(parinama-vada)* is therefore completely faulty, and that *vivarta-vada* is the only reasonable philosophy. According to his own needs, Sri Sankaracarya collected some Vedic *mantras* to support His *vivarta-vada,* which is also known as Mayavada. We can understand from this that *parinama-vada* has been popular from early times, and that Sri Sankara checked its acceptance by establishing *vivarta-vada*, which is a sectarian doctrine.

Sriman Madhvacarya was dissatisfied with *vivarta-vada*, so he propounded the doctrine of dualism *(dvaita-vada),* which he also supported with statements from the *Vedas* to suit his own purpose. Similarly, Ramanujacarya taught specific monism *(visistadvaita-vada),* Sri Nimbadityacarya taught dualism-with-monism *(dvaitadvaita-vada)* and Sri Visnusvami taught pure dualism *(suddhadvaita-vada).* Sri Sankaracarya's Mayavada philosophy is opposed to the basic principles of *bhakti.* Each of the Vaisnava *acaryas* has claimed that his principles are based on *bhakti*, although there are differences between the

various philosophies that they taught. Sriman Mahaprabhu accepted all the Vedic conclusions with due respect, and gave their essence in His own instructions. Mahaprabhu taught the doctrine of *acintya-bheda-abheda-tattva* (inconceivable difference and oneness). He remained within the *sampradaya* of Sriman Madhvacarya, but still Sriman Mahaprabhu only accepted the essence of Madhvacarya's doctrine.

**Vrajanatha**: What is the doctrine of *parinama-vada* (transformation)? Babaji There are two kinds of *parinama-vada: brahma-parinama-vada* (the doctrine of transformation of *brahma*), and *tat-sakti-parinama-vada* (the teaching of the transformation of energy). Those who believe in *brahma-parinama-vada* (the transformation of *brahma)* say that the *acintya* (inconceivable) and *nirvisesa* (formless) *brahma* transforms itself into both living beings and the inert material world. To support this belief, they quote from the *Chandogya Upanisad* (6.2.1), *ekam evadvitiyam*, "Before the manifestation of this universe there existed only the Absolute Truth, a non-dual *tattva* that exists in truth."

According to this Vedic *mantra*, *brahma* is the one and only *vastu* that we should accept. This theory is also known as nondualism, or *advaita-vada*. Look, in this theory, the word *parinama* (progressive transformation) is used, but the actual process that it describes is actually *vikara* (destruction or deformation).

Those who teach transformation of energy *(sakti-parinama-vada)* do not accept any sort of transformation in *brahma*. Rather, they say that the inconceivable *sakti*, or potency of *brahma*, is transformed. The *jiva-sakti* portion of the potency of *brahma* transforms into the individual spirit *jivas*, and the *maya-sakti* portion transforms into the material world. According to this theory, there is *parinama* (transformation), but not of *brahma*.

*sa-tattvato 'nyatha-buddhir vikara ity udahrtah*

Sadananda's *Vedanta-sara* (59)

The word *vikara* (modification) means that something appears to be what it is factually not.

*Brahma* is accepted as a *vastu* (basic substance), from which two separate products appear, namely the individual souls and this material world. The appearance of substances that are different in nature from the original substance is known as *vikara*, (modification).

What is a *vikara?* It is just something appearing to be what it is actually not. For example, milk is transformed into yogurt. Although yogurt is milk, it is called yogurt, and this yogurt is the *vikara* or modification of the original substance, in this case, milk. According to *brahma-parinama-vada,* the material world and the *jlvas* are the *vikara* of *brahma.* Without any doubt, this idea is absolutely impure for the following reasons: Those who put forward this theory accept the existence of only one substance, namely the *nirvisesa-brahma.* But how can this *brahma* be modified into a second substance, if nothing else exists apart from it? The theory itself does not allow for modification of *brahma*.

Accepting modification of *brahma* defies logic, which is why *brahma-parinama-vada* is not reasonable under any circumstances. However, there is no such fault in *sakti-parinama-vada,* because according to this philosophy, *brahma* remains unaltered at all times. Bhagavan's inconceivable *sakti* that makes the impossible possible (*aghatana-ghatana-patiyasi-sakti*) has an atomic particle, which is transformed at some places as the individual souls, and it also has a shadow portion, which is transformed in other places into material universes. When *brahma* desired, "Let there be living entities," the *jiva-sakti* part of the superior potency *(para-sakti)* immediately produced innumerable souls. Similarly, when *brahma* desired the existence of the material world, the *maya* potency, the shadow form of *para-sakti,* at once manifested the unfathomable, inanimate material world. *Brahma* accepts these changes while remaining free from change itself.

One may argue: "Desiring is itself a transformation, so how can this transformation occur in the desireless *brahma*?" The answer to this is, "You are comparing the desire of *brahma* to the desire of the *jiva,* and calling it a *vikara* (modification). Now, the *jiva* is an insignificant *sakti,* and whenever he desires, that desire comes from contact with another *sakti.* For this reason, the desire of the *jiva* is called *vikara*. However, the desire of *brahma* is not in this category. The independent desire of *brahma* is part of its intrinsic nature. It is one with the *sakti* of *brahma,* and at the same time different from it. Therefore, the desire of *brahma* is the *svarupa* of *brahma,* and there is no place for *vikara.* When *brahma* desires, *sakti* becomes active, and only *sakti* is transformed. This subtle point is beyond the discriminating power of the *jivas'* minute intelligence, and can only be understood through the testimony of the *Vedas.*

Now we must consider the *parinama* (transformation) of *sakti.* The analogy of milk changing into yogurt may not be the best example to explain *sakti*-

*parinama-vada.* Material examples do not give a complete understanding of spiritual principles, but they can still enlighten us regarding certain specific aspects. The *cintamani* gem is a material object that can produce many varieties of jewels, but it is not transformed or deformed itself in any way. Sri Bhagavan's creation of this material world should be understood as being something similar to this. As soon as Bhagavan desires, His *acintya-sakti* (inconceivable potency) creates innumerable universes of fourteen planetary systems and worlds where the *jivas* can live, but He Himself remains absolutely unchanged.

It should not be understood that this "untransformed" Supreme is *nirvisesa* (formless) and impersonal. On the contrary, this Supreme is the great and all-encompassing substance, *brahma (brhad-vastu-brahma).* He is eternally Bhagavan, the master of the six opulences. If one accepts Him as merely *nirvisesa,* one cannot explain His spiritual *sakti.* By His *acintya-sakti*, He exists simultaneously in both personal and impersonal forms. To suppose that He is only *nirvisesa* is to accept only half the truth, without full understanding. His relationship with the material world is described in the *Vedas* using the instrumental *(karana)* case to signify 'by which...'; the ablative *(apadana)* case to signify 'from which....'; and the locative (*adhikarana*) case to signify 'in which ...'. It is stated in the *Taittiriya Upanisad* (3.1.1):

*yato va imam bhutani jayante yena jatani jivanti yat prayanty*
*abhisamvisanti tad vijijnasasva tad brahma*

One should know that *brahma* is He from whom all living beings are born, by whose power they remain alive, and into whom they enter at the end. He is the one about whom you should inquire, He is *brahma.*[1]

In this *sloka, 'yato va imani',* the ablative (*apadana*) case for Isvara is used when it is said that the living beings are manifested from Him; *'yena',* which is the instrumental *(karana)* case, is used when it is said that all sentient creatures live by His power; and *'yat'*, which indicates the locative *(adhikarana)* case, is used when it is said that all living beings enter into Him in the end. These three symptoms show that the Absolute Truth is Supreme; this is His unique feature. That is why Bhagavan is always *savisesa* (possessing form, qualities, and pastimes). Srila Jiva Gosvami describes the Supreme Person in these words:

*ekam eva parama-tattvam svabhavikacintya-saktya sarvadaiva svarupa-tad-rupa-vaibhava-jiva-pradhana-rupena caturdhavatisthate suryantar-mandala-*

*stha-teja iva mandala tad-bahirgata-tad-rasmi-tat-praticchavi-rupena*

The Absolute Truth is one. His unique characteristic is that He is endowed with inconceivable potency, through which He is always manifested in four ways: 1) *svarupa* (as His original form), 2) *tad-rupa-vaibhava* (as His personal splendor, including His abode, and His eternal associates, expansions and *avataras),* 3) *jivas* (as the individual spirit souls), and 4) *pradhana* (as the material energy). These four features are likened to the interior of the sun planet, the surface of the sun, the sun-rays emanating from this surface, and a remotely situated reflection, respectively.

These examples only partially explain the Absolute T ruth. His original form is *sat-cid-ananda* (full of eternity, knowledge and bliss) and His spiritual name, abode, associates and the entire paraphernalia in His direct service are opulences that are nondifferent from Himself *(svarupa-vaibhava).* The countless *nitya-mukta* and *nitya-baddha jivas* are dependent, conscious atoms *(anu-cit). Pradhana* includes *maya-pradhana*, and its products are the entire gross and subtle material worlds. These four features exist eternally, and similarly, the oneness of the Supreme Absolute is also eternal. How can these two eternal contradictions exist together? The answer is that it seems impossible to the limited intelligence of the *jiva*, and it is only possible through Bhagavan's inconceivable energy.

**Vrajanatha:** What is *vivarta-vada?*

**Babaji:** There is some reference to *vivarta* in the *Vedas,* but that is not *vivarta-vada.* Sri Sankaracarya has interpreted the word *vivarta* in such a way that *vivarta-vada* has come to mean the same as Mayavada. The scientific meaning of the word *vivarta* is:

*atattvato' nyatha buddhir vivarttam ity udahrtah*

Sadananda's *Vedanta-sara* (49)

*Vivarta* is the illusion of mistaking one thing for another.

The *jiva* is an atomic, spiritual substance, but when he is bewildered, he imagines that the subtle and gross bodies in which he is encaged are his self. This illusion is ignorance born of lack of knowledge, and it is the only example of *vivarta* found in the *Vedas.* Someone may think, "I am *brahmana* Ramanatha

Pandey, the son of *the brahmana* Sanatana Pandey," and another may think, "I am the sweeper Madhua, son of the sweeper Harkhua," but really, such thoughts are completely illusory. The *jiva* is an atomic spiritual spark and is neither Ramanatha Pandey nor the sweeper Madhua; it only seems to be so because he identifies with the body. The illusions of mistaking a rope for a snake, and seeing silver in the reflection on a conch shell are similar examples.

The *Vedas* use various examples to try to convince the *jivas* to become free from this *vivarta,* the illusion of identifying one's self with this *mayika* body. Mayavadis reject the true conclusions of the *Vedas* and establish a rather comical theory of *vivarta-vada.* They say that the idea "I am *brahma"* is essential understanding, and the idea "I am a *jiva"* is *vivarta* (erroneous understanding). The Vedic examples of *vivarta* do not contradict *sakti-parinama-vada* at all, but the theory of *vivarta-vada* that the Mayavadis put forward is simply foolish.

The Mayavadis propose various types of *vivarta-vada,* of which three are most common:

1. The soul is really *brahma,* but he became bewildered into thinking himself to be an individual soul.

2. The *jivas* are reflections of *brahma.*

3. The *jivas* and the material world are just the dream of *brahma.*

All these varieties of *vivarta-vada* are false and contrary to Vedic evidence.

**Vrajanatha**: What is this philosophy called Mayavada? I am unable to understand it.

**Babaji**: Listen carefully. *Maya-sakti* is just a perverted reflection of the spiritual kingdom, and it is also the controller of the material world which the *jiva* enters when he is overpowered by ignorance and illusion. Spiritual things have an independent existence, and are independently energetic, but Mayavada does not accept this. Instead, the Mayavada theory declares that the individual soul is itself *brahma,* and only appears to be different from *brahma* because of the influence of *maya.* This theory states that the *jiva* only thinks himself to be an individual entity, and that the moment the influence of *maya* is removed, he understands that he is *brahma.* According to this conception, while under the influence of *maya,* the atomic spiritual spark has no independent identity

separate from *maya,* and therefore the way of liberation for the *jiva* is *nirvana,* or merging in *brahma.* Mayavadis do not accept the separate existence of the pure individual soul. Furthermore, they state that Bhagavan is subordinate to *maya,* and has to take shelter of *maya* when He needs to come to this material world. They say, "This is because *brahma* is impersonal and does not have any form, which means that He has to assume a material *(mayika)* form in order to manifest Himself in this world. His Isvara aspect has a material body. The *avataras* accept material bodies and perform wonderful feats in this material world. In the end, They leave Their material body in this world, and return to Their abode."

Mayavadis show a little kindness towards Bhagavan, for they accept some differences between the *jiva* and the *avataras* of Isvara. The distinction they make is that the *jiva* has to accept a gross body because of his past *karma*. This *karma* carries him away, even against his wishes, and he is forced to accept birth, old age and death. The Mayavadis say that Isvara's body, designation, name and qualities are also material, but that He accepts them of His own accord, and that whenever He desires, He can reject everything and regain His pure spirituality. He is not forced to accept the reactions resulting from the activities that He performs. These are all misconceptions of the Mayavadis.

**Vrajanatha**: Is this Mayavada philosophy found anywhere in the *Vedas?*

**Babaji**: No! Mayavada cannot be found anywhere in the *Vedas.* Mayavada is Buddhism, We read in *Padma Purana:*

*mayavadam asac-chastram pracchannam bauddham ucyate mayaiva vihitam devi kalau brahmana-murtina*

*Uttara-khanda* (46.6)

In answer to a question by Umadevi (Parvati), Mahadeva explains "O Devi! Mayavada is an impure *sastra.* Although actually covered Buddhism, it has gained entry into the religion of the Aryans, disguised as Vedic conclusions. In Kali-yuga, I shall appear in the guise of a *brahmana* and preach this Mayavada philosophy."

**Vrajanatha:** Prabhu, why did Mahadeva perform such an ugly task, when he is the leader of the *devatas* and the foremost among Vaisnavas?

**Babaji:** Sri Mahadeva is Bhagavan's *guna-avatara.* The supremely merciful Lord saw the *asuras* taking to the path of *bhakti* and worshiping Him to get fruitive results and to fulfill their wicked desires. He then thought, "The *asuras* are troubling the devotees by polluting the path of devotional service, but the path of *bhakti* should be freed from this pollution." Thinking thus, He called for Sivaji and said, "O Sambhu! It is not auspicious for this material world if My pure *bhakti* is taught amongst those who are in the mode of ignorance and whose character is *asurika.* You should preach from *sastra* and spread Mayavada philosophy in such a way that the *asuras* become enamored and I remain concealed from them. Those whose character is *asurika* will leave the path of devotional service and take shelter of Mayavada, and this will give My gentle *bhaktas* the chance to taste pure devotional service unhindered."

Sri Mahadeva, who is the supreme Vaisnava, was at first somewhat reluctant to accept such an arduous task with which Bhagavan had entrusted him. However, considering this to be His order, he therefore preached the Mayavada philosophy. Where is the fault of Sriman Mahadeva, the supreme *guru,* in this? The entire universe functions smoothly like a well-oiled machine under the guidance of Bhagavan, who expertly wields in His hand the splendid Sudarsana Cakra for the well-being of all creatures. Only He knows what auspiciousness is hidden in His order, and the duty of the humble servants is simply to obey His order. Knowing this, the pure Vaisnavas never find any fault in Sankaracarya, Siva's incarnation who preached Mayavada. Listen to the evidence from *sastra* for this:

*tvam aradhya tatha sambho grahisyami varam sada...*

*Padma Purana, Uttara khanda* (42.109-110) and *Narada-pancaratra* (4.2.29-30):

Visnu said, "O Sambhu, although I am Bhagavan, still I have worshiped different *devatas* and *devls* to bewilder the *asuras.* In the same way, I shall worship you as well, and receive a benediction. In Kali-yuga you should incarnate amongst human beings through your partial expansion. You should preach from *sastras* like *Agama,* and fabricate a philosophy that will distract the general mass of people away from Me, and keep Me covered. In this way, more and more people will be diverted away from Me, and My pastimes will become all the more valuable."

In *Varaha Purana,* Bhagavan tells Siva: *esa moham srjamy asu....*

"I am creating the kind of illusion *(moha)* that will delude the mass of people. O strong-armed Rudra, you also create such a deluding *sastra*. O mighty-armed one, present fact as falsehood, and falsehood as fact. Give prominence to your destructive Rudra form and conceal My eternal original form as Bhagavan."

**Vrajanatha:** Is there any Vedic evidence against the Mayavada philosophy?

**Babaji:** All the testimony of the *Vedas* refutes Mayavada philosophy. The Mayavadis have searched all the *Vedas* and isolated four sentences in their support. They call these four sentences *maha-vakya,* 'the illustrious statements.' These four statements are:

1) *sarvam khalv idam brahma,* "All the universe is *brahma."*

*Chandogya Upanisad* 3.14.1.

2) *prajnanam brahma,* "The supreme knowledge is *brahma."*

*Brhad-aranyaka Upanisad* 4.4.19 and *Katha Upanisad* 2.1.11.

3) *tat tvam asi svetaketo,* "O Svetaketu, you are that"

*Chandogya Upanisad* 6.8.7

4) *aham brahmasmi,* "I am *brahma."*

*Brhad-aranyaka Upanisad* 1.4.10.

The first *maha-vakya* teaches that the whole universe, consisting of the living beings and non-living matter, is *brahma;* nothing exists that is not *brahma.* The identity of that *brahma* is explained elsewhere:

*na tasya karyam karanam ca vidyate na tat-samas cabhyadhikas ca*
*drsyate parasya saktir vividhaiva sruyate svabhaviki jnana-bala-kriya ca*

*Svetasvatara Upanisad* (6.8)

This *sloka* says that none of the activities of the *para-brahma* Paramatma are material, because none of His senses—such as His hands, legs, and so on—are

material. He performs His transcendental pastimes without any material senses, and He is present everywhere through the medium of His transcendental body. That is why we can see no one who is equal to Him, what to speak of being greater. We hear that Isvara has many varieties of uncommon *saktis,* of which three are most important. These are the consciousness potency *(sat* or *sandhini-sakti),* the knowledge potency *(cit-sakti),* and the potency for activities *(ananda* or *hladini-sakti*), respectively.

*Brahma* and His *sakti* are accepted as non-different from each other. In fact, this *sakti* is said to be an inherent part of *brahma*,

which is manifested in different ways. From one point of view, it may be said that nothing is different from *brahma*, for the potency and the possessesor of potency are non-different. However, when we look at the material world, we can see that in another sense *brahma* and His *sakti* are certainly different.

*nityo nityanam cetanas cetananam eko bahunam yo vidadhati kaman*

*Katha Upanisad* (2.13) and *Svetasvatara Upanisad* (6.10)

He is the one supreme eternal being among all eternal beings, and the one supreme conscious being among all conscious beings. He alone is fulfilling the desires of everyone.

This statement from the *Vedas* accepts variegatedness within the eternally existing substance *(vastu), brahma.* It separates the *sakti* (potency) from *saktiman* (the possessor of the potency), and then it considers His *jnana* (knowledge), *bala* (power) and *kriya* (activities).

Now let us consider the second *maha-vakya, prajnanam brahma,* "The supreme knowledge is *brahma*" *(Aitareya Upanisad* 1.5.3). Here it is said that *brahma* and consciousness are identical. The word *prajnanam,* which in this sentence is said to be one with *brahma,* is also used in *Brhad-aranyaka Upanisad* (4.4.21), where it is used to mean *prema-bhakti:*

*tam eva dhiro vijnaya prajnamam kurvita brahmanah*

When a steady and sober person attains knowledge of *brahma,* he worships Him with genuine loving feelings *(jnana-svarupa-prema-bhakti).*

The third *maha-vakya* is *tat tvam asi svetaketo,* "O Svetaketu, you are that," *(Chandogya Upanisad* 6.8.7). This *sloka* gives instructions on oneness with *brahma,* which is more elaborately described in *Brhad-aranyaka Upanisad* (3.8.10) as follows:

*yo va etad aksaram gargy aviditvasmal lokat praiti sa krpanah ya etad aksaram gargi viditvasmal lokat praiti sa brahmanah*

*O* Gargi! Those who leave this material world without understanding the eternal Visnu are *krpanah,* extremely miserly or degraded, whereas those who leave this material world in knowledge of that Supreme Eternal are actually *brahmanas,* knowers of *brahma.*

The words *tat tvam asi* therefore mean, "He who gains true knowledge eventually attains devotional service to *para-brahma,* and he is to be known as a *brahmana."*

The fourth *maha-vakya* is *aham hrahmasmi,* "I am *brahma"* (*Brhad-aranyaka Upanisad* 1.4.10). If the *vidya* that is established in this *vakya* does not become *bhakti* in the end, then it is thoroughly condemned in *Sri Isopanisad* (9), which says:

*andham tamah pravisanti ye 'vidyam upasate tato bhuya iva te tamo ya u vidyayam ratah*

Those who are situated in ignorance enter deep darkness, and those who are in knowledge enter deeper darkness still.

This *mantra* means that those who embrace ignorance, and do not know the spiritual nature of the soul, enter the darkest regions of ignorance. However, the destination of those who reject ignorance, but who believe that the *jiva* is *brahma,* and not a spiritual atom, is far worse.

Baba, the *Vedas* have no shoreline and are unsurpassed. Their precise meaning can only be understood by studying each and every *sloka* of the *Upanisads* separately, and by deriving the meaning from all of them combined. If one singles out a particular sentence, he may always be diverted by some misinterpretation. Sri Caitanya Mahaprabhu therefore investigated all the *Vedas* thoroughly, and then preached that the individual

spirit souls and the material world are simultaneously and inconceivably one with Sri Hari and different from Him. Vrajanatha: I understand that the *Vedas* establish the teaching of *acintya-bhedabheda-tattva.* Will you please explain this more clearly with proofs from the *Vedas* themselves?

Babaji: Here are some of the many passages that describe the oneness aspect (*abheda-tattva*) of *bhedabheda-tattva:*

*sarvam khalv idam brahma,* "Everything in this world is certainly *brahma." (Chandogya Upanisad* 3.14.1)

*atmaivedam sarvam iti,* "Everything that is visible is spirit *(atma)." (Chandogya Upanisad* 7.52.2)

*sad eva saumyedam agra asid ekam evadvitiyam,* "O gentle one, this world initially existed in a non-dual, spiritual form; and before the manifestation of this universe, the Supreme Spirit was just a non-dual substance." *(Chandogya Upanisad* 6.2.1)

*evam sa devo bhagavan varenyo yoni-svabhavan adhitisthaty ekah,* "Bhagavan Himself is the master of all, even of the *devatas,* and He is the only one who is worthy of worship. He is the cause of all causes, but He Himself remains unaltered, just as the sun remains stationary, while spreading its radiance in all directions." *(Svetasvatara Upanisad* 5.4)

Now listen to the *mantras* that support *bheda* (difference):

*om brahma-vid apnoti param,* "One who understands *brahma* attains the *para-brahma." (Taittiriya Upanisad* 2.1)

*mahantam vibhum atmanam matva dhiro na socati,* "A sober, intelligent person does not lament, even on seeing a soul confined in a material body, because he knows that the soul is great and present everywhere." *(Katha Upanisad* 1.2.22)

*satyam jnanam anantam brahma yo veda nihitam, "Brahma* is truth, knowledge and eternity personified. That *brahma* is situated in the spiritual sky (Paravyoma), and is also present in the depth of all living entities' hearts. One who knows this attains *siddhi* through his relationship with that indwelling Supersoul *(antaryami),* the omniscient *brahma."* (First *Anuccheda* of *Taittiriya-brahmananda-valli)*

*yasmat param na param asti kincit,* "There is no truth superior to that Supreme Person. He is smaller than the smallest, and greater than the greatest. He stands alone, immovable like a tree in His self-effulgent abode. This entire universe rests within that one Supreme Person." *(Svetasvatara Upanisad* 3.9)

*pradhana-ksetra-jna-patir gunesah,* "The Parabrahma is the Lord of the unmanifested material nature *(pradhana),* the Master of that Paramatma who knows all the individual living entities, and the Isvara of the three modes of material nature. He is Himself transcendental to the modes of material nature." *(Svetasvatara Upanisad* 6.16)

*tasyaisa atma vivrnute tanum svam,* "He reveals His body only to those people in a very particular way." *(Katha Upanisad* 2.23)

*tam ahur agryam purusam mahantam,* "Those who know the Absolute Truth chant His glories, knowing Him to be Mahan Adi-purusa, the Great Personality, and the Cause of all causes." *(Svetasvatara Upanisad* 3.19)

*yathatathyato 'rthan vyadadhat,* "By His inconceivable potency, He maintains the separate identities of all the eternal elements, along with their particular attributes." *(Isopanisad, Mantra* 8)

*naitad asakam vijnatum yad etad yaksam iti,* "Agnideva, the *devata* of fire said to the assembled *devatas,* 'I cannot fully comprehend the identity of this *yaksa.'* " *(Kena Upanisad* 3.6)

*asad va idam agra asit,* "In the beginning, this universe was just an unmanifested form of *brahma.* This unmanifest became manifest in the form of *brahma.* That *brahma* manifested Himself in male form. For this reason that male form is known as the creator." *(Taittiriya Upanisad* 2.7.1)

*nityo nityanam,* "Who is the supreme Eternal Being among all the eternal beings?" *(Katha Upanisad* 2.13 and *Svetasvatara Upanisad* 6.13)

*sarvam hy etad brahmayam atma brahma so'yam atma catuspat,* "All this is a manifestation of the inferior potency of *brahma.* The spiritual form of Krsna is none other than the *para-brahma.* By His inconceivable potency, He eternally manifests Himself in four nectarean forms, even though He is one." *(Mundaka Upanisad, Mantra* 2)

*ayam atma sarvesam bhutanam madhu,* The *Vedas* speak about Krsna in an indirect way by describing His attributes, and here they say that "Among all living beings, it is only Krsna Himself who is sweet like nectar." *(Brhad-aranyaka Upanisad* 2.5.14)

In these and countless other passages, the *Vedas* declare that the individual souls are eternally different from the Supreme. Every part of the *Vedas* is wonderful, and no portion of them can be neglected. It is true that the individual *jivas* are eternally different from the Supreme; and it is also true that they are eternally non-different from the Supreme. We can find evidence in the *Vedas* to support both *bheda* (difference) and *abheda* (non-difference), because *bheda* and *abheda* exist simultaneously as aspects of the Absolute Truth. This relationship of the *jivas* with the Supreme as simultaneously one with Him and different from Him, is inconceivable and beyond mundane intelligence. Logic and arguments about the matter only lead to confusion. Whatever has been said in the various parts of the *Vedas* is all true, but we cannot understand the complete meaning of those words because our intelligence is very limited. That is why we should never disregard Vedic teachings.

*naisa tarkena matir apaneya*

*Katha Upanisad* (2.2)

Naciketa! It is not proper to use argument to destroy the wisdom of the Absolute Truth that you have received.

*naham manye su-vedeti no na vedeti veda ca*

*Kena Upanisad* (2.2)

I do not think that I have thoroughly understood *brahma.*

These Vedic *mantras* give clear instructions that the *sakti* of the Isvara is inconceivable, and hence beyond mundane reasoning.

*Mahabharata* says:

*puranam manavo dharmah sanga-vedan cikitsitam ajna-siddhani catvari na hantavyami hetubhih*

The *sattvata Puranas*, the *dharma* instructed by *Manu*, the *Sad-anga-veda* and *Cikitsa-sastra* are the authentic orders of the Supreme, and it is improper to try to refute them by mundane arguments.

Thus it is quite clear that the *Vedas* support the *acintya-bhedabheda-tattva*. Bearing in mind the ultimate goal of the *jiva*, it seems that there is no *siddhanta* that is higher than the principle of *acintya-bhedabheda-tattva;* in fact, no other *siddhanta* even seems true. Only when one accepts this philosophy of *acintya-bhedabheda* can one realize the eternal individuality of the *jiva*, and his eternal difference from Sri Hari. Without understanding this difference, the individual soul cannot attain the true goal of life, which is *priti* (love for the Supreme).

**Vrajanatha**: What is the evidence that *priti* is the ultimate goal for the *jiva?*

**Babaji**: It is said in the *Vedas:*

*prano hy esa yah sarva-bhutair vibhati*

*Mundaka Upanisad* (3.1.4)

The Supreme Person is the Life of all that lives, and He shines within all beings. Those who know that Supreme Personality by the science of *bhakti* do not look for anything else.[2] Such *jivan-muktas* are endowed with attachment for the Supreme *(rati),* and they participate in His loving pastimes. Such *bhaktas* are the best of all those who are in knowledge of *brahma*.

In other words, the most fortunate of those who know *brahma* associate with Sri Hari actively in His loving pastimes. This sentiment of *rati* is a symptom of love for Sri Hari. It is explained further in *Brhad-aranyaka Upanisad* (2.4.5 and 4.5.6):

*na va are sarvasya kamaya sarvam priyam bhavaty atmanas tu kamaya sarvam priyam bhavati*

Yajna-valkya said, "O Maitreyi, everyone is not dear to us because of their necessities; rather, they are dear to us because of our own necessities."

It is evident from this *mantra* that *priti* (love for the Supreme) is the only *prayojana* for the *jiva*. Baba, there are many examples of such statements in the *Vedas, Srimad-Bhagavatam andTaittiriya Upanisad* (2.7.1):

*raso vai sah*

*ko hy evanyat kah pranyat yad esa akasa anando na syat esa hy evanandayati*

The *para-brahma,* Paramatma, is nectar personified. The *jlva* finds pleasure in associating with that nectarean Paramatma, and who could live if He was not present in the heart? It is Paramatma alone who gives bliss to the *jlvas.*

The word *ananda* (bliss) is a synonym for *prlti* (affection). All living beings are in search of pleasure and bliss. A *mumuksu* believes that liberation is the ultimate pleasure, and that is why he is mad for liberation. The sense enjoyers *(bubhuksus)* believe that the objects of sense gratification are the ultimate pleasure, so they pursue the objects of sense gratification until the end of their lives. It is the hope of achieving pleasure that induces everyone to perform all his activities. The *bhaktas* are also endeavoring for Sri Krsna's devotional service. In fact, everyone is looking for *prlti* - so much so that they are even ready to sacrifice their lives for it. In principle, everyone's ultimate aim is *prlti,* and no one can disagree with this. Everyone is exclusively searching for pleasure, whether they are believers or atheists, fruitive workers, *karmls, jnanls,* and whether they have desires or are desireless. However, one cannot achieve *prlti* simply by seeking it.

The fruitive workers believe that celestial pleasures are the ultimate bliss, but it is explained in *Bhagavad-glta* (9.20):

*kslne punye martya-lokam visanti*

After the residents of the gigantic celestial planets have completed the results of their good *karma,* they have to take birth again on the mortal earthly planets. The *karmls* who desire sense gratification constantly transmigrate from one planet to another in this way.

According to this *sloka* of *Glta,* everyone realizes their mistake only when they fall from the celestial planets. A person may begin to covet the pleasures of the heavenly planets again when he fails to find pleasure in the wealth, children, fame and power that is available in the world of human beings. However, while he is falling from the celestial worlds, he adopts a respectful attitude towards an even greater happiness than that of Svarga (the heavenly planets). He becomes indifferent to the pleasures of the human worlds, the celestial planets and even the higher planets up to Brahmaloka when he understands that they

are all temporary, and that their happiness is also not fixed or eternal. He then becomes renounced and starts to investigate *brahma-nirvana* and endeavor earnestly for impersonal liberation. However, when he sees that impersonal liberation also lacks bliss, he takes an unbiased *(tatastha)* position and searches for another path that will enable him to achieve *priti,* or pleasure.

How is it possible to experience *priti* in impersonal liberation? Who is the personality who is supposed to experience such bliss? If I lose my identity, who will exist to experience *brahma?* The very concept of the bliss of *brahma* is meaningless because whether there is pleasure in *brahma* or not, the theory of impersonal liberation does not admit that anyone actually exists in the liberated state to enjoy such pleasure. So what conclusion can be drawn from such a doctrine? If I cease to exist when I am liberated, then my individuality is lost along with my existence. Nothing pertains to me any more by which I can experience bliss or pleasure. Nothing exists for me if I myself do not exist. Someone may say, "I am *brahma-rupa."* However, this statement is false, because the "I" who is *brahma-rupa* is *nitya* (eternal). In other words, if one says that he is *brahma,* then he is also eternal. In that case, everything is useless for him, including the process to attain perfection *(sadhana)* and perfection itself *(siddhi).* Therefore, *priti* is not to be obtained in *brahma-nirvana.* Even if it is perfect, it is something that is not experienced, like a flower growing in the sky.

*Bhakti* is the only path by which the *jiva* can attain his true goal. The final stage of *bhakti* is *prema,* which is eternal. The pure *jiva* is eternal, pure Krsna is eternal, and pure love for Him is also eternal. Consequently, one can only attain the perfection of true love in eternity when he accepts the truth of *acintya-bhedabheda.* Otherwise, the ultimate goal of the *jiva,* which is love for the Supreme, becomes non-eternal, and the existence of the *jiva* is also lost. Therefore, all the *sastras* accept and confirm the doctrine of *acintya-bhedabheda.* All other doctrines are simply speculation.

Vrajanatha returned home in a blissful state of mind, deeply absorbed in thoughts about pure spiritual love.

THUS ENDS THE EIGHTEENTH CHAPTER OF JAIVA-DHARMA, ENTITLED "PRAMEYA: BHEDABHEDA-TATTVA"

1

"The one about whom you are asking-that is *brahma."*

2

No topic other than the glories of Sri Krsna holds any further interest for those who are liberated beings *(jivan-mukta).*

# Chapter 19

## PRAMEYA: ABHIDHEYA-TATTVA

After taking his meal, Vrajanatha retired to bed with various conflicting views about *acintya-bhedabheda* (the doctrine of inconceivable oneness and difference) arising in his heart. Sometimes he thought that *acintya-bhedabheda-tattva* was just another kind of Mayavada philosophy, but when he reconsidered the teaching seriously, he realized that there was no objection in *sastra* to it. On the contrary, it contained the essence of all *sastras.* "Srimad Gaura Kisora is the complete manifestation of Bhagavan Himself, and His profound teachings cannot possibly be faulty in any way," he said to himself. "I will never give up the lotus feet of that extremely kind and affectionate Gaura Kisora. But alas! What have I attained so far? I have come to understand that *acintya-bhedabheda-tattva* is the ultimate truth, but what have I gained through this knowledge? Sri Raghunatha dasa Babaji has said that *priti* (love) is the *sadhya* of life for all *jivas. Karmis* and *jnanis* are also searching for love, but they are ignorant about *suddha-priti.* That is why I must reach the stage of unadulterated love, but my only concern is, how may I achieve it? I will inquire from Babaji Mahasaya about this subject, and adopt his principles." Thinking like this, Vrajanatha fell asleep.

Since Vrajanatha went to sleep quite late, he also awoke late the next morning. The sun had already risen when he rose from his bed, and he had hardly finished his morning ablutions when his maternal uncle Vijaya Kumara Bhattacarya Mahasaya arrived from Sri Modadruma. Vrajanatha was very pleased to see his uncle after so many days. He offered him *dandavat-pranama,* and respectfully offered him a seat.

Vijaya Kumara was a great scholar and orator of *Srimad-Bhagavatam,* and he would travel considerable distances to give *Bhagavatam* discourses. By the mercy of Sri Narayana, he had developed staunch faith in his heart in Sri Gauranga Mahaprabhu. Some days previously, he had the good fortune of obtaining *darsana* of Sri Vrndavana dasa Thakura in a village by the name of Denuda. Sri Vrndavana dasa Thakura had ordered him to visit the inconceivable Yoga-pitha of Sridhama Mayapura, where Sri Sacinandana Gaura Hari's *acintya-lila* eternally takes place. He also informed him that soon most of the holy places

of Sriman Mahaprabhu's pastimes would soon disappear, and would reappear after four hundred years. He said that the places of Sri Gaura's pastimes were essentially nondifferent from Sri Vrndavana, the holy place of Krsna's *lila;* and that only those who can perceive the transcendental nature of Sri Mayapura can truly have *darsana* of Sri Vrndavana. Hearing these words of Sri Vrndavana dasa Thakura, the incarnation of Sri Vyasadeva, Vijaya Kumara became very eager to take *darsana* of Sridhama Mayapura, and decided to go there after visiting his sister and nephew in Bilva-puskarini.

These days, the villages of Bilva-puskarini and Brahma-puskarini are somewhat distant from each other, but in those days, they were immediately adjacent, and the boundary of Bilva-puskarini was within a mile of Sridhama Mayapura Yoga-pitha. The old village of Bilva-puskarini is abandoned these days, and is known by the names Tota and Taranvasa.

When uncle and nephew had exchanged pleasantries, Vijaya Kumara said, "Tell Grandmother that I am going to take *darsana* of Sridhama Mayapura, and that I will be back soon and take my afternoon meal here."

"Uncle, why do you want to visit Mayapura?" asked Vrajanatha. Vijaya Kumara was at that time unaware of Vrajanatha's present condition—he had only heard that Vrajanatha had given up his study of *nyaya-sastra,* and was now studying *Vedanta-sutra*—so he did not consider it appropriate to describe his devotional sentiments to him. Instead, he hid his real motive, and said, "I have to meet someone in Mayapura."

Vrajanatha was aware that his uncle was not only a great scholar of *Srimad-Bhagavatam,* but also a devotee of Sri Gaura, so he guessed that he must have some spiritual purpose in visiting Sridhama Mayapura. "Uncle," he said, "a very faithful and elevated Vaisnava called Srila Raghunatha dasa Babaji resides in Mayapura. You must have some discussion with him."

Encouraged by Vrajanatha's words Vijaya Kumara said, "Are you developing faith in the Vaisnavas these days? I heard that you have given up the study of *nyaya-sastra* and were studying *Vedanta,* but now I see that you are entering into the path of *bhakti,* so I need not hide anything from you. The fact is that Sri Vrndavana dasa Thakura Mahasaya has ordered me to have *darsana* of Sri Yoga-pitha at Sri Mayapura, so I have decided to take bath in the waters of Sri Ganga-devi, and then circumambulate and take *darsana* of Sri Yoga-pitha. Then

at Srivasangana, I shall roll to my heart's content in the dust of the Vaisnavas' lotus feet."

Vrajanatha said," Uncle! Please take me along with you. Let's meet with mother, and then leave for Mayapura."

Deciding thus, they informed Vrajanatha's mother, and left for Mayapura. First they took bath in the Ganga, and Vijaya Kumara exclaimed, "Aha! Today my life has become successful. At this *ghata* Sri Sacinandana Gaurahari bestowed unlimited mercy upon Jahnavi-devi by performing His water pastimes here for twenty-four years. While bathing in these sacred waters today I am feeling *paramananda."* When Vrajanatha heard Vijaya

Kumara speak these words in an inspired mood, he spoke with a melted heart: "Uncle, today I am also blessed by your mercy."

After Ganga *snana*, they visited Mahaprabhu's birthplace at the home of Jagannatha Misra. There, by the mercy of Sri Dhama, they became completely immersed in a mood of deep spiritual love and their bodies became drenched with tears. Vijaya Kumara said, "If one takes birth in this land of Gaura, but does not visit this Maha Yoga-pitha, one's life is useless. Just see how this holy place seems to material eyes to appear as any ordinary piece of land, covered by straw huts, but by Gauranga's mercy see what beauty and opulence is visible to us! Look! How high and splendid are these bejeweled mansions! How inviting are these lovely gardens! How attractive to the eyes are these places of worship! Look, here Sri Gauranga and Visnu-priya are standing inside the house. O What an enchanting form! What an enchanting form!"

As he said this, they both fell down and lost consciousness. After quite some time, they recovered with the help of some other devotees, and entered Srivasangana. Tears flowed from their eyes, and they rolled on the ground, exclaiming, *"Ha* Srivasa! *Ha* Advaita! *Ha* Nityananda! *Ha* Gadadhara-Gauranga! Please give us Your mercy! Free us from false pride, and give us the shelter of Your lotus feet!"

All the Vaisnavas there became very joyful when they saw such emotions in the two *brahmanas*. They began to dance, chanting loudly, "Mayapura Candra *ki jaya!* Ajita Gauranga *ki jaya!* Sri Nityananda Prabhu *ki jaya!"* Vrajanatha immediately offered his body at the lotus feet of his worshipable spiritual master,

Sri Raghunatha dasa Babaji Maharaja. The elderly Babaji picked him up and embraced him, asking, "Baba! What brings you here at this time today? And who is this respectable *mahajana* with you?"

Vrajanatha humbly told him everything, and the Vaisnavas seated them with utmost respect. Vijaya Kumara then inquired submissively from Srimad Raghunatha dasa Babaji Maharaja, "Prabhu, by what means can the ultimate aim (*prayojana*) for all *jlvas* be achieved? Please be merciful, and tell us how we can attain that *prayojana."*

**Babaji**: You are *suddha-bhaktas,* and everything is within your grasp. Still, since you have mercifully asked, I will explain whatever little I know. *Krsna-bhakti* which is free from any trace of *jnana* and *karma* is the *prayojana* (ultimate aim) for all *jivas,* and it is also the means of attainment. During the stage of spiritual practice (*sadhana-avastha*) it is called *sadhana-bhakti*, and in the liberated stage (*siddha-avastha*), it is called devotional service performed in *prema-bhakti* (pure love).

**Vijaya**: What are the intrinsic characteristics *(svarupa-laksana)* of *bhakti*?

**Babaji**: By the order of Sriman Mahaprabhu, Sri Rupa Gosvami has described the intrinsic characteristics of *bhakti* in *Sri Bhakti-rasamrta-sindhu* (1.1.11) as follows:

*anyabhilasita-sunyam jnana-karmady-anavrtam anukulyena krsnanu-silanam bhaktir uttama*

*Uttama-bhakti,* pure devotional service, is the cultivation of activities that are meant exclusively for the pleasure of Sri Krsna, in other words, the uninterrupted flow of service to Sri Krsna, performed through all endeavors of body, mind, and speech, and through expression of various spiritual sentiments *(bhavas).* It is not covered by *jnana* (knowledge of *nirvisesa-brahma*, aimed at impersonal liberation) and *karma* (reward-seeking activity), *yoga* or austerities; and it is completely free from all desires other than the aspiration to bring happiness to Sri Krsna.

This *sutra* very clearly describes both the *svarupa-laksana* (intrinsic characteristics) and the *tatastha-laksana* (extrinsic symptoms) of *bhakti.* The word *uttama-bhakti* refers to pure devotional service. Devotional service mixed with fruitive activity *(karma-misra bhakti)* and devotional service mixed with

speculative knowledge *(jnana-misra bhakti)* are not pure devotional service. The aim of devotional service mixed with fruitive activity (*karma-misra bhakti*) is sense gratification, and the aim of devotional service mixed with speculative knowledge (*jnana-misra bhakti*) is liberation. Only such devotional service free from any trace of desire for fruitive results or liberation is *uttama-bhakti* (pure devotional service).

The fruit of *bhakti* is *prema.* The *svarupa-laksana* of *bhakti* is endeavors favorable for Krsna (*krsnanusilanam*) performed with body, mind and speech, and loving attitude of mind *(pritimaya-manasa).* Such endeavors *(cesta)* and spiritual sentiments *(bhavas)* are both favorable *(anukulya)* and constantly dynamic. By the mercy of Krsna and His *bhaktas,* when the special function of the internal energy of Bhagavan manifests upon the *jiva's* own spiritual strength, then the true form *(svarupa)* of *bhakti* takes birth.

In the present state, the *jiva's* body, mind and speech are all materially afflicted. When the *jiva* directs them by his own discrimination, the result is only dry speculation and renunciation, and the true nature of *bhakti* does not manifest through them. However, when Krsna's *svarupa-sakti* becomes active in the *jiva's* body, mind and speech, the nature of pure *bhakti* immediately becomes manifest. The ultimate aim of all spiritual activities is Sri Krsna, and that is why real devotional activity must be favorable towards Krsna. Endeavors performed for realization of *brahma* and Paramatma are not accepted as pure *bhakti*. Rather, they are aspects of speculative knowledge (*jnana*) and fruitive activities (*karma*) respectively. There are two types of endeavors: those that are favorable, and those that are unfavorable. Only favorable activities are considered to be devotional service.

The word *anukulyena* means the tendency to be favorably disposed towards Krsna. This tendency has some connection with the material world during the period of devotional practice (*sadhana-kala*), but in the liberated stage (*siddha-kala*) it is utterly pure, free from any connection with the material world. The characteristics of *bhakti* are the same in both these stages. Therefore, the intrinsic characteristics of *bhakti* are endeavors for the cultivation of Krsna consciousness performed with favorable sentiments.

While we are discussing the intrinsic characteristics *(svarupa-laksana)* of *bhakti,* it is also necessary to describe its extrinsic characteristics *(tatastha-laksana).* Srila Rupa Gosvami has explained that there are two *tatastha-laksana.* The first

is having no other desires, and the second is freedom from the covering of *jnana*, *karma* and other such endeavors. Any ambition other than the desire for progress in *bhakti* goes against *bhakti,* and comes in the category of other desires. *Jnana, karma, yoga* and renunciation are said to be antagonistic to *bhakti* when they are strong enough to cover the heart. Therefore, pure *bhakti* may be described as the cultivation of activities that are favorably disposed to Sri Krsna, free from both the above antagonistic characteristics.

**Vijaya**: What are the various distinctive characteristics of *bhakti?*

**Babaji**: In *Bhakti-rasamrta-sindhu* (1.1.17), Srila Rupa Gosvami has described the following six special characteristics of *bhakti:*

*klesa-ghni subhada moksa-laghuta-krt sudurlabha sandrananda-visesatma sri-krsnakarsini ca sa*

1. *klesa-ghni*—She destroys all kinds of distress.

2. *subhada*—She awards all kinds of good fortune.

3. *moksa-laghuta-krt*—She makes *krt,* the pleasure of impersonal liberation appear *laghuta*—insignificant.

4. *sudurlabha*—She is rarely achieved.

5. *sandrananda-visesatma*— Her nature is embued with the most intense and superlative pleasure.

6. *sri-krsna-akarsini*—She is the sole means to attract Sri Krsna.

**Vijaya**: How does *bhakti* destroy distress?

Babaji: There are three kinds of *klesa* (distress): sin itself *(papa),* sin in its seed-form *(papa-bija),* and ignorance *(avidya).* Sinful activity is classified as *pataka* (sinful), *maha-pataka* (very sinful) and *atipataka* (extremely sinful). All these are considered *papa.* People in whose hearts *suddha-bhakti* has manifested are naturally not inclined to become involved in sinful activities *(papa).* The desire to commit sins, which is called *papa-bija,* cannot remain in a heart filled with *bhakti. Avidya* means ignorance of one's spiritual identity. When *suddha-bhakti* first dawns within the heart, the *jiva* understands very clearly, "I am a servant

of Krsna," and ignorance disappears altogether. This means that as Bhakti-devi, the goddess of *bhakti*, spreads her effulgence, the darkness of *papa*, *papa-bija* and *avidya* are expelled from one's heart. On the auspicious arrival of *bhakti,* all sorts of distress go far away. That is why *bhakti* is *klesa-ghni*.

**Vijaya**: How is *bhakti subha da*?

**Babaji**: In this world, all types of affection, all good qualities, and all the different types of pleasures are considered *subha* (auspicious). One in whose heart pure *bhakti* has manifested is endowed with four qualities; humility, compassion, freedom from pride, and giving honor to others. For this reason the whole world bestows affection upon him. All kinds of *sad-gunas* are automatically manifested in *suddha-bhaktas*. *Bhakti* is capable of giving all kinds of pleasure. If one desires, she can give material enjoyment, the happiness of merging into the impersonal *brahma (nirvisesa-brahma-sukha),* all kinds of mystical powers *(siddhis),* sense gratification and liberation.

**Vijaya**: How does *bhakti* make even the pleasure of impersonal liberation seem insignificant (*moksa-laghuta-krt*)?

**Babaji**: If even a little love for the Supreme *(bhagavad-rati)* has manifested in one's heart, *dharma* (religion), *artha* (economic development), *kama* (sense gratification) and *moksa* (liberation) naturally appear insignificant.

**Vijaya**: And why is it said that *bhakti* is rarely achieved *(sudurlabha)?*

**Babaji**: This matter should be understood carefully. *Bhakti* will remain elusive so long as one performs devotional service improperly, even if one engages in millions of different spiritual practices *(sadhana).* Apart from that, Bhakti-devi satisfies the majority of people with only impersonal liberation; she does not give *bhakti* unless she sees that the practitioner is highly qualified. It is for these two reasons that *bhakti* is rarely achieved. The *sadhana* of cultivating *jnana* definitely leads one to liberation in the form of merging into the non-dual *brahma*, which is the very form of knowledge. It is also easy to get material sense gratification by performing pious deeds like *yajna* and other such activities. However, if one does not practice *bhakti-yoga,* one cannot achieve *bhakti* to Sri Hari, even by performing millions of spiritual practices.

**Vijaya**: Why has *bhakti* been described as the superlative form of bliss *(sandrananda-visesatma)?*

**Babaji**: *Bhakti* is eternal spiritual happiness, and that is why the performance of *bhakti* places one in an ocean of bliss. If one combines all the different types of worldly material pleasure, adds the pleasure of merging into *brahma* (which is the negation of this material world), and multiplies it all tens of millions of times, the resultant pleasure still cannot compare to a single drop of the ocean of the bliss of devotional service. Material pleasures are utterly trivial, and the pleasure that appears by negating material pleasure (*mukti*) is very dry.
Both these pleasures are different in nature from the bliss of the spiritual world. One cannot compare two things that are altogether different in character. Therefore, those who have developed some *ruci* for the bliss of performing *bhakti* find the pleasure of merging into *nirvisesa-brahma* to be as insignificant as the water in a cow's hoof-print. Only those who have experienced this pleasure can understand it; others cannot grasp or discuss it.

**Vijaya**: How does *bhakti* attract the all-attractive Sri Krsna (*sri-krsna-akarsini)*?

**Babaji**: Sri Krsna, together with all His loved ones, becomes forcibly attracted and controlled by a person within whose heart Bhakti-devi has appeared. Krsna cannot be controlled or attracted by any other means.

**Vijaya**: If *bhakti* is so sublimely potent, why do those who study many *sastras* not try to achieve her?

**Babaji**: *Bhakti* and Sri Krsna are beyond all material boundaries, so human intelligence cannot reach Them, because it is gross and limited. However, one can easily understand the essence of devotional service (*bhakti-tattva*) if he has developed even a slight *ruci* by the influence of pious deeds accumulated in the past. No one but the most fortunate *jivas* can understand *bhakti-tattva*.

**Vijaya**: Why does material logic carry no weight?

**Babaji**: Logic does not have the qualities necessary for understanding spiritual pleasures. It is said,

*naisa tarkena matir apaneya proktanyenaiva su-jnanaya prestha*

*Katha Upanisad* (1.2.9)

My dearest Naciketa, it is not proper to use argument to destroy the wisdom of the Absolute Truth that you have received.

Then it is also said, *tarkapratisthanat (Vedanta-sUtra* 2.1.11): "Logic is useless for establishing any *vastu* (real substance), because what one person establishes by logic and argument today, a more expert logician will refute tomorrow." That is why it is said that logic carries no respect. All these statements of the *Vedanta* establish that logic cannot explain spiritual matters.

**Vrajanatha**: Is there any stage of *bhakti* between *sadhana-bhakti* and *prema-bhakti?*

**Babaji**: Yes, certainly. There are three stages of development of *bhakti: sadhana-bhakti, bhava-bhakti,* and *prema-bhakti.* Vrajanatha: What are the characteristics of *sadhana-bhakti?* Babaji: *Bhakti* is one; the differences are between the different stages of development. As long as *bhakti* is performed by the conditioned *jiva* by means of his senses, it is called *sadhana-bhakti*.

**Vrajanatha**: You have explained that *prema-bhakti* is an eternally perfect mood *(nitya-siddha-bhava),* so why is it necessary to practice in order to attain a sentiment that is eternally perfect?

**Babaji**: *Nitya-siddha-bhava* is not actually something to be gained from elsewhere *(sadhya);* that is, it cannot be produced by *sadhana. Sadhana* is a name given to the practice of manifesting *bhava* in the heart.[1] As long as it is not manifested in the heart (due to being covered), one will have to perform *sadhana.* In reality, this *bhava* is *nitya-siddha* (eternally present in the heart).

**Vrajanatha**: Will you please explain this principle more elaborately?

**Babaji**: Certainly *prema-bhakti* is *nitya-siddha* (eternally perfect), because it is a manifestation of Bhagavan's internal *sakti*, but it is not evident in the heart of the conditioned *jiva.* Spiritual practice *(sadhana)* consists of the efforts of body, mind, and speech to make it appear in the heart. As long as *bhava* is not actually attained during the period of *sadhana*, it is considered a sentiment that is achieved by practice, but its eternal perfection becomes evident as soon as it manifests itself in the heart.

**Vrajanatha**: What is the distinguishing characteristic feature of *sadhana?*

**Babaji**: *Sadhana-bhakti* is any method that trains the mind to become Krsna conscious.

**Vrajanatha**: How many kinds of *sadhana-bhakti* are there?

**Babaji**: There are two kinds: *vaidhi* and *raganuga.*

**Vrajanatha**: What is *vaidhi-bhakti*?

**Babaji**: The *jiva's* spiritual propensity is manifest in two ways. The regulations found in the codes of *sastra* are called *vidhi,* and the inclination that has its origin in this *vidhi* is called *vaidhi-pravrtti* (the tendency to follow *sastra),* and *bhakti* that is caused by the discipline of *sastra* is called *vaidhi-bhakti,* because it has its origin in *vaidhi-pravrtti.*

**Vrajanatha**: I will inquire about the characteristics of spontaneous attraction *(raga)* a little later. Now will you kindly describe the characteristics of *vidhi*?

**Babaji**: The *sastras* have prescribed regulative duties called *vidhi,* and have prohibited certain forbidden activities (*nisedha*). The prescribed duty *(vaidha-dharma)* for the *jivas* is to follow all the regulations and to avoid all the prohibited activities.

**Vrajanatha**: From your explanation, it seems as if *vaidha-dharma* consists of the rules and regulations of all the *sastras,* but the *jivas* of Kali-yuga are weak and short-lived, so they cannot study the prescriptions and prohibitions of all the *sastras,* and then ascertain *vaidha-dharma.* Do the *sastras* indicate how we can determine *vidhi-nisedha* briefly and practically?

**Babaji**: It is written in *Padma Purana* (42.103) and *Narada-pancaratra* (4.2.23):

*smarttavyah satatam visnur vismarttavyo na jatucit sarve vidhi-nisedhah syur etayor eva kinkarah*

Always remember Visnu, and never forget Him. All the other prohibitions and recommendations are servitors of these two instructions.

The purport is that the arrangement of all the various kinds of *vidhi* and *nisedha* within the *sastras* are based on these two basic sentences. Duty (*vidhi*) is ascertained to be that which makes one constantly remember Bhagavan, and forbidden activities *(nisedha)* are those that make one forget Him.
"Remember Bhagavan Sri Visnu constantly throughout your life," this is

the basic prescription *(vidhi)*, and the arrangements of *varnasrama* and so on for the maintenance of the *jivas* are subject to it. "Never forget Krsna' this *(nisedha)* is the basic prohibition. Everything else - such as abandoning sinful activities, avoiding the tendency to divert one's attention from Krsna *(krsna-bahirmukhata)*, and atoning for sinful activities - are all subordinate to this basic *vidhi-nisedha*. Therefore, all the rules and prohibitions described in the *sastras* are eternal servants of the rule to remember Krsna constantly, and the prohibition is to never forget Him. It follows that the regulation to remember Krsna is the fundamental principle amongst all the regulations of *varnasrama* and other such institutions.

*sri-camasa uvaca*

*mukha-bahuru-padebhyah purusasyasramaih saha catvaro iajnire varna gunair vipradayah prthak ya esam purusam saksad atma-prabhavam isvaram na bhajanty avajananti sthanad bhrastah patanty adhah Srimad-Bhagavatam* (11.5.2-3)

Sri Camasa said, "The *brahmanas* came into existence from the mouth of the primordial Sri Visnu, the *ksatriyas* from His arms, the *vaisyas* from His thighs, and the *sudras* from His feet. These four *varnas* were born along with their particular characteristics, as were the four specific *asramas.* A person living amongst these *varnas* and *asramas* becomes intoxicated by his high social position *(varna)* and spiritual position *(asrama)*, and fails to worship his *istadeva*, Bhagavan Sri Visnu, or even disrespects Him. Such a person falls down from his position in the system of *varna* and *asrama*, loses all his prestige, and takes birth in the lower species."

**Vrajanatha**: Why doesn't everyone who follows the regulations of *varnasrama* practice *krsna-bhakti?*

**Babaji**: Srila Rupa Gosvami explains that amongst all those who follow the regulations of *sastra*, only those who develop faith in *bhakti* are eligible to engage in *bhakti.* They are not attracted towards the regulations of material life, nor do they renounce material life. Rather, they follow the ways of ordinary civilized life to maintain their livelihood, and at the same time practice the *sadhana* of *suddha-bhakti* with faith. A civilized *jiva* becomes qualified to engage in *bhakti* as a result of *sukrti* accumulated in the course of many lives. There are three types of such faithful people: the *kanistha* (neophyte), the

*madhyama* (intermediate *bhakta),* and the *uttama* (highly exalted *bhakta).*

**Vrajanatha**: It is said in *Bhagavad-gita* that four kinds of people perform *bhakti: artta* (those who are distressed), *jijnasu* (the inquisitive), *artharthi* (those who desire wealth), and *jnanis* (those who are searching for knowledge of the Absolute). What kind of *bhakti* are they qualified for?

**Babaji**: When they associate with saintly *sadhus,* their distress, their inquisitiveness, their desire for wealth, and their desire for knowledge are removed, and they develop faith in unalloyed devotional service. Then they immediately become qualified for engaging in *bhakti.* The prominent examples of this are Gajendra, Saunaka and the other *rsis* in Naimisaranya, Dhruva, and the four Kumaras respectively.

**Vrajanatha**: Do devotees attain liberation at all?

**Babaji**: There are five kinds of liberation: *salokya* (to live on the same planet as Bhagavan); *sarsti* (to have the same opulences as Bhagavan); *samipya* (to have constant association with Bhagavan); *sarupya* (to obtain bodily features similar to Bhagavan's); and *sayujya* (to become one with Bhagavan). *Bhaktas* of Sri Krsna do not accept *sayujya-mukti* at any cost, because it is blatantly opposed to the principles of *bhakti*. *Salokya, sarsti, samipya* and *sarupya* are not fully opposed to *bhakti,* but they still retain some adverse elements. The *bhaktas* of Krsna also completely reject these four kinds of liberation that are manifested in Sri Narayana's abode.

In some circumstances, these forms of liberation provide comforts and opulences, whereas in their matured stages they guide one towards *prema-bhakti*. If their ultimate result is only comfort and opulence, *bhaktas* should simply reject them. What to speak of liberation, even Narayana's *prasada* does not appeal to the unalloyed *bhaktas* of Sri Krsna. Sri Narayana and Sri Krsna have the same fundamental form and nature *(svarupa)* from the point of view of *siddhanta,* but from the viewpoint of *rasa,* Sri Krsna's super-excellent glory is an eternal fact.

**Vrajanatha**: Is it only those who are born in Aryan families and who follow the regulations of *varnasrama* who are eligible to engage in *bhakti?*

**Babaji**: The entire human race is qualified to attain eligibility for *bhakti.*

**Vrajanatha**: In that case, it seems that people who are situated in *varnasrama* have to follow two sets of duties - the regulations of *varnasrama,* and the rules of *suddha-bhakti* - whereas those situated outside *varnasrama* have only one duty, which is to follow the limbs (*angas*) of *bhakti.* This means that people situated in *varnasrama* have to endeavor more, because they have to follow both the material regulations and the spiritual regulations. Why is this? Babaji: A *bhakta* who is qualified for *suddha-bhakti* may be situated in *varnasrama,* but his only duty is to follow the *anga* of *bhakti,* and then all his worldly duties are fulfilled automatically. There is no fault in neglecting worldly duties where they are independent of *bhakti,* or opposed to it. A qualified *bhakta* is by his very nature not inclined to neglect prescribed duties or to perform forbidden activities. If in spite of this he accidentally commits some sinful activity, he does not have to perform the penances that are prescribed in the rules governing *karma.* When *bhakti* resides in the heart, sins that the *bhakta* commits by chance do not create a lasting impression, and they are destroyed very easily and quickly. That is why *bhaktas* do not need to perform any separate penance. Vrajanatha: How can a qualified *bhakta* repay his debts to the *devatas* and others?

**Babaji**: It is said in *Srimad-Bhagavatam* that those who are under the shelter of Bhagavan are not indebted to anyone.

*devarsi-bhutapta-nrnam pitfnam na kinkaro nayam rni ca rajan sarvatmana yah saranam saranyam gato mukundam parihrtya karttam*

*Srimad-Bhagavatam* (11.5.41)

One who completely surrenders to Bhagavan Mukunda, the affectionate protector of the surrendered souls, no longer remains indebted to the *devatas,* forefathers, other living beings, kinsmen, or guests. He is not subordinate to anyone, and he is not obliged to serve anyone.

The purport of the final instruction of *Bhagavad-gita* (18.66) is that Sri Krsna releases one from all sins if he gives up all sorts of duties and comes to His shelter. The essence of the *Gita* is that when a person becomes qualified for unalloyed *bhakti,* he is no longer obliged to follow the regulations of *jnana-sastra* and *karma-sastra.* On the contrary, he attains all perfection simply by following the path of *bhakti.* That is why Sri Krsna declares, *na me bhaktah pranasyati:* "My *bhakta* is never vanquished." Therefore, this promise of Sri

Krsna should be held above all.

When Vijaya Kumara and Vrajanatha heard these words, they said, "We have no further doubts in our hearts concerning *bhakti.* We have understood that *jnana* and *karma* are of little consequence, and that without the mercy of Bhakti-devi, there is no auspiciousness for the *jiva*. Prabhu, now please be merciful, and make our lives successful by telling us about the *angas* of *suddha-bhakti."*

BabajI: Vrajanatha, you have heard *Dasa-mula* as far as the eighth *sloka.* You may relate them to your uncle later. I feel very satisfied to see him. Now listen to the ninth *sloka:*

*srutih krsnakhyanam smarana-nati-puja-vidhi-ganah tatha dasyam sakhyam*
*paricaranam apy atma-dadanam navangany etaniha vidhi-gata-bhakter*
*anudinam bhajan sraddha-yuktah suvimala-ratim vai sa labhate*

One should perform *bhajana* of the nine processes of *vaidhi-bhakti,* namely, hearing, chanting, remembering, offering prayers, worshiping, serving Krsna's lotus feet, acting as Krsna's servant, becoming Krsna's friend, and surrendering oneself fully to Sri Krsna. One who with faith daily practices *bhajana* in this way certainly achieves pure *krsna-rati.*

*Sravanam, kirtanam, smaranam, vandanam, pada-sevanam, arcanam, dasyam, sakhyam* and *atma-nivedanam:* those who daily practice these nine limbs of *vaidhi-bhakti* with faith attain pure love of Sri Krsna. Hearing (*sravana*) takes place when the descriptions of Krsna's transcendental holy name, form, qualities and pastimes come in contact with the ears. There are two stages of *sravana.* The first stage is hearing descriptions of Krsna's qualities in the association of *suddha-bhaktas* before developing *sraddha*. This type of *sravana* creates faith so that one develops a keen desire to hear *sri-krsna-nama* and His qualities. After one has developed such faith, one hears Krsna's transcendental names and qualities with great eagerness from Sri Guru and the Vaisnavas, and that is the second kind of *sravana. Sravana* is one of the limbs of *suddha-bhakti*, and *sravana* in the perfected stage is manifested as a result of hearing from *guru* and Vaisnavas in the stage of spiritual practice. *Sravana* is the first *anga* of *bhakti.*

*Kirtana* takes place when *sri-hari-nama* and the descriptions of His form, qualities and pastimes come in contact with the tongue. There are many different

varieties of *kirtana*, such as discussions of Sri Krsna's pastimes, describing *sri-krsna-nama*, reading from *sastra* to others, attracting others to Krsna by singing about Him, uttering entreaties to invoke His mercy, proclaiming His glories to others, chanting *bhajanas* in praise of the Deity, offering prayers, and so on. *Kirtana* has been described as superior to all the other nine *angas* of *bhakti*, and this is especially true in Kali-yuga, when *kirtana* alone can bestow auspiciousness upon everyone. This is stated in all *sastras:*

*dhyayan krte yajan yajnais tretayam dvapare 'rcayan yad apnoti tad apnoti kalau sankirtya kesavam*

*Padma Purana, Uttara-khanda* (72.25)

Whatever is achieved in Satya-yuga by meditation, in Treta-yuga by the performance of *yajna*, and in Dvapara-yuga by worshiping Krsna's lotus feet is also obtained in the age of Kali simply by chanting and glorifying Sri Kesava.

No other method purifies the heart as effectively as *hari-kirtana*. When many devotees perform *kirtana* together, it is called *sankirtana*.

Remembering Krsna's name, form, qualities and pastimes is called *smaranam*, of which there are five kinds. *Smaranam* means to contemplate some subject that has previously been heard of, or experienced. *Dharana* means to fix the mind on a particular subject, withdrawing it from other objects. *Dhyanam* means to meditate on a specific form. When *dhyanam* is unbroken like the continuous flow of a stream of precious oil, it is called *dhruvanusmrti*, and *samadhi* is the state in which one is oblivious to outside reality, and only aware of the objects of meditation in one's heart.

*Sravanam*, *kirtana* and *smaranam* are the three primary *angas* of *bhakti*, for all the other *angas* are included within them, and of these three *angas*, *kirtana* is the best and most important, because *sravanam* and *smaranam* can be included within it.

According to *Srimad-Bhagavatam* (7.5.23):

*sravanam kirtanam visnoh smaranam pada-sevanam arcanam vandanam dasyam sakhyam atma-nivedanam*

Hearing and chanting about Sri Visnu's transcendental name, form, qualities and

so on; remembering them; serving His lotus feet; worshiping Him with sixteen types of paraphernalia; offering prayers to Him; becoming His servant; adopting a friendly mood towards Him; and surrendering everything unto Him (in other words, serving Him with the body, mind and words) - these nine are accepted as *suddha-bhakti.*

The fourth *anga* of *bhakti* is performing service *(pada-seva* or *paricarya). Pada-seva* must also be performed together with *sravanam, kirtana* and *smaranam.* One should perform *pada-seva* with a humble attitude, understanding that one is unqualified for the service. It is also essential to realize the object of service as *sac-cid-ananda,* the embodiment of eternity, knowledge and bliss. *Pada-seva* includes seeing the face of Sri Krsna's Deity form, touching Him, circumambulating Him, following Him, and visiting holy places such as Sri Bhagavan's temple, the Ganga, Jagannatha Puri, Dvaraka, Mathura, Navadvipa and so forth. Srila Rupa Gosvami has presented these in a very clear and vivid way in his description of the sixty-four *angas* of *bhakti.* Service to Sri Tulasi and *suddha-bhaktas* is also included within this *anga.*

The fifth *anga* is worship (*arcana*). There are many considerations regarding qualification and methods of worship. If one is attracted to the path of *arcana*, even after being engaged in *sravanam, kirtana* and *smaranam,* then one should perform *arcana* after properly accepting *diksa-mantra* from Sri Gurudeva. Vrajanatha: What is the difference between *nama* and *mantra?* Babaji: Sri Hari's name is the life and soul of *mantra.* The *rsis* have added words such as *namah* ('obeisances') to *sri-hari-nama,* and disclosed its specific power. *Sri-hari-nama* by nature has nothing to do with this material world, whereas the *jiva,* because of various bodily designations provided by *maya,* is entrapped by objects consisting of dead matter. Consequently, in order to detach the *jiva's* mind from sense objects, different principles of *arcana* have been established on the path of regulated devotional service *(maryada-marga).* It is essential for materialistic people to accept *diksa.* When one chants the Krsna *mantra, siddha-sadhya-susiddha-ari* are not considered.[2]

Initiation into the exclusive chanting of the Krsna *mantra* is extremely beneficial for the *jiva,* for of all the different *mantras* in the world, the *krsna-mantra* is the most powerful. A bona fide disciple receives strength from Krsna immediately when a bona fide spiritual master initiates him into this *mantra.* After initiation, Gurudeva educates the inquiring disciple concerning the performance of *arcana*. Briefly, *arcana-marga* includes the observance of Sri Krsna's Appearance Day,

fasting in Karttika month, observing Ekadasi, taking bath in the month of Magha, and other such activities. One should also understand that one must certainly worship Krsna's *bhaktas* as well as Krsna Himself on the path of *arcana*.

The sixth *anga* of *vaidhi-bhakti* is offering prayers and obeisances *(vandanam).* This is included as part of *pada-seva* and *kirtana*, but it is still considered a separate *anga* of *bhakti. Namaskara* itself is also called *vandanam. Ekanga-namaskara* and paying obeisances with eight parts of the body touching the ground *(astanga-namaskara)* are two types of *namaskara.* It is considered offensive to offer obeisances with only one hand touching the ground; to offer obeisances when the body is covered with cloth, to offer obeisances behind the Deity; to offer prostrated obeisances with the body pointing directly towards the Deity, or with the right side towards the Deity and to offer obeisances in the *garbha-mandira* (Deity room).

Performing service (*dasyam*) is the seventh *anga* of *bhakti. "I* am Krsna's servant"—this ego or conception of the self is *dasyam,* and *bhajana* performed with the sentiment of a servant is the topmost *bhajana. Dasyam* includes offering obeisances, reciting prayers, offering all of one's activities, serving, keeping proper conduct, remembering and obeying orders *(katha-sravanam).*

The eighth *anga* of *bhakti* is serving as a friend *(sakhyam),* which includes the mood of kinship towards Krsna with the endeavors for His well being. There are two kinds of *sakhyam:* friendship in *vaidhi-bhakti* and friendship in *raganuga-bhakti,* but Sri Prahlada's *sloka* refers to *vaidhanga-sakhyam;* for example, the feeling of *sakhyam* while serving the Deity is *vaidha-sakhyam.*

The ninth *anga* is known as *atma-nivedanam,* which means offering the whole self—body, mind and pure *atma*—to Sri Krsna. The characteristics of *atma-nivedanam* are exclusive endeavor for Krsna, and lack of activity for one's own self-interest. It is also characteristic of *atma-nivedanam* that one lives to serve the desire of Krsna, and keeps one's own desire subordinate to Krsna's desire, just as a cow that has been purchased does not care for its own maintenance.

*Atma-nivedanam* in *vaidhi-bhakti* is described in *Srimad-Bhagavatam* (9.4.18-20):as follows:

*sa vai manah krsna-padaravindayor vacamsi vaikuntha-gunanuvarnane karau harer mandira-marjanadisu srutim cakaracyuta-sat-kathodaye*

Ambarisa Maharaja engaged his mind in serving the lotus feet of Sri Krsna, his words in describing the qualities of Sri Bhagavan, his hands in cleaning Sri Hari's temple, and his ears in hearing Acyuta's blissful pastimes.

*mukunda-lingalaya-darsane drsau tad-bhrtya-gatra-sparse 'nga-sangamam ghranam ca tat-pada-saroja-saurabhe srimat-tulasyam rasanam tad-arpite*

He engaged his eyes in seeing the Deity of Mukunda, different temples, and the holy places; all his bodily limbs in touching the bodies of Krsna's *bhaktas;* his nostrils in smelling the divine smell of *tulasi* offered to Krsna's lotus feet; and his tongue in tasting the *prasada* offered to Bhagavan.

*padau hareh ksetra-padanusarpane siro hrsikesa-padabhivandane kamam ca dasye na tu kama-kamyaya yathottama-sloka-janasraya ratih*

His feet were always engaged in walking to Bhagavan's holy places, and he would pay obeisances to Sri Krsna's lotus feet. Ambarisa Maharaja would offer garlands, sandal, *bhoga* and similar paraphernalia in Bhagavan's service, not with the desire to enjoy himself, but to receive the love for Sri Krsna that is present only in His *suddha-bhaktas.*

When Vijaya Kumara and Vrajanatha heard Babaji Mahasaya's very sweet and blissful instructions, they were overwhelmed with joy, and offered obeisances to him, saying, "Prabhu, you are directly Bhagavan's personal associate. We are both blessed today by receiving your nectarean instructions. We were wasting our days in the useless pride of caste, family and high education. By dint of the wealth of *sukrti* accumulated in many previous lifetimes we have obtained your mercy." Vijaya: O most eminent of the *bhagavatas,* Sri Vrndavana dasa Thakura ordered me to visit the Yoga-pitha at Sri Mayapura. By his mercy today I took *darsana* of that holy place, and also of a personal associate of Sri Bhagavan. If you will be so kind, I will come again tomorrow evening.

When the elderly Babaji heard Sri Vrndavana dasa Thakura's name, he immediately offered prostrated *dandavats,* and said, "I offer my respectful obeisances again and again to the incarnation of Vyasadeva in Sri Caitanya's pastimes."

Since it had become quite late in the morning, Vrajanatha and Vijaya Kumara then departed for Vrajanatha's home.

THUS ENDS THE NINTEENTH CHAPTER OF JAIVA-DHARMA,
ENTITLED "PRAMEYAABHIDHEYA-TATTVA"

1

*krti-sadhya bhavet sadhya-bhava sa sadhanabhidha*

*nitya-siddhasya bhavasya prakatyam hrdi sadhyata*

*Bhakti-rasamrta-sindhu, Purva Lahiri* (2.2)

*Sadhana-bhakti,* or the regulative discharge of devotional service, is the practice performed with the present senses, by which *bhava* (transcendental loving service for Krsna) is attained. This *bhava* exists eternally within the heart of every *jiva,* and it is the potentiality of *sadhana-bhakti* to awaken it.

footnote 1 cont. *sravanadi kriya tara svarupa-laksana tatastha-laksane upajaya prema-dhana nitya-siddha krsna-prema 'sadhya' kabhu naya sravanadi-suddha-citte karaye udaya*

*Caitanya-caritamrta, Madhya Lila* (22.106,107)

The intrinsic characteristics of *bhajana* are the spiritual activities of hearing, chanting, remembering and so on. Its marginal characteristic is that it awakens *krsna-prema.*

*Krsna-prema* is eternally established in the hearts of all *jivas.* It is not something to be gained from another source. This love naturally awakens when the heart is purified by hearing and chanting.

2

Gurudeva will give initiation to his disciple after performing the process for purifying him of the four defects of *siddha, sadhya, susiddha* and *ari*

(enemy). One may consult *Hari-bhakti-vilasa*, First *Vilasa, Anuccheda* 52103 regarding these four defects and their remedial measures. But in chanting the king of all *mantras*, the *krsna-mantra* of eighteen letters *(gopala -mantra),* there is no need to consider these four defects, because the *mantra* is so powerful that these four defects are very insignificant in comparison. In *Trailokya Sammohana-tantra,* Mahadeva has said, *astadasaksara mantram adhikrtya sri-sivenoktam na catra satrava doso varnesv adi-vicarana,* and in *Brhad-Gautamiya* it is stated: *siddha-sadhya-susiddhari-rupa natra vicarana, sarvesam siddha-mantranam yato brahmaksaro manuh.* Every single letter of this *mantra* is *brahma*. (Also see glossary).

# Chapter 20

## PRAMEYA: ABHIDHEYA— VAIDHI-SADHANA-BHAKTI

Vrajanatha and Vijaya Kumara returned to Vrajanatha's ' home before noon. Vrajanatha's mother was waiting for them, and lovingly served them sumptuous *prasadam.* On completion of the meal, uncle and nephew had affectionate discussions, and Vrajanatha gradually explained to his respected maternal uncle all the instructions that he had previously heard from Babaji Maharaja.

When Vijaya Kumara heard these nectarean instructions, he became blissful and said, "You are most fortunate. *Sat-sanga* is obtained only by great fortune. You have obtained the very rare association of a great saint like Babaji Mahasaya, and he has given you substantial instructions about the highest goal of life (*;paramartha*). One who hears *bhakti-katha* and *hari-katha* certainly attains good fortune and well-being, but if these topics are heard from the mouth of a great personality, then good fortune comes especially quickly. You are learned in all the *sastras,* and your scholarship in *nyaya-sastra* is especially unparalleled. You were born in a Vedic *brahmana* family, and are not without wealth. All these opulences now appear as your ornaments. The reason for this is that you have taken shelter of the lotus feet of Vaisnavas, and acquired a taste for Sri Krsna's *llla-katha."*

As they discussed the supreme goal of life in this way, Vrajanatha's mother entered and said to Vijaya Kumara, "Brother, it is so long since you were here. Please encourage Vrajanatha to become a *grhastha* (householder). From his behaviour, I am afraid that he may become some kind of *sadhu.*

Several people have come with proposals for marriage, but he has taken a vow not to get married. My mother-in-law has also endeavored in this regard, but he was not convinced."

After listening to his sister Vijaya Kumara replied, "I will stay here for about fifteen days, and reflect carefully on this matter, and then inform you of my decision. Now please go inside the house."

Vrajanatha's mother left, and Vijaya Kumara and Vrajanatha again engaged in talks about the supreme goal of life. The whole day passed like this. The following day, when they had taken their meal, Vijaya Kumara said, "Vrajanatha, this evening let us both go to Srivasangana and hear from Babaji Maharaja the explanation of the 64 *angas* of *bhakti* given by Sri Rupa Gosvami. *He* Vrajanatha! May I achieve association like yours birth after birth. Now, Babaji Mahasaya has described two paths of *sadhana-bhakti: vaidhi-marga* and *raga-marga.* Frankly speaking, we are actually qualified for *vaidhi-dharma.* Thus we should understand *vaidhi-marga* thoroughly and begin to practice *sadhana* before hearing instructions on *raga-marga.* During his last talk Srila Babaji Maharaja gave us instructions about the nine-fold (*navadha*) process of *bhakti,* however, I do not understand how I should begin *navadha-bhakti.* Today we should understand this subject more deeply."

As they continued on in this way, it became evening. The sun's rays had left the earth, and were playing with the high branches of the trees. Vijaya Kumara and Vrajanatha left home, and arrived at Srivasangana again. There they offered their *dandavat-pranama* to the assembled Vaisnavas and then entered the elderly Babaji's *kutira.*

Seeing how eager the *bhaktas* were to learn, Babaji became very pleased. With great love, he embraced them and offered them each an *asana.* They both offered their *dandavat-pranama* to Babaji Mahasaya's feet and sat down.

After they had chatted for a short time, Vijaya Kumara said, "Prabhu, we are certainly giving you much trouble, however you mercifully accept it because of your affection for the *bhaktas.* Today we would like to hear from you about the 64 different *angas* of *bhakti* that Sri Rupa Gosvami has described. If you think that we are qualified, kindly tell us, so that we can easily realize *suddha-bhakti."*

Babaji smiled and said, "First listen attentively. I will recite the 64 *angas* of *bhakti,* as described by Sri Rupa Gosvami, the first ten of which are the basic, preliminary *angas:*

1. Taking shelter of the lotus feet of Sri Guru *(guru-padasraya*);

2. Taking initiation and instructions from Sri Guru *(guru-dlksa* and *siksa);*

3. Serving Sri Guru with faith *(visvasa-purvaka guru-seva);*

4. Following the path outlined by *sadhus*;

5. Inquiring about *sad-dharma* or the procedures of *bhajana;*

6. Renouncing all enjoyment of sense objects for Krsna's sake;

7. Residing in *dhamas* such as Dvaraka, and near to holy rivers such as the Ganga and Yamuna;

8. Accepting only as much money and other facilities as are required to sustain one's life;

9. Respecting Ekadasi, Janmastami and other days related to Hari;

10. Offering respects to the *asvattha, amalakl* and other sacred trees; The next ten *angas* take the form of prohibitions:

11. Abandoning all association of those who are averse to Krsna;

12. Not accepting unqualified people as disciples;

13. Renouncing pretentious endeavors, such as pompous festivals, etc.;

14. Refraining from reading and reciting many books and making novel interpretations of *sastra;*

15. Avoiding miserly behavior in practical dealings;

16. Not being influenced by emotions such as lamentation;

17. Not disrespecting or blaspheming the *devatas*;

18. Not harassing any *jiva;*

19. Abandoning fully offenses in *seva (seva-aparadha)* and in the chanting of *sri-hari-nama* (*nama-aparadha);*

20. Not tolerating blasphemy of Bhagavan and His *bhaktas.*

You should understand these 20 *angas* to be the entrance to the temple of *bhakti*, and the first three—taking shelter of the lotus feet of *sri-guru*, taking *diksa* and

*siksa* from *guru,* and serving him with faith - are the main activities. After this are the following:

21. Adopting the outward signs (such as *tilaka)* of a Vaisnava;

22. Wearing the syllables of Sri Hari Nama on one's body;

23. Accepting the remnants of garments, garlands and so on that have been offered to the Deity;

24. Dancing in front of the Deity;

25. Offering *dandavat-pranama* to Sri Guru, Vaisnava and Bhagavan;

26. Respectfully rising from one's seat on having *darsana* of Hari, Guru and Vaisnavas, and greeting them;

27. Following the Deity in procession;

28. Visiting the temples of Sri Bhagavan;

29. Circumambulation *(parikrama)* of the temple;

30. Performing Deity worship *(puja* and *arcana);*

31. Serving Sri Krsna like a king *(paricarya);*

32. Singing;

33. Performing congregational chanting of Sri Krsna's Nama, *nama-sankirtana*;

34. Performing *japa* of the *gayatri-mantras* at the three *sandhyas,* after first performing *acamana;*

35. Offering submissive prayers or entreaties;

36. Reciting *bhajanas* or *mantras* in praise of Sri Krsna;

37. Relishing *bhagavat-prasada;*

38. Drinking *sri-caranamrta* (the nectar that has washed Sri Krsna's lotus feet);

39. Smelling the fragrance of incense, garlands and so on that have been offered to Sri Krsna;

40. Touching the Deity;

41. Viewing *(darsana) sri murti* with devotion;

42. Having *darsana* of *arati* and festivals, etc.;

43. Hearing about the names, forms, qualities, pastimes, etc., of Sri Hari;

44. Always anticipating Krsna's mercy;

45. Contemplating *(smaranam)* Sri Krsna's name, form, qualities and pastimes;

46. Meditation;

47. Servitorship;

48. Friendship;

49. Self-surrender *(atma-samarpana);*

50. Offering one's own very dear items to Krsna;

51. Incessantly performing activities for Krsna's pleasure;

52. Full self-surrender (*saranagati*) unto Sri Krsna's lotus feet;

53. Serving Tulasi-devi;

54. Respecting *Srimad-Bhagavatam* and other *bhakti-sastras*;

55. Hearing and singing the glories of Sri Hari's *dhama* and His appearance places, such as Mathura, and circumambulating them;

56. Serving the Vaisnavas;

57. Celebrating festivals related to Sri Krsna in gatherings of *sadhus,*

according to one's means;

58. Observing the vow of *caturmasya* and especially *niyama-seva* in the month of Karttika;

59. Celebrating the festival of Sri Krsna's Appearance Day;

60. *Sraddhaya sri-murtir sevana*—serving the Deity with faith;

61. *Bhagavat-sravana*—relishing the meaning of *Srimad-Bhagavatam* in association with *rasika* Vaisnavas;

62. *Sadhu-sanga*—associating with *bhaktas* who are of the same mood, affectionate, and more advanced than oneself *(svajatiya-susnigdha-sadhu-sanga)*;

63. *Nama-sankirtanam*—loud congregational chanting of Sri Krsna's Nama;

64. *Mathura-vasa*—residing in *dhamas* like Mathura and Vrndavana.

Although the last five *angas* have been described at the end, they are nonetheless the most important. They are also referred to as *pancanga-bhakti* (five-fold devotional service). All these *angas* are to be followed with body, senses and the inner faculty (mind, heart and soul) in the worship of Krsna.

**Vijaya**: Prabhu, please give us some detailed instructions regarding *sri-guru-padasraya.* (#1)

**Babaji**: When the disciple has become qualified for undivided *krsna-bhakti,* he should take shelter at the feet of Sri Guru, and by coming close to the qualified *guru,* he will learn *krsna-tattva.* The *jiva* becomes qualified for *krsna-bhakti* only when he is faithful. By the influence of pious activities *(sukrti)* performed in previous births, he hears *hari-katha* from the mouths of *sadhus,* and a strong faith in Krsna arises in him. This is called *sraddha*. Together with *sraddha,* the mood of taking shelter *(saranagati)* also appears to some extent. *Sraddha* and *saranagati* are almost the same *tattva*. The disciple is qualified for undivided *(ananya) bhakti* if he has developed the strong faith: *"Krsna-bhakti* is certainly the best and highest attainment in this world. Thus I will accept *krsna-bhakti* as my duty and to that end I will do whatever is favorable for it, and reject all activities that are unfavorable. Krsna is my sole protector, and I accept Him

as my exclusive guardian. I am very poor, wretched and destitute, and my independent desire is not beneficial for me. Thus following Krsna's desire exclusively is beneficial for me in all ways." When the *jiva* attains that qualification, he becomes anxious to hear instructions on *bhakti,* and accepts shelter at the lotus feet of the *sad-guru.* That is to say, he becomes his disciple, and accepts instructions *(siksa)* on *bhakti*.

*tad-vijnanartham sa gurum evabhigacchet samit-panih srotriyam brahma-nistham*

*Mundaka Upanisad* (1.2.12)

In order to obtain knowledge of that *bhagavad-vastu* (the absolute truth concerning Sri Bhagavan), one should approach *sad-guru,* carrying fire wood for sacrifice. The qualification of *sad-guru* is that he is well versed in the *Vedas,* absorbed in the Absolute Truth *(brahma-jnana)* and devoted to the service of Bhagavan.

*acaryavan puruso veda*

*Chandogya Upanisad* (6.14.2)

He who takes shelter of *sad-guru* comes to know that *para-brahma.*

The qualities of a *sad-guru* (bona fide *guru*) and the *sat-sisya* (bona fide disciple) are given in detail in the *Sri Hari-bhakti-vilasa* (1.23.64). The essence is that only a person with pure character and *sraddha* is qualified to become a *sisya* and only that person who is endowed with *suddha-bhakti,* who knows *bhakti-tattva,* and is of spotless character, simple, without greed, free from

Mayavada philosophy, and expert in all devotional activities is qualified as *sad-guru.*

A *brahmana* adorned with these qualities, and who is honored by the whole society, can be guru of all the other *varnas.* If there is no *brahmana,* the disciple can accept a guru who is situated in a higher *varna* than himself. Apart from these considerations of *varnasrama,* the principal consideration is that whoever knows *krsna-tattva* can be accepted as *guru.* If a person born in one of the higher *varnas—brahmana, ksatriya* and *vaisya*— finds the above-mentioned qualities present in a person born of a *brahmana* family and accepts him as *guru,* then he

can get some facilities and favors in a society that respects the higher *varna*. Factually, though, only a worthy *bhakta* can be *guru.* The rules for testing the *guru* and disciple, as well as the determination of time, are given in the *sastras*. The purport is that the *guru* will bestow his mercy upon the disciple when the *guru* perceives the disciple to be qualified, and when the disciple has faith in the *guru,* understanding him to be a *suddha-bhakta*.

There are two kinds of *guru: diksa-guru* and *siksa-guru.* One has to accept *diksa* from the *diksa-guru;* at the same time, one also has to take *siksa* concerning *arcana* (Deity worship). There is one *diksa-guru,* but there can be several *siksa-gurus*. The *diksa-guru* is also competent to act as *siksa-guru.*

Vijaya: Since the *diksa-guru* is not to be given up, how will Gurudeva give *siksa* if he is not competent of giving *sat-siksa*? Babaji: Before accepting a *guru,* one should examine him to see that he is expert in the *tattva* spoken in the *Vedas* and has realized *para-tattva.* If he is, then he will certainly be capable of giving all kinds of instructions about the Absolute Truth. Normally, there is no question of giving up the *diksa-guru.* There are two circumstances, however, in which he should be abandoned. First, if the disciple accepted the *guru* without examining the *guru's* knowledge of the Absolute Truth, his Vaisnava qualities, and his other qualifications, and second, if after initiation, the *guru* does not perform any function, he should be given up. Many passages in *sastras* give evidence for this:

*yo vyaktir nyaya-rahitam anyayena srnoti yah tav ubhau narakam ghoram vrajatah kalam aksayam*

*Hari-bhakti-vilasa* (1.62)

He who poses as an *acarya,* but gives false instructions that are opposed to the *sattvata-sastras,* will reside in a terrible hell for an unlimited period of time, and so will the misguided disciple who mistakenly listens to such a false *guru.*

*guror apy avaliptasya karyakaryam ajanatah utpatha-pratipannasya parityago vidhlyate*

*Mahabharata Udyoga-parva* (179.25) and *Narada-pancaratra* (1.10.20)

It is one's duty to give up a *guru* who cannot teach the disciple what he should do and what he should not do, and who takes the wrong path, either because of bad association or because he is opposed to Vaisnavas.

*avaisnavopadistena mantrena nirayam vrajet punas ca vidhina samyag grahayed vaisnavad guroh*

*Hari-bhakti-vilasa* (4.144)

One goes to hell if he accepts *mantras* from an *avaisnava-guru*, that is, one who is associating with women, and who is devoid of *krsna-bhakti.* Therefore, according to the rules of *sastra*, one should take *mantras* again from a Vaisnava *guru*.

The second circumstance in which one may reject the *guru* is if he was a Vaisnava who knew the spiritual truth and principles when the disciple accepted him, but who later became a Mayavadi or an enemy of the Vaisnavas by the influence of *asat-sanga.* It is one's duty to give up such a *guru.* However, it is not proper to give up a *guru* whose knowledge is meager, if he is not a Mayavadi or an enemy of the Vaisnavas, and is not attached to sinful activity. In that case, one should still respect him as guru, and with his permission, one should go to another Vaisnava who is more knowledgeable, and serve that Vaisnava and take instructions from him.

**Vijaya**: Please tell us about *krsna-dlksa* and *siksa.* (#2)

**Babaji**: One should accept *siksa* about the process of *arcana* (Deity worship) and pure devotional service from Sri Gurudeva, and one should then perform *krsna-seva* and *krsna-anusllanam* with a simple mood. We will consider the *angas* of *arcana* in more detail later. It is essential to take *siksa* from Sri Gurudeva regarding *sambandha-jnana* (one's relationship with Krsna), *abhidheya-jnana* (the process of devotional service), and *prayojana-jnana* (the ultimate goal).

**Vijaya**: What does it mean to perform *guru-seva* with faith? (#3)

**Babaji**: One should not consider Sri Gurudeva to be a mortal or an ordinary *jlva.* Rather, one should understand him to be the representative of all the *devatas (sarva-devamaya).* One should never disobey him, and one should always know him to be *vaikuntha-tattva.*

**Vijaya**: What does *sadhu-marganugmanam* (to follow the path of saints) mean? (#4)

**Babaji**: *Sadhana-bhakti* may be described as the means one adopts to fix one's mind on Krsna's feet, but it is one's duty to follow the path that the previous great personalities (*mahajanas*) have followed, because this path is always free from misery and hard labor, and is the cause of all auspiciousness.

*sa mrgyah sreyasam hetuh panthah santapa-varjitah anavapta-sramam purve yena santah pratasthire*

*Skanda Purana*

No one person can perfectly define the course or path of devotion that one should follow, but the previous *mahajanas,* following each other in succession, have made this path of *bhakti-yoga* clear and simple, step by step. They have made it easy, and have removed all the obstacles, great and small, so we can follow it fearlessly. Therefore, it is one's duty to depend only on that path. Even if one is performing single-pointed, undivided *bhakti* of Sri Hari, his *bhakti* can never bring any good fortune if he is violating the rules of *sruti*, *smrti,* the *Puranas* and the *Pancaratras.* One should understand that such unauthorized *bhakti* will only be the cause of confusion and disaster.

*sruti-smrti-puranadi-pancaratra-vidhim vina aikantiki harer bhaktir utpatayaiva kalpate*

*Brahma-yamala,* quoted in *Sri Bhakti-rasamrta-sindhu*

**Vijaya**: Please tell us clearly how unauthorized *hari-bhakti* can be the cause of disaster.

**Babaji**: Single-pointed and undivided consciousness in *suddha-bhakti* is only obtained by depending on the path given by the previous *mahajanas.* One cannot attain single-pointed consciousness if one leaves the path of the previous *mahajanas* and creates another path. Consequently, Dattatreya, Buddha and other teachers who were not able to understand *suddha-bhakti* accepted a shadow of this mood, and propagated the very insignificant paths of *mayavada-misra (bhakti* mixed with *mayavada)* and *nastikata-misra (bhakti* mixed with atheism). They designated these as single-pointed *hari-bhakti,* but in reality, the paths that they put forward are not *hari-bhakti* at all; they only create immense confusion and spiritual disaster. Now, in the *bhajana* of spontaneous devotion *(raga-marga),* there is no regard for the rules of *sruti-smrti-purana-pancaratra* and so on. The only concern the followers of this path have is to follow the

inhabitants of Vraja, but *sadhakas* who are qualified for *vidhi-marga* must depend only on the path of *bhakti* shown by Dhruva, Prahlada, Narada, Vyasa, Suka and other *mahajanas.* That is why *vaidhi-bhaktas* have no alternative but to follow the way of the *sadhus*.

**Vijaya**: What is the meaning of being inquisitive about *sad-dharma* and the procedures of *bhajana?* (#5)

**Babaji**: *Sad-dharma* means real *dharma* or the *dharma* of real *sadhus,* and one should inquire enthusiastically to understand it. Vijaya: What does it mean to give up enjoyment for Krsna's sake? (#6)

**Babaji**: Material enjoyment *(bhoga)* means enjoying happiness from the pleasure of eating and so on. That *bhoga* is usually opposed to *bhajana,* so *bhajana* becomes easy when one gives up such enjoyment for the purpose of *krsna-bhajana.* A person who is attached to material enjoyment is just like a person who drinks alcohol, for he's so much attached to the objects of his senses that he is unable to perform *suddha-bhakti.* Therefore, we should not enjoy material food; rather, we should only honor and serve *bhagavat-prasada.* One should protect the body that we use in service, and also give up all kinds of enjoyment on Ekadasi, Janmastami, Phalguni Purnima, Nrsimha Caturdasi, and similar days.

**Vijaya**: What does it mean to reside in *dhamas* such as Dvaraka, and places near the Ganga and other holy rivers? (#7)

**Babaji**: Faith and steadiness in *bhakti (bhakti-nistha)* arise in the places where Bhagavan's blessed appearance and other pastimes took place, and near pious rivers such as the Ganga and Yamuna.

**Vijaya**: Thus if one resides in Sri Navadvipa-dhama, one becomes purified. Is the Ganga the cause of this, or is there another cause as well?

**Babaji**: Aho! One receives all the benefits of residing in Vrndavana if one resides anywhere within the 16 *krosas* of Sri Navadvipa, and especially if one resides in Sri Mayapura. Ayodhya, Mathura, Maya, Kasi, Kanci, Avantika and Dvaraka are the seven holy places that give liberation, but among them Sri Mayapura is the most important *dhama*. The reason is that

Sriman Mahaprabhu has caused His eternal abode Svetadvipa to descend here.

Four centuries after Sriman Mahaprabhu's appearance, this Svetadvipa will become the most important *dhama,* above all the other *dhamas* on earth. By residing in this *dhama,* one becomes free from all kinds of offenses and attains *suddha-bhakti.* Sri Prabodhananda Sarasvati has accepted this *dhama* as nondifferent from Sri Vrndavana. In fact, in some places he has shown that it is even more glorious.

**Vijaya**: What does it mean to adopt appropriate means to sustain one's life for practicing *bhakti?* (#8)

**Babaji**: It is said in the *Naradiya Purana:*

*yavata syat sva-nirvahah svikuryat tavad artha-vit adhikye nyunatayam ca cyavate paramarthatah*

A wealthy person should accept as much wealth as he requires to follow the rules and rituals that sustain his *bhakti.* Accepting more or less than necessary is the cause of falling down, even from the highest level.

One who is qualified for *vaidhi-bhakti* may earn his livelihood by some proper means according to *varnasrama-dharma.* It is beneficial to accept wealth according to one's necessity. Accepting more than necessary results in attachment, which gradually destroys one's *bhajana.* It is not beneficial either to accept less than necessary, because the resultant scarcity will also weaken one's *bhajana.* Therefore, as long as one is not qualified for complete detachment *(nirapeksa),* one should accept wealth and so forth to maintain one's life and to follow *suddha-bhakti.*

**Vijaya**: How does one observe *hari-vasara?* (#9)

**Babaji**: The term *hari-vasara* refers to pure or unbroken (*suddha*) Ekadasi. Mixed *(viddha)* Ekadasi must be given up. In cases where Dvadasi is Maha-dvadasi, Dvadasi should be observed instead of Ekadasi. One should observe celibacy on the previous day, and then spend the day of *hari-vasara* fasting without taking water.

One should stay awake the whole night, incessantly engaged in *bhajana*, and on the next day one should observe celibacy and break the fast at the proper time. This is proper observance of *hari-vasara.* It is not possible to observe *nirjala* fasting (i.e. fasting without drinking water) without giving up *maha-prasada.* If

one does not have the ability or strength to observe *hari-vasara* properly, there is a provision for alternative arrangements *(anukalpa):* According to *Hari-bhakti-vilasa,* a representative may fast on one's behalf.

*upavasetv asaktasya ahitagner athapi va putran va karayed anyan brahmanan vapi karayet*

*Hari-bhakti-vilasa* (12.34)

If a *sagnika-brahmana* is unable to fast, he may arrange for *brahmanas* or his sons to fast on his behalf.

The method of fasting through *havisyanna* and so on is described as follows:

*naktam havisyanna-manodanam va phalam tilah ksiram athambu cajyam yat panca-gavyam yadi vapi vayuh prasastam atrottaram uttaran ca*

*Vayu Purana,* quoted in *Hari-bhakti-vilasa* (12.39)

In the evening, instead of grains, one should take other foodstuffs (*havisyanna*), such as fruits, sesame, milk, water, ghee, *panca-gavya* and air. In this list, each item is better than the one before. According to *Mahabharata (Udyogaparva):*

*astaitanya-vrataghnani apo mulam phalam payah havir brahmana-kamya ca guror vacanam ausadham*

The following eight items do not destroy one's *vrata* (vow): water, roots, fruits, milk, ghee, the desire of a *brahmana,* the words of the *guru,* and herbs and medicines.

**Vijaya**: How does one offer respects to trees such as the *asvattha* and *amalaki?* (#10)

**Babaji**:

*asvattha-tulasi-dhatri-go-bhumi-sura-vaisnavah pujitah pranata dhyatah ksapayanti nrnam agham*

*Skanda Purana*

All of one's sins are destroyed if one remembers to perform *puja* and offers obeisances to the *amalaki* and *pippala* trees, TulasI, the cows, *brahmanas* and Vaisnavas.

One who is qualified for *vaidhi-bhakti* must maintain his journey in life while staying in this world. To do this, he is obliged to worship, meditate on, take care of, and offer obeisances to useful and shade-giving trees such as *pippala,* to fruit-bearing trees such as the *amalaki,* to worshipable trees such as TulasI, to cows and other useful animals, to *brahmanas* who protect society by giving instructions on *dharma;* and to Vaisnavas. The *vaidhi-bhaktas* protect the world by performing these activities.

**Vijaya**: Please tell us in detail about giving up the association of people who are averse to Krsna. (#11)

**Babaji**: When *bhava* appears, *bhakti* becomes very strong and deep, but so long as *bhava* has not risen, it is necessary to give up the association of people who are opposed to *bhakti*. The word *sanga* (association) indicates attachment; *sanga* does not just mean being near other people and holding conversations with them. *Sanga* takes place when there is attachment in that proximity and conversation. It is quite wrong to associate with people who are averse to Bhagavan. After *bhava* has arisen, one never has any desire to associate with such people. Consequently, those with the *adhikara* for *vaidhi-bhakti* should always stay away from such association. The creeper of *bhakti (bhakti-lata)* becomes dried up by aversion to Krsna, just as polluted air and too much heat destroy trees and plants.

**Vijaya**: Who are those people who are averse to Krsna?

**Babaji**: There are four kinds of people who are averse to Krsna: those who are devoid of *krsna-bhakti* and are attached to sense enjoyment (*visayl*); those who are attached to associating with women *(strl-sangl*); those whose hearts are polluted by Mayavada philosophy and atheism; and those who are entangled in *karma.* One must give up the association of these four kinds of people. Vijaya: What should we know about not accepting unqualified people as disciples? (#12)

**Babaji**: It is a great fault to accept many disciples in order to gain wealth. To make many disciples, one must also accept those who do not have *sraddha,* but it is an offense to accept unfaithful people as disciples. Only those who have

*sraddha* are qualified to be disciples; others are not.

**Vijaya**: What is the significance of giving up pretentious efforts in arranging festivals and so on? (#13)

**Babaji**: Briefly, one must perform *bhagavad-bhajana,* and maintain one's life at the same time. If one engages in extensive material activities, he becomes so attached to them that he cannot fix his mind in *bhajana*.

**Vijaya**: What about giving up studying, teaching and interpreting various kinds of books? (#14)

**Babaji**: The *sastras* are just like the ocean. It is good to study with discrimination books on the subject in which we require to take instruction, but we will not get full knowledge on any subject by reading fragments of numerous books. Especially, intelligence related to *sambandha-tattva* will not arise if one does not fix his mind in studying attentively the *bhakti-sastras.* Be careful to take only the direct meaning of the *sastras*, for indirect interpretation (speculation) leads to the opposite conclusion. Vijaya: What does it mean to give up miserly behavior? (#15) Babaji: We must collect suitable items for food and shelter during our sojourn in this life. There is difficulty if we fail to obtain these items, and also if we obtain them, and then lose them again. Therefore, we should not be perturbed when such miseries occur; instead, we should keep remembrance of Bhagavan within our minds.

**Vijaya**: How can one be saved from lamentation, anger, etc.? (#16)

**Babaji**: If one's consciousness is full of sorrow, fear, anger, greed and madness, Sri Krsna's *sphurti* (manifestation) will not appear. It is natural to feel sorrow and illusion when one is separated from friends, or when obstacles prevent us from fulfilling our desires, but it is not proper to remain under the sway of this sorrow and illusion. One will certainly feel separation when separated from a son, but one must remove this sorrow through remembrance of Sri Hari. In this way, one should practice fixing the mind on Sri Bhagavan's lotus feet.

**Vijaya**: You have said that one should not disrespect the *devatas.* Does that mean that we should perform their *puja?* (#17)

**Babaji**: We must have undeviated *bhakti* towards Sri Krsna, who is the root *devata* of all the *devas*. One should not worship any other *devatas,* thinking them

to be independent of Sri Krsna. At the same time, one should not be disrespectful to others who offer *puja* to these *devatas.* One should respect the *devatas,* understanding them to be all servants of Sri Krsna, but one should always only remember Krsna. Undeviating *bhakti* will not rise in the *jiva's* heart until it is free from material qualities. One whose consciousness is covered by the *gunas*— *sattva, rajah* and *tamah*— will perform *puja* of the *devata* of the particular *guna* by which he is influenced, and he will have a particular faith *(nistha)* according to his qualification. Therefore, one should be respectful towards the worshipable *devatas* of different persons. By the mercy of these *devatas,* the consciousness of these worshipers will gradually become free from material qualities.

**Vijaya**: Please explain about not giving anxiety to other living entities. (#18)

**Babaji**: Sri Krsna is very quickly satisfied with one who maintains a compassionate mood towards other *jivas,* and who does not give them any kind of anxiety through his body, mind and words. Compassion is the main *dharma* of the Vaisnavas.

**Vijaya**: How does one abandon offenses in *seva* (*seva-aparadha*) and in chanting *sri-hari-nama* (*nama-aparadha)?* (#19)

**Babaji**: One must very carefully give up the *seva-aparadhas* in Deity worship *(arcana)* and *nama-aparadha* in general *bhakti.* There are thirty-two kinds of *seva-aparadha,* including entering the temple wearing shoes or sitting in a palanquin; and there are ten kinds of *nama-aparadha,* including blaspheming saints and disrespecting *sri-guru.* One must certainly abandon these two categories of *aparadhas.*

**Vijaya**: You have said that we should not tolerate hearing blasphemy of Bhagavan and His *bhaktas.* Does that mean that we should fight with the blasphemer? (#20)

**Babaji**: Those who blaspheme Sri Krsna and the Vaisnavas are opposed to Sri Krsna, and their association should be given up in any way possible.

**Vijaya**: You mentioned that these twenty *angas* of *bhakti* are especially significant. What is their connection with the other *angas?*

**Babaji**: The remaining forty-four *angas* are included within the twenty *angas* that I have just described. They have been presented as different *angas* in order

to explain them in detail. The thirty *angas* from item 21 (accepting the symbols of a Vaisnava) to item 50 (offering one's dearest possessions to Krsna) are included in the path of Deity worship *(arcana):*

21. Accepting the symbols of a Vaisnava means wearing a necklace of *tulasi* beads around the neck, and applying *tilaka* on twelve parts of the body.

22. Wearing the letters of Sri Krsna Nama means writing the names Hare Krsna or the names of the Panca-tattva on the main parts of the body with sandalwood pulp *(candana).*

23. *Srimad-Bhagavatam* (11.6.46) recommends that we accept the Deities' remnants *(nirmalya):*

*tvayopabhukta-srag-gandha-vaso-'lankara-carcitah ucchista-bhojino dasas tava mayam jayema hi*

Wearing the remnants of garlands, sandalwood paste *(candana),* clothes and jewellery that You have worn, and taking the remnants of Your food, we Your servants will certainly be victorious over Your *maya.*

24. Dancing before the Deity of Krsna;

25. Offering prostrated obeisances (*dandavat-pranama*);

26. Standing up when one sees *sri vigraha* coming *(abhyutthana).*

27. Following behind the Deity in procession *(anuvrajya).*

28. Going into the temple of Krsna;

29. *Parikrama* means to circumambulate the Deities at least three times keeping Them on one's right side.

30. *Arcana* means performing worship *(puja)* of the Deity *(sri-murti)* with different articles;.

31. *Paricarya* means performing *seva* for Sri Krsna just as for a king.

*paricarya tu sevopakaranadi-pariskriya tatha prakirnaka-cchatra-vaditradyair*

*upasana*

*Bhakti-rasamrta-sindhu* (1.2.61)

This *paricarya* is of two kinds one is to clean the paraphernalia and to perform worship; and the other is to perform *seva* with a *camara*, to hold an umbrella, to play musical instruments and so forth.

There is no need to explain the next few *angas* separately in any detail.

32. Singing;

33. Congregational chanting of *sri-hari-nama;*

34. Humbly expressing one's mind in words *(vijnapti);*

35. Chanting *japa* and *mantras* with *acamana,* three times a day;

36. Reciting *slokas* (*stava-patha)* that glorify Sri Krsna;

37. Accepting and respecting foodstuffs offered to Sri Krsna *(naivedya);*

38. Tasting with devotion the water that has bathed Sri Krsna's lotus feet;

39. Relishing the fragrance of incense and garlands that have been offered to Sri Krsna;

40. Taking *darsana* of *sri-murti;*

41. Touching *sri-murti;*

42. Seeing the performance of the *arati* ceremony;

43. Hearing the glories of Sri Krsna's *nama, rupa, guna, lila,* and *katha*;

44. Experiencing Sri Krsna's mercy everywhere and in all circumstances;

45. Contemplating Sri Krsna's *nama, rupa,guna* and *lila,* within the mind;

46. Thoroughly meditating on Sri Krsna's *nama, rupa, guna* and *lila,* and offering service in the mind *(manasi-seva).*

These few *angas* are quite clear.

47. There are two kinds of servitorship *(dasyam):* offering the results of one's activities, and being a servant.

48. There are two kinds of *sakhyam:* that which is based on faith (*visvasa*), and that which is based on an attitude of friendship *(maitri).*

49. The significance of the word *atma-nivedanam* comes from the word *atma.* From this come the two principles of egoism of the embodied soul, namely, attachment to the *dehi* (possessor of the body) in the form of *ahamta* (I-ness) and attachment to the *deha* (body) in the form of *mamata* (my-ness). *Atma-nivedanam* means to offer these two principles to Sri Krsna.

**Vijaya**: Will you please explain these two terms more clearly: the egoism of the embodied *jiva (dehi-nistha ahamta),* and attachment to the body and to things connected to the body (*deha-nistha mamata)?*

**Babaji**: The *jiva* within the body is called *dehi* (embodied) or *aham* (self). Acting with the false consciousness of "I" is called *dehi-nistha ahamta* (the egoism of the embodied *jiva);* and the consciousness of possessing the body or things that are related to the body is called *deha-nistha mamata* (attachment to things connected with the body). These two principles of 'I' and 'mine' are both to be offered to Sri Krsna. *Atma-nivedanam* means to relinquish the consciousness of 'I' and 'mine,' and to take care of the body with the consciousness, "I am Krsna's servant, I take Krsna's *prasada,* and I use this body in Krsna's service."

**Vijaya**: How should we offer to Krsna things that are dear to us? (#50)

**Babaji**: When we accept the things of this world that are very pleasing to us, we should first offer them to Krsna. This is what Srila Rupa Gosvami means by offering the dearmost things to Krsna.

**Vijaya**: How should we perform all endeavors for Krsna's sake? (#51)

**Babaji**: Performing all endeavors for Sri Krsna's sake means that one should perform all material activities and all activities in regulated devotional service that are favorable for service to Sri Krsna *(hari-seva).*

**Vijaya**: How can one accept shelter in every way? (#52) Babaji: Taking full shelter *(saranagati)* means to express the mood, "O Bhagavan, I am Yours!" *(he bhagavan tavaivasmi!)* and

"O Bhagavan! I am taking shelter of You!" *(he radhe! he krsna! tavaivasmi)* in the mind, and out loud.

**Vijaya**: How does one perform service to Tulasi *(tulasi-seva)?* (#53)

**Babaji**: There are nine ways of performing *tulasi-seva:* having *darsana* of Tulasi, touching Tulasi, remembering Tulasi, performing *kirtana* of Tulasi, offering obeisances to Tulasi, hearing the glories and pastimes of Tulasi, planting Tulasi, looking after Tulasi, and perform regular daily worship *(nitya-puja)* of Tulasi.

**Vijaya**: How should one respect the *sastras?* (#54)

**Babaji**: The *sastras* that establish *bhagavad-bhakti* are the real *sastras. Srimad-Bhagavatam* is the best of all these *sastras,* because it is the essence of all *Vedanta.* Those who taste its nectarean mellows have no *ruci* for any other *sastra.*

**Vijaya**: What are the glories of Krsna's birthplace, Mathura? (#55)

**Babaji**: All desires are fulfilled by performing the following activities in relation to Mathura: hearing, chanting and remembering, desiring to go there, seeing *(darsana),* touching, residing there, and serving. You should know that Sridhama Mayapura is also of exactly the same nature as Mathura.

**Vijaya**: What is the purport of serving the Vaisnavas (*vaisnava-seva)?* (#56)

**Babaji**: Vaisnavas are very dear to Bhagavan, so when we serve the Vaisnavas, we obtain *bhakti* towards Bhagavan. It is said in the *sastras* that worshiping Sri Visnu is greater than worshiping all the *devatas*, but greater than the worship of Visnu is worshiping the Vaisnava, who is His servant *(sevaka).*

**Vijaya**: What is the meaning of observing festivals according to one's means? (#57)

**Babaji**: Mahotsava really means collecting articles according to one's means,

and using them in Bhagavan's service and in

His temple for the service of pure Vaisnavas. There is no greater festival than this in this world.

**Vijaya**: How should we respect the month of Karttika? (#58)

**Babaji**: The month of Karttika is also called Urjja. Respecting Urjja means performing *seva* of Sri Damodara by following the *angas* of *bhakti,* such as *sravana* and *klrtana,* in a regulated way during this month.

**Vijaya**: How should one observe Krsna's Birth Day? (#59)

**Babaji**: Sri Janma-yatra means observing the festivals of Krsna's Appearance Day on Krsna-astamI in the month of Bhadrapada, and of Mahaprabhu's Appearance Day on the full moon day (Purnima) of the month of Phalguna. Surrendered *bhaktas* must certainly observe these festivals.

**Vijaya**: How should one faithfully serve and worship *(paricarya) srl-murti* with opulence suitable for a king? (#60)

**Babaji**: Loving enthusiasm is very necessary in the service and worship of *srl-murti.* Krsna gives not only the insignificant fruit of *mukti,* but also the great fruit of *bhakti,* to those who perform *seva-puja* of *srl-murti* with great enthusiasm.

**Vijaya**: What does it mean to relish *Srlmad-Bhagavatam* in the association of *rasika-bhaktas?* (#61)

**Babaji**: *Srlmad-Bhagavatam* is the very sweet *rasa* of the desire tree of the *Vedas.* By associating with people averse to *rasa* one will be unable to taste the *rasa* of *Srlmad-Bhagavatam* and the result will be *aparadha.* One must taste the *rasa* of the *slokas* of *Srlmad-Bhagavatam* in the association of those who are *rasa-jna,* who are conversant with, and are drinking that *rasa,* and who are qualified for *suddha-bhakti*. Speaking or hearing *Srlmad-Bhagavatam* in general assemblies will not award pure *bhakti*.

**Vijaya**: What is the association of *bhaktas* who are of the same mood *(svajatlya)* and affectionate *(snigdha)?* (#62)

**Babaji**: Associating with *abhaktas* (non-devotees) in the name of *sat-sanga* will not bring elevation in *bhakti*. The goal that *bhaktas* desire is to obtain service in Krsna's *aprakrta* (unmanifest) *Ilia,* and one who has this desire should be known as a *bhakta*. Elevation in *bhakti* comes from associating with members of this group of *bhaktas* who are superior to oneself. Without this *sanga,* the development of *bhakti* stops, and one acquires the nature of the class of people with whom one has *sanga.* In relation to *sanga, Hari-bhakti-sudhodyaya* (8.51) says:

*yasya yat-sangatih pumso manivat syat sa tad-gunah sva-kularddhye tato dhlman sva-yuthany eva samsrayet*

Just as a jewel reflects the colors of objects around it, similarly, a persons nature becomes like that of those with whom he associates.

Therefore, one only becomes a pure *sadhu* by the association of pure *sadhus. Sadhu-sanga* (the association of advanced *bhaktas)* is beneficial in every way. Where *sastra* gives advice that we should be free from mundane companionship, the purport is that one should associate with *sadhus*.

**Vijaya**: What is meant by *nama-sanklrtana?* (#63)

**Babaji**: *Nama* is *aprakrta-caitanya-rasa* (a transcendental living mellow), and within *nama* there is not any scent of mundane consciousness. When the devoted *jlva* becomes purified through *bhakti* and renders service to *srl-hari-nama, srl-nama* personally manifests on his tongue. *Nama* cannot be accepted with material senses. This is how one should incessantly perform *nama-sanklrtana,* either alone or with others.

**Vijaya**: By your mercy we have already understood something about *mathura-vasa* (living in Krsna's birthplace, Mathura). Now please explain the essence of these instructions. (#64)

**Babaji**: Amongst the 64 *angas,* these last five are the most exalted. If one establishes even a slight connection with them and keeps aloof from offenses, then the state of *bhava* will arise by their unlimited wonderful influence.

**Vijaya**: Kindly tell us if there is something more that we should know in relation to this process.

**Babaji**: The *sastras* sometimes describe some intermediate fruits of these *angas* of *bhakti,* in order to create *ruci* for *bhajana* in those who are extroverted and impious. However, the main fruit of all these *angas* is to develop attachment to Krsna. All the activities of one who is knowledgeable and expert in *bhakti* must be within the *angas* of *bhakti,* and not within the *angas* of *karma.* The practice of knowledge (*jnana*) and renunciation (*vairagya*) may sometimes assist somebody to enter within the temple of *bhakti,* but *jnana* and *vairagya* are not *angas* of *bhakti,* because they make the heart hard, whereas *bhakti* is very soft and tender by nature. *Bhaktas* accept the *jnana* and *vairagya* that manifest of their own accord through the practice of *bhakti*, but *jnana* and *vairagya* cannot be the cause of *bhakti,* and *bhakti* easily awards results that knowledge and renunciation cannot give.

*Sadhana-bhakti* gives rise to such *ruci* for *hari-bhajana* that even very strong attachment to sense objects decreases and vanishes. The *sadhaka* must always practice *yukta-vairagya,* and always stay away from the spirit of deceitful renunciation *(phalgu-vairagya). Yukta-vairagya* means to accept all paraphernalia, according to need and in a detached mood, knowing it to be related to Krsna. If things are actually related to Sri Hari, it is artificial to renounce them as worldly because of greed for *mukti;* this is called *phalgu-vairagya.* Therefore, *adhyatmika-jnana* and *phalgu-vairagya* should be given up.

Sometimes *bhakti* is displayed to acquire wealth, disciples and so on, but this is far from pure *bhakti*. In fact, such a show of *bhakti* is not actually an *anga* of *bhakti* at all. Discrimination *(viveka)* and other qualities are also not *angas* of *bhakti;* they are qualities of the practitioner of *bhakti*. Similarly *yama*, *niyama,* good conduct, cleanliness, and so on are naturally present in people who are favorable towards Krsna, so they are also not *angas* of *bhakti.* Qualities such as inward and outward purity, austerity and sense control take shelter of Krsna's *bhaktas* of their own accord; the *bhaktas* do not have to endeavor for them separately. Some of the *angas* of *bhakti* that I have mentioned are principal *angas,* and one will attain perfection by firmly performing *sadhana* of any of these principal *angas,* or of several of them. I have explained everything about *vaidhl-sadhana-bhakti* in a very brief way. Now you should understand this clearly, take it to heart, and practice it with full force.

When Vrajanatha and Vijaya Kumara heard these instructions from Babaji, they offered *sastanga-dandavat-pranama* and said, "Prabhu, please deliver us! We are trapped in the deep trench of pride."

Babaji Mahasaya replied, "Certainly Krsna will bestow His mercy upon you."

That night uncle and nephew returned home very late.

THUS ENDS THE TWENTIETH CHAPTER OF JAIVA-DHARMA, ENTITLED "PRAMEYA: ABHIDHEYA-VAIDHI-SADHANA-BHAKTI"

# Chapter 21

## PRAMEYA: ABHIDHEYA-RAGANUGA-SADHANA-BHAKTI

Vijaya Kumara and Vrajanatha were impressed when they heard the deliberation concerning *vaidhi-sadhana-bhakti.*

Ley became firmly convinced that one must accept *hari-nama* and *diksa* from a *siddha-mahatma* (great perfected soul) in order to enter the supreme abode. They therefore decided to accept *diksa* from Siddha Babaji Maharaja the very next day, so as not to lose any time.

Vijaya Kumara had already received *diksa-mantra* from his family *guru* in his boyhood. Vrajanatha, however, had not received any *diksa-mantra* other than the Gayatri *mantra.* They had both clearly understood from the revered Babaji's instructions that the *jiva* goes to hell if he chants *mantras* received from a *guru* who is not a Vaisnava; therefore, according to the regulations of *sastra,* when proper discrimination has awakened, he should again take *diksa* from a *suddha-vaisnava guru.* Particularly, one can achieve perfection in the chanting of his *mantra* very quickly by accepting the *mantra* from a *siddha-bhakta.* Thinking like this, they both decided that they would go to Mayapura the next morning, bathe in the Ganga, and then take *diksa* from the most revered Babaji.

The next morning, they bathed in the Ganga and applied *tilaka* to the twelve places on their bodies. They then arrived before Raghunatha dasa Babaji and offered prostrated obeisances at his lotus feet. Babaji Maharaja, being a *siddha-vaisnava,* understood their minds, but as a matter of etiquette he said, "Why have you come here today so early in the morning? What is the matter?"

Vijaya Kumara and Vrajanatha humbly replied, "O Master, you know that we are very lowly and destitute of spiritual wealth, so kindly take pity on us."

Babaji Mahasaya was very pleased to hear them speak in this way. He called them into his *kutira* separately, and bestowed upon them the *mantra* consisting of eighteen syllables. On receiving and chanting the *mantra,* they both became intoxicated with *maha-prema,* and started dancing, crying out, "Jaya Gauranga! Jaya Gauranga!" Around their necks they wore three strands of *tulasi* beads, the beautiful sacred thread was draped about their bodies, which were marked with

*tilaka* in twelve places; their faces were charming; they exhibited some *sattvika-vikara* (transformations of ecstasy); and tears flowed incessantly from their eyes. When Babaji Mahasaya saw such beautiful forms, he embraced them, and said, "Today, you have sanctified me."

Again and again, they relished the dust from Babaji's lotus feet and rubbed it on their heads and on all their limbs. At that time, in accordance with Vrajanatha's previous arrangement, their two servants arrived with a large quantity of food offerings *(bhoga)* for Sriman Mahaprabhu. With folded hands Vijaya Kumara and Vrajanatha requested that the *bhoga* preparations should be offered, and the venerable chief among the *bhaktas* of Srivasangana instructed the *pujari* to offer the *bhoga* to the Deities of Sri Sri Panca-tattva.

Conch-shells and bells sounded, and the Vaisnavas took up cymbals, *karatalas* and *mrdangas* and began to sing the *bhoga-arati* song before Sriman Mahaprabhu. Many Vaisnavas gathered, and the *bhoga* offering was accomplished with great ceremony. Arrangements were then made for distributing *prasadam* in the *natya-mandira* (dancing hall). Hearing the loud sounds of *hari-nama*, all the Vaisnavas assembled together, bringing their *lotas* with them. Then they loudly chanted the glories of *maha-prasada* and began to honor *prasada.* Vrajanatha and Vijaya Kumara did not want to sit down immediately, because they were waiting for *maha-maha-prasada* (the remnants of the *guru* and the Vaisnavas). However, the foremost of the respected Babajis made them sit down, saying, "You are *grhastha* Vaisnavas. We will be blessed by offering prostrated obeisances unto your lotus feet."

Vijaya Kumara and Vrajanatha said humbly with folded hands, "You are great renounced Vaisnavas. We will be very fortunate if we can partake of your ambrosial remnants, and it will be an offense if we sit with you."

The Vaisnavas replied, "So far as Vaisnavism is concerned, there is no difference between a householder and a renunciant. Vaisnavas are compared only according to their devotion; the more advanced Vaisnava is simply the one who has the deeper devotion for Sri Krsna."

They all sat together conversing in this way, and honoring *prasada*, but Vijaya Kumara and Vrajanatha waited quietly, faithfully keeping their *prasada* in front of them. Some of the Vaisnavas who were respecting *prasada* noticed this and, understanding their motive, said to Raghunatha dasa Babaji, "O chief of

the Vaisnavas, please be kind to your faithful disciples, otherwise they will not take *prasada."*

When the elderly Babaji heard the Vaisnavas' request, he gave some of his *prasada* to Vijaya and Vrajanatha. They accepted his remnants with great faith, uttering *sri gurave namah,* and began to honor *prasada.* While the *bhaktas* were taking *prasada,* some would call out, *"Sadhus,* be very careful not to overeat!" and "All glories to the greatness of the *prasadam!"*

Oh! What unprecedented splendor arose in the *natya-mandira* of Srivasangana at that time! Everyone perceived Sri Saci-devi, Sita and Malini-devi bringing *prasada,* while Sriman Mahaprabhu sat and lovingly took that *prasada* with His dear associates. Seeing this, the Vaisnavas forgot to take their own *prasada*. They all watched, motionless, while tears of great joy gently trickled from their eyes, and their hands, which were in the act of bringing *prasada* to their mouths, remained fixed for as long as this *lila* was manifest. After a short time, the *lila* disappeared from their sight, and they gazed at one another and wept. Then the sweet taste of that *prasada* defied description. As if with a single voice all of the *bhaktas* said, "These two sons of *brahmanas* are recipients of Gaura Hari's mercy. For this reason Sriman Mahaprabhu has manifested His *lila* in this festival today."

Vrajanatha and Vijaya Kumara wept and said, "We are worthless, wretched and destitute. We know nothing at all. We could only see all these things today by the causeless mercy of our *guru* and the Vaisnavas. Today our taking birth has become meaningful."

When Vijaya Kumara and Vrajanatha had honored *prasada*, they took permission of the Vaisnavas and returned home.

From that day on, they bathed daily in the Ganga, and then offered *dandavat-pranama* at the feet of their preceptor. They would then take *darsana* of the Deity forms of Sri Krsna in the *mandira*, and circumambulate Tulasi. In this way, they accepted some kind of instruction every day. After four or five days had elapsed, they presented themselves one evening at Srivasangana. *Sandhya-arati* and *nama-sankirtana* were already over, and Sri Raghunatha dasa Babaji sat in his *kutira,* softly chanting *sri-nama* in a sweet voice. They both offered *dandavat-pranama* at his lotus feet, and he lovingly placed his lotus hand on their heads, seated them, and inquired about their welfare.

Vrajanatha saw this as an opportunity and said, "Master, by your mercy we have properly understood *vaidhi-sadhana-bhakti*. Now we are very anxious to understand *raganuga-bhakti,* so kindly instruct us about this."

Babaji was extremely pleased to hear this, and said, "Sri Gauracandra has taken both of you as His own, so there is nothing that should not be given to you. Listen very carefully as I explain *raganuga-bhakti.*

"First, I offer my *dandavat-pranama* again and again at the lotus feet of Sri Rupa Gosvami, whom Sriman Mahaprabhu liberated from the association of the Muslims, and to whom he instructed *rasa-tattva* at Prayaga. I then take shelter of the lotus feet of Sri Raghunatha dasa Gosvami, who is like a black bee, tasting the nectar of that *vraja-rasa.* The supremely merciful Sri Gauranga Mahaprabhu liberated him from the bottomless pit of gross materialism. Then, by entrusting him within the hands of Sri Svarupa Damodara Gosvami, He bestowed all perfection upon him.

"Now, before describing *raganuga-bhakti*, I should explain the *svarupa* of *ragatmika-bhakti.*

**Vrajanatha**: But I would first like to know what is *raga.*

**Babaji**: When materialistic people are in contact with the objects of the senses, they naturally become deeply attached to an endless variety of material sense enjoyment. This intense attachment in the heart is called *visaya-raga.* When they glance upon some beautiful object, the eyes become restless, and in the heart, there is an attraction (*ranjakata*) towards the object of beauty and attachment *(raga)* to it.

*Raga-bhakti* is the state in which Krsna becomes the sole object of *raga.* Srila Rupa Gosvami has defined the word *raga* in the following way:

*iste svarasikl ragah paramavistata bhavet tan-mayl ya bhaved bhaktih satra ragatmikodita*

*Bhakti-rasamrta-sindhu* (1.2.272)

*Raga* is the unquenchable loving thirst *(prema-mayl trsna)* for the object of one's affection, which gives rise to spontaneous and intense absorption *(svarasikl paramavistata)* in that object. *Ragamayl bhakti* is the performance of *seva,* such

as stringing garlands, with such intense *raga*.

*Raga* is the absolute *(parama)* and undivided *(svarasikl)* absorption (*avistata*) in one's own particular object of worship. When devotion to Krsna comes to the stage of *ragamayl,* it is called *ragatmika-bhakti.* In summary, it can be said that intense hankering for Krsna that is saturated with *prema (prema-mayl)* is called *ragatmika-bhakti*.

It is auspicious that a person in whose heart such *raga* has not arisen should strive to cultivate such *bhakti* by behaving according to *vidhi* (the rules and regulations of *sastra).* The principles at work in *vaidhl-bhakti* are fear, respect and reverence, whereas the only principle at work in *ragatmika-bhakti* is *lobha,* or greed, in relation to Sri Krsna's *llla.*

**Vrajanatha**: Who has the *adhikara* (qualification) for *ragamayl bhakti?*

**Babaji**: *Vaidhl-sraddha* bestows the *adhikara* for *vaidhl-bhakti,* and similarly, *lobhamayl sraddha* (faith imbued with greed for Krsna's *vraja-llla)* bestows the *adhikara* for *ragamayl bhakti.*

The *bhava* of the *vraja-vasls* towards Krsna is the supreme example of *ragatmika-bhakti.* One who has the great fortune to have greed *(lobha)* to obtain the same *bhava* (sentiment ) as the *vraja-vasls* have towards Krsna has the *adhikara* for *raganuga-bhakti.*

**Vrajanatha**: What are the symptoms of such *lobha?*

**Babaji**: When one hears about the intensely sweet *bhavas* of the *vraja-vasls*, one's intelligence (*buddhi-apeksa*) begins to consider how one may enter into those dealings. That desire *(apeksa)* is the symptom that *lobha* has awakened.

A person who has the *adhikara* for *vaidhl-bhakti* tests everything on the platform of intelligence, knowledge of *sastra,* and reasoning; and when he hears *krsna-katha,* he only accepts it if these three support it. However, there is no such consideration in *raga-marga,* for intelligence, knowledge of *sastra,* and reasoning are not desired on this path. All that is needed is the greed for the sentiments of the *vraja-vasls:* "What are the sweet *bhavas* of the *vraja-vasls* towards Krsna? Is it possible for me to obtain such *bhavas?* How can this be obtained?" This intense yearning is the symptom of greed, and one who does not have it does not have the *adhikara* for *raganuga-bhakti.* This you should

understand.

**Vrajanatha**: What is the process of *raganuga-bhakti?*

**Babaji**: The *sadhaka* who has developed greed towards the beautiful service mood (*seva*) of a particular *vraja-vasi* always remembers and meditates on his *seva* to that personality. He is absorbed in the mutual pastimes of his beloved Sri Krsna with that *vraja-vasi*, and he constantly resides in Vraja, either physically or within the mind, having a greed to obtain his or her *bhava.* He follows that *vraja-vasi's* example, and always renders *seva* in two ways: Externally, he serves as a practicing *sadhaka*; and internally he renders *seva* with the *bhavas (bhavana-purvaka)* of his *siddha-deha*. This is the process of *raganuga-bhakti*.

**Vrajanatha**: What is the relationship between *raganuga-bhakti* and the *angas* of *vaidhi-bhakti?*

**Babaji**: The *angas* of *vaidhi-bhakti—sravanam, kirtanam,* and so on—are also included in the *raganuga-sadhaka's* practice. The *sadhaka* follows the eternal residents of Vraja, and consequently he tastes the eternal bliss of service. At the same time, he observes the *angas* of *vaidhi-bhakti* with his external body.

**Vrajanatha**: Please explain the glories of *raganuga-bhakti.*

**Babaji**: *Raganuga-bhakti* very quickly bestows that fruit which one cannot obtain even by observing the *angas* of *vaidhi-bhakti* with firm faith *(nistha)* for a long time. Devotion on the *vaidhi-marga* is weak, because it depends on rules and regulations; whereas *raganuga-bhakti* is naturally strong, because it is completely independent. When one adopts the spiritual conception of following in the footsteps of a loving resident of Vraja, *raga* is awakened which always involves following the process of *sravanam, kirtanam, smaranam, pada-sevanam, arcanam, vandanam* and *atma-nivedanam*. *Ruci* for following in the footsteps of the *vraja-vasls* is only awakened in those whose hearts are *nirguna* (beyond material attributes). This is why the greed for *raganuga-bhakti* is supremely rare and the root of supreme auspiciousness. There are as many types of *raganuga-bhakti* as there are of *ragatmika-bhakti.*

**Vrajanatha**: How many kinds of *ragatmika-bhakti* are there?

**Babaji**: There are two kinds of *ragatmika-bhakti:* that which is based on transcendental lust to satisfy Krsna *(kama-rupa),* and that which is based on

relationship *(sambandha-rupa).* Vrajanatha: Please explain the difference between *kama-rupa* and *sambandha-rupa.*

**Babaji**: It is said in *Srlmad-Bhagavatam:*

*kamad dvesad bhayat snehad yatha bhaktyesvare manah avesya tad-agham hitva bahavas tad-gatim gatah gopyah kamad bhayat kamso dvesac caidyadayo nrpah sambandhad vrsnayah snehad yuyam bhaktya vayam vibho*

(7.1.30-31)

Many people have attained the Supreme by complete absorption of the mind in devotion through lusty desires *(kama),* envy *(dvesa),* fear *(bhaya),* or affection *(sneha),* and by giving up the faulty aspects of those sentiments. The *gopls* have attained the Supreme by fixing their minds on Krsna through *kama;* Kamsa by *bhaya;* Sisupala and other kings by *dvesa;* the Yadus by family relationships *(sambandha);* you (the Pandavas) by affection *(sneha);* and we sages (Narada and other *rsis)* by *bhakti.*

Six principles are mentioned here, namely, *kama* (lust), *bhaya* (fear), *dvesa* (envy), *sambandha* (family relationship), *sneha* (affection), and *bhakti* (devotion). Two of these - *bhaya* (fear) and *dvesa* (envy) - should not be imitated because they are unfavorable sentiments. Now, there are two kinds of *sneha.* The first is associated with *sakhya-bhava* and is included in *vaidhl-bhakti*. The second kind is related to *prema* and has no application in the field of *sadhana.* Therefore, *sneha* has no place in the practice of *raganuga-sadhana-bhakti.*

The words *bhaktya vayam* (in the *sloka* 7.1.31) mean that 'we' -Narada and other sages - have attained the Supreme by *bhakti.* The word *bhakti* here should be understood to mean *vaidhl-bhakti,* and may refer either to the *vaidhl-bhakti* practices of the sages such as Narada, or to devotion mixed with *jnana.*

The words *tad-gatim gatah* mean that many people have attained the Supreme. It is important to have a clear understanding of this sentence. A single ray of sunlight *(kirana)* and the sun itself are one and the same substance *(vastu).* Similarly, *brahma* and Krsna are also one and the same substance; *brahma* is simply Krsna's bodily effulgence. The *jnanl bhaktas* merge into that *brahma* existence, and so do Krsna's enemies when He has personally killed them. Some of them obtain *sarupyabhasa* (a semblance of *sarupya,* or having a form similar

to Bhagavan's) and remain immersed in the bliss of *brahma.* According to the *Brahmanda Purana,* they stay in Siddhaloka, the liberated world beyond the material world.

Two kinds of *jlvas* reside in Siddhaloka: those who have attained perfection through the cultivation of knowledge *jnana-siddha),* and *asuras* who have been killed by Sri Bhagavan. Amongst these *jnana-siddhas,* some who are extremely fortunate become the *asraya* of *raga* (abode of attachment for Krsna), and they worship His lotus feet and thus obtain the ultimate aim of *krsna-prema.* In this way, they gain entry into the group of Krsna's dear associates.

As the sunrays and the sun are considered one substance, similarly there is no difference between Krsna's bodily effulgence known as *brahma* and Krsna Himself. The words, *tad-gatim* mean attaining *tat,* i.e., Krsna *(krsna-gati).* The *jnanls* and the *asuras* achieve *sayujya-mukti* and both attain *brahma,* which is the rays of Krsna's effulgence *(krsna-kirana*). The *suddha-bhaktas* develop *prema,* and attain service to Krsna, who is the root of all existence.

Now, by removing *bhaya, dvesa, sneha,* and *bhakti* from the above-mentioned list of six characteristics, we are left with *kama* and *sambandha.* Therefore, *kama* and *sambandha* are the only *bhavas* that are applicable in *raga-marga.* Thus, there are two types of *ragamayl bhakti: kama-rupa* and *sambandha-rupa.*

**Vrajanatha**: What is the *svarupa* (intrinsic characteristic) of *kama-rupa bhakti?*

**Babaji**: The word *kama* signifies *sambhoga-trsna* (the desire for *sambhoga* with Krsna). This *sambhoga-trsna* changes into *ragatmika-bhakti,* and from this, causeless loving behavior arises. In other words, *prlti-sambhoga* is to satisfy Krsna's desires. All one's endeavors are made solely for Krsna's happiness and prosperity, without any desire for one's own happiness. Even if there is an effort for one's own pleasure, it is in accordance with Krsna's happiness.

This unprecedented love is only found in the female residents of Vraja. The *gopls' prema* is endowed with a particular wonderful sweetness *(madhurya),* and gives rise to many playful sports and pastimes. That is why learned scholars refer to this unique condition of love as *kama* (lust), although in reality the *gopls' kama* is *aprakrta* (transcendental) and completely bereft of even the slightest trace of fault. The *kama* of the conditioned souls is full of fault and contemptible, whereas the love of the *gopls* is so transcendentally pure and

attractive that even such dear *bhaktas* as Uddhava also desire to attain it. Nothing can compare with the *gopls' kama;* it can only be compared with itself. *Kama-rupa-ragatmika-bhakti* is found only in Vraja, and nowhere else. Kubja's *kama* in Mathura is not really *kama,* but merely *rati*. The *kama* that I am describing has no relation with that of Kubja.

**Vrajanatha**: What is *sambandha-rupa-bhakti?*

**Babaji**: *Sambandha-rupa-bhakti* is devotion to Krsna in which one assumes an *abhimana* (conception and identity) such as "I am Krsna's father" or "I am Krsna's mother." In Vraja, the devotion of Nanda Maharaja and Mother Yasoda are examples of *sambandha-rupa bhakti.*

One can attain one's inherent *svarupa* in unalloyed *prema* by developing the *bhavas* of either *kama-rupa* or *sambandha-rupa.* Therefore, both these *bhavas* are the shelter of *nitya-siddha-bhaktas.* These have only been mentioned in the analysis of *raganuga-bhakti.* Now, you can see that there are two types of *raganuga-sadhana-bhakti: kamanuga* and *sambandhanuga.*

**Vrajanatha**: Please explain the nature of *kamanuga* in *raganuga-sadhana-bhakti*.

**Babaji**: *Kamanuga* is the desire to follow *kama-rupa-bhakti,* of which there are two types: *sambhoga-icchamayi* and *tat-tad-bhava-icchamayi.*

**Vrajanatha**: What is *sambhoga-icchamayi?*

**Babaji**: *Sambhoga-icchamayi* means the desire to engage in playful sportive pastimes *(keli)* with Krsna. Krsna's transcendental sportive pastimes with the *gopis* are called *sambhoga*.

**Vrajanatha**: What is *tat-tad-bhava-icchamayi?*

**Babaji**: *Tat-tad-bhava-icchamayi* is the desire to experience the sweet *bhavas* that the *gopis* of Vraja have towards Krsna. Vrajanatha: How do these two kinds of *raganuga-sadhana-bhakti* arise? Babaji: When a *bhakta* sees Sri Krsna's beautiful Deity form and hears Sri Krsna's *madhura-lila-katha* (sweet pastimes), an intense hankering arises in his heart to experience those *bhavas,* and he then engages himself in the *sadhana* of *kamanuga* and *sambandhanuga raganuga-bhakti.*

**Vrajanatha**: Sri Krsna is male *(purusa)* and the *gopis* are all female *(prakrti).* As far as I understand, only females can have the *adhikara* for *kamanuga raganuga-bhakti,* so how can a male obtain this *bhava?*

**Babaji**: *Jivas* in this world are the abodes of five different types of relationships - *santa, dasya, sakhya, vatsalya* and *madhurya* -according to their own inherent *svabhava.* Of these five, *dasya, sakhya, vatsalya* and *madhurya* are found in the residents of Vraja. *Dasya, sakhya,* and *vatsalya* with fatherly instincts are male *bhavas,* and those who are so inclined serve Krsna in male spiritual forms. The two *rasas* in which the female *bhava* is intrinsic are *vatsalya* with motherly instincts, and *srngara-rasa* or *madhurya-rasa* (the mellow of amorous love), and those who are of this nature engage in Krsna's service as females. These two kinds of *svabhava* exist both in Sri Krsna's eternal associates and in *sadhakas* who are in their *anugatya* (following).

**Vrajanatha**: How do those who have a male form practice *raganuga-sadhana* with the *bhava* of the *vraja-gopis?*

**Babaji**: Those who have developed *ruci* for *srngara-rasa* according to their *adhikara* may be male outwardly, but their spiritual body *(siddha-sarira)* has a female form. In that *siddha-sarira,* they engage in Krsna's service, following in the footsteps of a particular *gopi* according to their *ruci* and inherent *svabhava. Padma Purana* describes males who possessed this kind of *bhava.* When the sages of Dandakaranya saw Sri Ramacandra's unparalleled beauty, they performed *bhajana* with a desire to get Him as their husband. Later, they attained *gopi* forms in Gokula *lila* and engaged in Sri Hari's service by *kama-rupa-ragamayi-bhakti.* Vrajanatha: We have heard that the women of Gokula are *nitya-siddhas,* who appear in Vraja in order to give nourishment to Krsna's pastimes. If this is true, how is it consistent with the description of the *Padma Purana?*

**Babaji**: Those who were *nitya-siddha gopis* easily participated in the *rasa* dance with Sri Krsna. Others had taken birth as *gopis* after attaining *siddhi* through *kamarupa-sadhana-bhakti.* According to the *sloka, ta varyamanah patibhih pitrbhir bhratr-bandhubhih*[1] *(Srimad-Bhagavatam* 10.29.8), they attained their *aprakrta-svarupa* by rendering *manasa-seva* to Krsna. These were mainly the *maharsis* of Dandakaranya.

**Vrajanatha**: Will you please explain who are the *nitya-siddha gopis* and who

are the *sadhana-siddha gopis?*

**Babaji**: Srimati Radharani is Sri Krsna's *svarupa-sakti*, and the eight principal *sakhis* are Her first *kaya-vyuha* (bodily expansions). The other *sakhis* follow behind as Her further *kaya-vyuha.* All these *sakhis* are *nitya-siddha;* they are *svarupa-sakti-tattva*, not *jiva-tattva.* The general *sakhis* of Vraja - who attained perfection by performing *sadhana* - follow Srimati Radharani's eternal associates *(parikara),* and they are known as *sadhana-siddha jivas.* Having been imbued with the potency of *hladini-sakti*, they attained *salokya* (residence in *vraja-aprakrta-lila*) with the *nitya-siddha sakhis* of Vraja. *Jivas* who attain perfection by the path of *raganuga-sadhana* in *srngara-rasa* are included amongst the *sadhana-siddha sakhis*.

Those who only serve Krsna according to the principles of the *vidhi-marga*, with the *riramsa* (desire) to enjoy with Krsna for their own pleasure, gain entry into the group of Krsna's queens in Dvaraka. One cannot become a follower of the *vraja-gopis* through the *vidhi-marga* alone. However, those who behave externally according to the principles of *vidhi-marga*, but who internally practice the *sadhana* of *raga-marga*, also obtain *vraja-seva.*

**Vrajanatha**: How can one fulfill the desire for enjoyment *(ramana)* or *riramsa?*

**Babaji**: Those who have the mood of Krsna's queens *(mahisi-bhava)* towards Him desire to give up the quality of shamelessness *(dhrstata)*, and engage in Krsna's service just as a housewife (*grhini*). They do not want to serve like the beautiful *vraja-sundaris.*

**Vrajanatha**: Please explain this subject more clearly.

**Babaji**: *Mahisi-bhava* is the *sadhana-seva* in which one cherishes the spiritual self-conception that Krsna is one's own husband. The relationship that is established with Sri Krsna when one attains this *mahisi-bhava* is known as *svakiya* (marital love). Those who have *mahisi-bhava* in the stage of *sadhana* do not experience the *parakiya-rasa* (paramour mellow) of the *gopis* of Vraja, and this is why they cannot follow the *gopis* in *parakiya-bhava*. Therefore, the only way to attain *vraja-rasa* is to practice *raganuga-sadhana-bhakti* in the *parakiya-bhava*.

1

*ta varyamanah patibhih pitrbhir bhratr-bandhubhih govindapahrtatmano na nyavartanta mohitah Srimad-Bhagavatam* (10.29.8)

Even though the *(nitya-siddha) gopis* were forbidden by their husbands, fathers, mothers, and brothers, they did not stop, because they were enchanted, their hearts already having been stolen by Sri Govinda. In this regard, *Srimad-Bhagavatam* (10.23.20) is also worth studying.

**Vrajanatha**: By your mercy, I have understood up to this point. Now, please explain the difference between *kama* and *prema*. If the two are non-different, then can't *prema-rupa* be used instead of *kama-rupa*? The word *kama* sounds somewhat harsh.

**Babaji**: There is some difference between *kama* and *prema. Prema* is the same as *sambandha-rupa ragamayi-bhakti;* there is no difference between those two. In *sambandha-rupa-bhakti*, there is no *kama*, in other words, no desire for *sambhoga;* it is *prema* without playful sporting pastimes *(keli). Prema* becomes *kama-rupa-bhakti* when it is combined with the desire for *sambhoga. Kama-rupa-bhakti* is not present in any other *rasa;* it is found only in the *srngara-rasa* of the *vraja-devis. Kama* in this material world takes the form of sense gratification, and it is quite different from *aprakrta-kama*. The *kama* of this material world is only a perverted reflection or transformation of the faultless *aprakrta-kama*. Even Kubja's *bhava* cannot be called direct *kama,* although it is directed towards Krsna.

*Jadiya-kama* (lust in relation to inert, lifeless matter) is based on sense gratification, and it is only a transformation of misery. It is worthless and contemptible. In contrast, *kama* based on *prema* is full of *ananda,* and it is supremely valuable and always joyful. Since *prakrta-kama* (worldly lust) is insignificant and abominable, you should have no hesitation in using the word *aprakrta-kama* (transcendental lust).

**Vrajanatha**: Now please explain *raganuga-bhakti* that is based on relationship *(sambandha-rupa).*

**Babaji**: *Sambandhanuga bhakti* has the mood of being related to Krsna, and this relationship may be one of three types: in *dasya* (servitude), in *sakhya* (friendship), or in *vatsalya* (parental). 'I am Krsna's servant, and Krsna is my master'; 'I am Krsna's friend'; 'I am Krsna's mother or father'—all these moods are called relationship. *Sambandhanuga bhakti* is pre-eminently displayed only in the inhabitants of Vraja.

**Vrajanatha**: How does one cultivate *raganuga-bhakti* in the mood of a servant, friend or parent?

**Babaji**: One who has awakened *ruci* for *dasya-rasa* follows Krsna's eternal servants such as Raktaka and Patraka, and serves Krsna by following their

particular mood of service, imbued with *madhura-bhava.* One whose *ruci* is towards *sakhya-rasa* serves Krsna by following the *bhava* (sentiment) and *cesta* (endeavors) of one of Krsna's *priya-sakhas* such as Subala. One whose *ruci* is towards *vatsalya-rasa* engages in Krsna's service by following the *bhava* and activities of *bhaktas* such as Nanda and Yasoda, who have a parental relationship with Him.

**Vrajanatha**: What does it mean to follow *(anukarana)* the *cesta* and *bhavas*?

**Babaji**: According to one's eternal inherent nature *(siddha-bhava)* towards Krsna, some specific *bhavas* and *cesta* (endeavors) arise, and *vyavahara* (activities) are also manifested along with them. A *sadhaka* performing *sambandhanuga bhakti* engages himself in Krsna's service by following these *bhavas, cesta* and *vyavahara*. For instance, Nanda Maharaja has the mood of paternal affection towards Krsna, so one should follow all the endeavors that he makes to please Krsna, guided by the mood of paternal affection, but one should never consider that he himself is Nanda, Yasoda, Subala or Raktaka. Rather, one should simply follow the *bhavas* of these great *bhaktas* according to one's own *ruci;* otherwise, it will be an offense.

**Vrajanatha**: Which type of *raganuga-bhakti* do we have the *adhikara* to adopt?

**Babaji**: My son, you should scrutinize your own *svabhava*, and then you will see the corresponding type of devotion for which you are qualified. A particular *ruci* will awaken according to your inherent *svabhava,* and you should pursue the *rasa* that is indicated by that *ruci.* In order to cultivate that *rasa,* you should follow one of Krsna's eternal associates who is perfect in it. To determine *rasa,* it is only necessary to examine your own *ruci.* If your *ruci* is towards the path of *raga*, then you should act according to that *ruci;* and as long as inclination has not awakened for the path of *raga*, you should simply execute the principles of *vaidhi-bhakti* with firm faith.

**Vijaya**: Prabhu, I have been studying *Srimad-Bhagavatam* for a long time, and I listen to *krsna-lila* whenever and wherever I find the opportunity. Whenever I deliberate on *krsna-lila,* a strong *bhava* arises within my heart to serve the Divine Couple as Lalita-devi does.

**Babaji**: You need not say any more. You are a *manjari* (young maidservant) of Lalita-devi. Which service do you like?

**Vijaya**: I desire that Srimati Lalita-devi should grant me permission to string garlands of flowers. I shall string lovely garlands of beautiful delicate flowers, and place them in Lalita Sakhi's lotus hands. She will look upon me with an infinitely merciful, love-laden glance, and then she will place the garlands around the necks of Sri Sri Radha and Krsna.

**Babaji**: I give you my blessings that you may attain perfection in the goal for which you are undertaking your *sadhana*.

When Vijaya heard Babaji Mahasaya's affectionate benediction, he fell at the lotus feet of his preceptor and wept. Seeing his emotional state, Babaji said, "Go on continually practicing *raganuga-sadhana-bhakti* with this same feeling, and externally follow the conduct laid down according to the rules of *vaidhi-sadhana-bhakti*, in a regular way."

When Vrajanatha saw Vijaya Kumara's spiritual wealth, he folded his hands and humbly said, "My master, whenever I meditate on Sri Krsna's pastimes, a desire arises in my heart to serve Him by following in the footsteps of Subala."

**Babaji**: Which service do you like?

**Vrajanatha**: When the calves wander far off to graze, I would very much like to bring them back in the company of Subala. When Krsna sits in a place to play upon His flute, I will take the permission of Subala to let the cows drink water, and then I will bring them to Bhai (Brother) Krsna. This is my heart's desire.

**Babaji**: I give you the benediction that you will attain Krsna's service as a follower of Subala. You are eligible to cultivate the sentiment of friendship *(sakhya-rasa)*.

It is wonderful that from that day on, within Vijaya Kumara's mind, the feeling began to sprout that he was a maidservant *(dasi)* of Srimati Lalita-devi, and he began to look upon Srila Babaji Maharaja as the personification of Sri Lalita-devi.

**Vijaya**: Oh master! What more remains to be known about this subject. Please give your order.

**Babaji**: Nothing more remains. You need only know the name, form, dress and so on, of your *siddha-sarira*. Come to me alone at another time and I shall tell

you all these things.

Vijaya Kumara offered *dandavat-pranama* at the feet of his preceptor and replied, "As my master pleases."

From that day on, Vrajanatha began to look upon Babaji as the personification of Subala. Babaji said to Vrajanatha, "You also come to me alone at another time and I will tell you the name, form, dress and ornaments of your spiritual body."

Vrajanatha offered *dandavat-pranama* and said, "As my master pleases."

Vrajanatha and Vijaya Kumara acknowledged their great good fortune, and from that day on, they happily engaged in their spiritual practice of *raganuga-sadhana*. Externally, everything remained as before, but their inner emotions had changed. Externally, Vijaya Kumara behaved only as a man, but internally he was imbued with the female nature (*stri-bhava*), while within Vrajanatha appeared the inherent *svabhava* of a cowherd boy.

The night was far advanced. Both of them returned home, chanting on their *japa-mala* the *maha-mantra* that they had received from their preceptor—Hare Krsna, Hare Krsna, Krsna Krsna, Hare Hare, Hare Rama, Hare Rama, Rama Rama, Hare Hare. It was midnight, and the lovely moonlight appeared like a shower of whitish silver upon the earth. An intoxicating breeze blew from the Malayan Mountain, creating a very pleasant sensation for the mind. They sat down together beneath an *amvala* tree in a beautiful secluded place near Laksmana Tila, and began a discussion.

Vijaya: Vrajanatha, our hearts' desires have been fulfilled. We shall certainly be blessed with Krsna's mercy by the grace of the Vaisnavas. Let us now decide our future course of action. Tell me frankly what you want to do. Do you want to marry, or do you want to become a mendicant? I don't want to put any pressure on you; I just want you to let me know your real intention, so that I can communicate it to your mother.

**Vrajanatha**: Uncle, I regard you very highly, and besides that, you are an erudite scholar and a Vaisnava. You have been my guardian since my father passed away, and I am prepared to act according to your order. I am nervous about marriage because I don't want to become entangled in the material world and fall down from my realization of the supreme spiritual reality. What is your opinion?

**Vijaya**: I don't want to impose anything on you. You have to decide for yourself.

**Vrajanatha**: It will be proper for me to receive Gurudeva's instruction, and act accordingly.

**Vijaya**: That's a good idea. Tomorrow we shall take Prabhupada's decision on this subject.

**Vrajanatha**: Uncle, what is your consideration? Will you remain as a *grhastha* or become a mendicant?

**Vijaya**: My son, like you, I am also undecided. I sometimes think of giving up *grhastha-dharma* and becoming a mendicant; and sometimes I think that if I do so, my heart may become dried up, so that I am deprived of *bhakti-rasa* as well. I think it is appropriate to take Sri Gurudeva's order in this regard, and act accordingly. I shall do as he instructs me.

Realizing that the night was far advanced, uncle and nephew returned home chanting *hari-nama,* then after honoring *prasada,* they took rest.

THUS ENDS THE TWENTY-FIRST CHAPTER OF JAIVA-DHARMA, ENTITLED "PRAMEYA: ABHIDHEYA-RAGANUGA-SADHANA-BHAKTI"

# Chapter 22

**PRAMEYA: PRAYOJANA-TATTVA**

It was Ekadasi, and the Vaisnavas were performing *kirtana* on the large raised platform beneath the Bakula tree in Srivasangana. Some were sighing heavily, saying, *"Ha* Gauranga! *Ha* Nityananda!" None of them could understand in what kind of *bhava* their revered, elderly Babaji was absorbed. Before their eyes, he became stunned. Then after some time he burst into tears, crying, "Woe is me! Alas! Where is my Rupa? Where is my Sanatana? Where is my Dasa Gosvami? Where is my Krsnadasa Kaviraja, the dearmost brother of my heart? Where have they gone, abandoning me all alone? Fie on me that I remain alive, simply tolerating the pain of their separation! I am undone by their separation. Even the remembrance of Radha-kunda is troublesome to me. My life-force writhes in agony. Only the vision of Rupa-Sanatana will save my forlorn life. I have not given up my life, even though separated from them! I am simply condemned in every way!" Speaking in this way, he began to roll in the dust of the courtyard.

All the Vaisnavas there said, "Babaji, be patient. Rupa and Raghunatha are in your heart. Look here, Sri Caitanya Mahaprabhu and Nityananda Prabhu are dancing before you."

"Oh! Oh, where?" Babaji suddenly leapt to his feet, and saw before him Sri Caitanya Mahaprabhu, Sri Nityananda Prabhu, Sri Advaita Prabhu, Sri Gadadhara, Srivasa and all the devotees performing *kirtana*. They were all dancing, completely absorbed in *mahabhava.* Seeing this scene, he said, "Blessed is Mayapura! Only Sri Mayapura can remove the grief of separation from Vraja."

When the scene disappeared, he went on dancing for a long time. Later, becoming peaceful, he sat in his cottage.

Just then, Vijaya Kumara and Vrajanatha came and offered obeisances at his lotus feet. Seeing them, Babaji Maharaja was very pleased and said, "How is your *bhajana?"*

Both of them humbly folded their hands and said, "We need your mercy, for it is everything to us. It is only because of so much *sukrti* (pious activities) accumulated over many births that we could so easily attain the shelter of your lotus feet. Since it is Ekadasi today, with your permission we will observe *nirjala* fasting. We have come to take your *darsana."*

**Babaji:** You two are blessed. Very soon you will attain the state of *bhava.*

**Vijaya:** Prabhu, what is the state of *bhava?* So far, you have not told us anything about this. Kindly bestow your mercy upon us by speaking on this subject.

**Babaji:** Up to this point, I have only given you instructions concerning the practice of *sadhana.* By continually practicing *sadhana,* one gradually comes to the perfected stage. *Bhava* is the preliminary condition which heralds the stage of perfection *(siddha-avastha). Sri Dasa-mula* (10a) gives the following description of this perfected state:

*svarupavasthane madhura-rasa-bhavodaya iha vraje radha-krsna-svajana-jana*
*bhavam hrdi vahan paranande pritim jagad-atula-sampat-sukham*
*aho vilasakhye tattve parama-paricaryam sa labhate*

In the mature stage of *sadhana-bhakti,* when the *jiva* becomes situated in his *svarupa,* then by the influence of the *hladini* potency, the state of *bhava* in *madhura-rasa* arises within him. In other words, the mood to follow in the footsteps of the dearmost associates of Sri Sri Radha Krsna in Vraja arises in his heart. Gradually he obtains happiness and prosperity that is unsurpassed in this world, in the form of the supreme service of *paramananda-tattva,* which is known as *vilasa.* There is no greater gain than this for the *jiua.*

This *sloka* describes *prayojana-tattva,* the stage of *prema.* The first stage of *prema* is *bhava.*

*prabhuh kah ko jivah katham idam acid-visvam iti va vicaryaitan arthan hari-*
*bhajana-krc chastra-caturah abhedasam dharman sakalam aparadham*
*pariharan harer namanandam pibati hari-daso hari janaih*

*Dasa-mula* (10b)

Who is Krsna? Who am I, the *jiva?* What is this temporary material *(acit)* world, and the eternal spiritual *(cit)* world? He, who is exclusively devoted to the

*bhajana* of Sri Hari and has made an intelligent analysis of the Vaisnava *sastras* under the guidance of *suddha-bhaktas*, who has abandoned all offenses and attachment to *dharma* and *adharma*, and who can consider and dispose of all questions, that servant of Sri Hari drinks the sublime beverage of *sri-hari-nama* in the company of other *hari-janas.*

This *Dasa-mula* is a compilation of unparalleled beauty, in which all of Sriman Mahaprabhu's instructions have been expressed concisely.

**Vijaya**: I would like to hear the exalted position of *Dasa-mula* in brief.

**Babaji**: Then listen.

*samsevya dasa-mulam vai hitva 'vidyam ayam janah bhava-pustim tatha tustim labhate sadhu-sangatah*

*Dasa-mula-mahatmya*

When the *jiva* studies and carefully follows this *Dasa-mula*, he throws far away material disease in the form of ignorance. Thereafter, through the association of *sadhus*, he obtains the nourishment of *bhava*, and becomes fully satisfied.

**Vijaya**: Prabhu, may all of us wear the necklace of this incomparable *Dasa-mula* about our necks. We will recite this *Dasa-mula* every day, and offer respectful obeisances unto Sriman Mahaprabhu. Now kindly elaborate on the subject of *bhava (bhava-tattva).*

**Babaji**: The characteristic feature of *bhava* is that it is situated in unalloyed goodness (*suddha-sattva-visesa-rupa-tattva*). It can be compared to a tiny ray of the *prema* sun.

The constitutional characteristic *(svarupa-laksana)* of *bhava* is that it is situated in unalloyed goodness *(visuddha-sattva). Bhava* is also known by the name *rati*, and is sometimes called a sprout of *prema (premankura).* The propensity for divine knowledge *(samvit-vrtti)* is an aspect of the all-enlightening internal potency (*svarupa-sakti*), and is the state of unalloyed goodness (*suddha-sattva),* having no connection with *maya.* When this *samvit-vrtti* combines with the propensity for unalloyed bliss *(hladini-vrtti),* the essential aspect of that combination is called *bhava*.

One obtains knowledge of an object *(vastu)* by means of the propensity for consciousness (*samvit-vrtti*), and one tastes that object through the propensity for unalloyed bliss *(hladim-vrtti).* Krsna is the supreme object, and His *svarupa* can only be known through the all-enlightening propensity of *svarupa-sakti,* and not by the mental faculty of the marginal *jlvas.* When the *svarupa-sakti* manifests herself within the heart of the *jiva* by the mercy of Krsna or of His *bhakta,* then the cognitive faculty *(samvit-vrtti)* of the *svarupa-sakti* begins to act within the heart. When that happens, knowledge of the spiritual realm *(cid-jagat)* is revealed. The spiritual world is constituted of *suddha-sattva,* whereas the material world is constituted of a combination of the three material modes of *sattva, rajah* and *tamah.* The essential combination of *hladini* with the knowledge of the spiritual world enables one to taste the sweetness of that spiritual realm, and when that taste attains fullness, it is called *prema*.

If *prema* is compared to the sun, *bhava* can be compared to a ray (*kirana*) of the sun. The constitutional nature (*svarupa*) of *bhava* is that it is a ray of the sun of *prema,* and its unique characteristic *(visesata)* is that it purifies the heart of the *jiva* and thus causes the heart to become softened or melted *(masrna).* The word *ruci* signifies three desires. These are 1) the desire to attain the service of Radha and Krsna *(prapty-abhilasa),* 2) the desire to do that which is favorable for Krsna's pleasure *(anukulya-abhilasa),* and 3) the desire to serve Krsna with love and affection *(sauharda-abhilasa).*

*Bhava* can be described as the first glimpse of *prema.* The word *masrna* means 'softness and melting of the heart.' *Bhava* has been described in the *tantra* as the preliminary state of *prema,* and when it arises, horripilation and other transformations of ecstasy *(sattvika-vikara)* are manifested slightly. However, the state of *bhava* is self-established *(svatah-siddha)* in the *nitya-siddha-bhaktas*, which means that *suddha-sattva* is eternally present in them, so there is no question of it becoming manifest in them.

In the *baddha-jiva*, this state of *bhava* first manifests in the mental faculties (*mano-vrtti*) and then becomes identified *(svarupata)* with them. Therefore, although *bhava* is self-manifest (*svayam-prakasa*), it appears that it did not exist previously, and that its manifestation was brought about by something else *(prakasya).* The natural function of *bhava* is to reveal the intrinsic identity (*svarupa*) of Krsna and His sweet pastimes. *Bhava* manifests in the mental faculties (*mano-vrtti*), yet it appears to have been manifested by some other faculty of knowledge. In reality, the nature (*svarupa*) of *rati* is self-tasting

(*svayam-asvadana-svarupa);* in other words, it is itself the object of taste and enjoyment for the *bhakta*, and yet at the same time it becomes the cause of the *baddha-jiva* relishing Krsna and His *lila*.

**Vrajanatha**: How many types of *bhava* are there?

**Babaji**: There are two types of *bhava*, arising from two different causes. The first is *bhava* that has arisen as a result of ardent spiritual practice (*sadhana-abhinivesa-ja-bhava*); and the second is *bhava* that has arisen due to Krsna's mercy or the mercy of Krsna's *bhakta (prasada-ja-bhava)*. *Bhava* that arises from the practice of *sadhana* is the most commonly observed; *bhava* arising from special mercy is very rare.

**Vrajanatha**: What is *bhava* arising from practice *(sadhana-abhinivesa-ja-bhava)?*

**Babaji**: There are two kinds of *bhava* arising from practice, one on the *vaidhi-marga* and the other on the *raganuga-marga*. *Ruci* appears first, before *bhava*, and it is followed by attachment *(asakti)* to Krsna, and finally *rati*. I consider *bhava* and *rati* to be the same because this is the opinion of the *Puranas* and the *sastras* concerning the performance of the dramatic arts *(natya-sastras*).

In the case of *bhava* arising from *vaidhi-sadhana, sraddha* comes first, and then gives rise to *nistha,* which in turn develops into *ruci*. However, in the case of *bhava* arising from *raganuga-sadhana, ruci* is produced immediately.

**Vrajanatha**: What is *bhava* arising from the mercy of Krsna or His *bhakta* (*prasada-ja-bhava*)?

**Babaji**: *Bhava* arising from the mercy of Krsna or His *bhakta* (*prasada-ja-bhava*) is *bhava* that occurs spontaneously, without the performance of any kind of *sadhana*.

**Vrajanatha**: Please explain this further.

**Babaji**: Krsna's mercy is bestowed in three ways: 1) by words *(vacika)*, 2) by granting vision *(aloka-dana)*, and 3) by grace manifest in the heart *(harda)*. Suppose that Krsna bestows His mercy upon some *brahmana* by saying, "O best of the twice-born, may supremely auspicious, blissful, and uninterrupted *bhakti* arise within you." Simply by such words, *vacika-prasada-ja-bhava* arises within

the heart.

The *rsis* residing in the forest had never previously seen Krsna, but when they attained His *darsana*, *bhava* arose within their hearts. Such is the power of Krsna's mercy. This is an example of *bhava* arising due to Krsna's granting His vision *(aloka-dana)*.

*Bhava* that arises within the heart due to mercy is called *harda-bhava*, and this is observed in the life history of Sukadeva Gosvami and other *bhaktas*. When Sri Krsna descended as Sri Caitanya Mahaprabhu, there were many instances of these three kinds of *bhava* arising from His mercy. One cannot count the number of people who were filled with *bhava* when they saw Sriman Mahaprabhu. Jagai and Madhai are examples of those who obtained *bhava* because of the Lord's words, and Jiva Gosvami obtained *bhava* from within his heart (*harda-bhava*), by Sri Gauranga's mercy.

**Vrajanatha:** What is *bhava* arising from the mercy of a *bhakta?*

**Babaji:** Dhruva and Prahlada obtained *bhava* for Bhagavan by Narada Muni's mercy, and *bhava-bhakti* arose in the hearts of innumerable people by the mercy of Sri Rupa, Sanatana and other associates *(parsada)* of Krsna.

**Vijaya:** What are the symptoms of the appearance of *bhava?*

**Babaji:** The following characteristics begin to manifest in the *sadhaka* when *bhava* appears:

1. *ksanti*—tolerance,
2. *avyartha-kalatva*—concern that time should not be wasted,
3. *virakti*—detachment,
4. *mana-sunyata*—freedom from pride,
5. *asa-bandha*—bound by hope,
6. *utkantha*—deep longing,
7. *nama-gane sada-ruci*—taste to always chant *sri-hari-nama,*

8. *asaktis tad-gunakhyane*—attraction for hearing about Sri Hari's transcendental qualities, and

9. *tad-vasati-sthale priti*—affection for the places of Krsna's pastimes.

**Vijaya**: What is *ksanti* (tolerance)?

**Babaji**: *Ksanti* means that one remains peaceful even when there is cause for anger or mental agitation. *Ksanti* may also be called *ksama.*

**Vijaya**: What is *avyartha-kalatva* (concern that time should not be wasted)?

**Babaji**: *Avyartha-kalatva* means that one does not let a moment pass in vain, and thus is incessantly engaged in *hari-bhajana.*

**Vijaya**: Please explain the meaning of *virakti* (detachment).

**Babaji**: *Virakti* is disinterest in sense gratification.

**Vijaya**: Can those who have taken *vesa* (renounced order, *sannyasa-vesa* or *Babaji-vesa)* assert that they are detached?

**Babaji**: *Vesa* is a matter of social etiquette. When *bhava* appears within the heart, *ruci* for the spiritual world becomes very strong, and taste for the material world gradually diminishes. Finally, when *bhava* fully manifests, taste far the mundane world becomes practically nil *(sunya-praya).* This is called detachment *(virakti).* A detached Vaisnava is one who has attained *virakti* and then takes *vaisnava-vesa* to diminish his necessities. However, the *sastras* do not sanction taking *vesa* prior to the appearance of *bhava;* that is not real *vesa* at all. Sriman Mahaprabhu taught this lesson to the whole world when he punished Chota Haridasa.

**Vijaya**: What is *mana-sunyata* (freedom from pride)?

**Babaji**: Pride *(abhimana)* arises when one identifies with one's wealth, strength, beauty, high position, high caste, good family, lineage, etc. *Mana-sunyata* means being free from pride in spite of possessing such material qualification. *Padma Purana* gives an excellent example of *mana-sunyata*. There was a wise emperor, who ruled all other prominent kings. However, when by good fortune *krsna-bhakti* arose within his heart, he gave up his opulence and his pride in

being the emperor, and maintained his life by begging in the cities of his enemies. He offered respects to all, regardless of whether they were *brahmanas* or enemies.

**Vijaya:** What is *asa-bandha* (the bondage of hope)?

**Babaji:** *Asa-bandha* means to engage the mind in *bhajana* bound by the unswerving faith that "Krsna will certainly bestow His mercy upon me."

**Vijaya:** What is *utkantha* (deep longing)?

**Babaji:** *Utkantha* is extreme greed to obtain one's heart's desire.

**Vijaya:** What is *nama-kirtana-ruci* (taste for chanting *sri-hari-nama*)?

**Babaji:** *Ruci* in *nama-kirtana* means incessant engagement in *hari-nama* with the faith *(visvasa)* that *sri-nama-bhajana* is the highest of all the many types of *bhajana. Ruci* for *nama-kirtana* is the key to attaining supreme auspiciousness. Another day I will explain the truth regarding *sri-hari-nama.*

**Vijaya:** What is *asaktis tad-gunakhyane* (attachment to the descriptions of the transcendental qualities of Krsna)?

**Babaji:** It is said in *Sri Krsna-karnamrta:*

*madhuryad api madhuram manmathata tasya kim api kaisoram capalyad api capalam, ceto bata harati hanta kim kurmah*

Sri Krsna, as the transcendental Cupid *(manmatha),* is sweeter than the most sweet, and His adolescence is more restless than the most restless thing. The qualities of that transcendental Cupid, which defy description, are stealing my mind. Alas! What shall I do now?

No matter how much one hears about Sri Krsna's qualities, one never becomes satiated. The attachment to hearing goes on increasing incessantly, and one never stops wishing to hear more and more.

**Vijaya:** What is *tad-vasati-sthale priti* (affection for the places of Krsna's pastimes)?

**Babaji:** When a *bhakta* performs *parikrama* of Sri Navadvipa-dhama, he inquires as follows: "O residents of the *dhama*, where is the birthplace of the dearmost Master of our life? In which direction would Mahaprabhu's *kirtana* party pass? Please tell me where our Master used to perform his forenoon pastimes with the *gopas."* The residents of the *dhama* reply, "This place where we are standing is Sri Mayapura. The elevated place that you see directly in front of us, surrounded by the grove of *tulasi* plants, is the very place where the most precious appearance of Sriman Mahaprabhu took place. Just see the villages of Ganga-nagara, Simuliya, Gadigacha, Majida, and others. Sriman Mahaprabhu's first *sankirtana* party passed through these very villages." Hearing such sweet talks saturated with *prema* from the mouths of the residents of Gauda, his body thrills with horripilation, his heart becomes overwhelmed with bliss, and tears trickle from his eyes. In this way, he performs *parikrama* of all Mahaprabhu's pastime places. This is called affection for the places where the Lord performed His pastimes (*tad-vasati-sthale priti).*

**Vrajanatha**: Should we understand that *rati* towards Krsna has arisen in every individual in whom we observe this kind of emotion?

**Babaji**: No. *Rati* is emotion *(bhava)* that arises spontaneously towards Krsna. Similar emotion may be observed in relation to other objects, but it cannot be called *rati.*

**Vrajanatha**: Will you kindly give one or two examples to make this subject clear?

**Babaji**: Suppose a man desires liberation, but the dry and difficult worship of the *nirvisesa-brahma* seems troublesome to him. Then he hears from somewhere that one can very easily attain *mukti* simply by uttering the names of Bhagavan. For example, Ajamila obtained *mukti* easily by uttering the name of Narayana. When the man hears this, he becomes overjoyed. As he remembers the power of *sri-nama* to give liberation, he becomes agitated with ecstasy, thinking that he will receive liberation easily. He chants *sri-hari-nama*, weeps continuously, and falls down unconscious. In this instance, the name uttered by the *sadhaka* who desires liberation is not *suddha-nama*, and the *bhava* that he displays is not *krsna-rati* (*suddha-bhava*), because his spontaneous feeling is not directed towards Krsna. His main objective is to obtain *mukti*, and not *krsna-prema.* The name that he utters is called *nama-abhasa*, and his emotional display (*bhava*) is called *bhava-abhasa*.

Another example is that of a person who worships Durga-devi in order to obtain material enjoyment. He prays, "Please give me benedictions! Please give me wealth!" Then, thinking that Durga-devi will fulfill his heart's desire as soon as she becomes pleased, he exclaims, "O Durga!" and rolls on the ground before her, crying. This person's *bhava* when he cries and falls on the ground is not *suddha-bhava.* It is sometimes described as *bhava-abhasa,* and sometimes as false or impure emotion *(kubhava). Bhava* cannot arise unless one performs unadulterated worship of Krsna *(suddha-krsna-bhajana). Bhava* is known as *kubhava* or *bhava-abhasa* if it arises from a desire for material enjoyment *(bhoga)* or liberation *(moksa),* even if it is related to Krsna.

The word *kubhava* refers to any sort of *bhava* that may arise in the heart of one who is contaminated with Mayavada philosophy. Even if such a person lies unconscious for seven *praharas,* this display cannot be called *bhava. Aho!* Even the most elevated liberated souls, who are freed from all kinds of desires, incessantly search out *bhagavad-rati.* It is the supreme secret, and Krsna does not easily bestow it, even on completely sincere *bhaktas* whose practice of *bhajana* is fully accomplished. How, then, can it arise in the hearts of those who do not have *suddha-bhakti,* and who are contaminated with desires for material enjoyment and liberation?

**Vrajanatha**: Prabhu, it is often observed that when those who desire material enjoyment and liberation perform *hari-nama-sankirtana,* they manifest the bodily symptoms of *bhava* that you have described. How is this to be understood?

**Babaji**: Only foolish people are astonished to see the external symptoms of *bhava* in such people; those who understand *bhava-tattva* properly call this sort of *bhava* "the semblance of *rati* (*raty-abhasa),"* and they remain far away from it.

**Vijaya**: How many kinds of *raty-abhasa* are there?

**Babaji**: There are two kinds of *raty-abhasa:* reflected *raty-abhasa (pratibimba raty-abhasa)* and shadow *raty-abhasa (chaya raty-abhasa).*

**Vijaya**: What is *pratibimba raty-abhasa?*

**Babaji**: People who desire liberation think that one can only obtain *mukti* through *brahma-jnana,* but the spiritual discipline of *brahma-jnana* is difficult

and troublesome. Some of them come to understand that *mukti* may be achieved simply by performing *hari-nama*, and that one may obtain *brahma-jnana* in this way very easily, and without hard labor. When they think like this, they become blissful, expecting to obtain *mukti* without having to undergo great difficulty. Then this semblance (*abhasa*) of the bodily transformations, such as tears, horripilation, etc., appear in their bodies. Such transformations are known as *pratibimba-abhasa.*

**Vrajanatha**: Why are they called 'reflected *(pratibimba)'?*

**Babaji**: If those who desire liberation or material sense enjoyment have the good fortune to associate with advanced *bhaktas*, they also begin to adopt the processes of *hari-nama-kirtana* and so on. At that time, some reflection of the *bhava-moon* in the sky of the *suddha-bhakta's* heart also appears in the heart of those who are thirsty for liberation. This reflection is called *pratibimba*. *Suddha-bhava* never arises in the hearts of those who desire material sense enjoyment or liberation, but *bhava-abhasa* arises in them when they see the *bhava* of *suddha-bhaktas*. That *bhava-abhasa* is known as *pratibimba-abhasa*, and it does not generally produce any enduring benefit. It only bestows material enjoyment and liberation, and then it disappears. Such *bhava-abhasa* may also be understood to be a kind of *nama-aparadha.*

**Vrajanatha**: Please explain the nature of *chaya-bhava-abhasa.*

**Babaji**: When a *kanistha-bhakta* who is unacquainted with knowledge of the self *(atma-tattva)* associates with activities, time, places, and *bhaktas* that are dear to Hari, a shadow (*chaya*) of *rati* may appear. Compared to *rati* itself, this shadow is insignificant by nature and unsteady, but it creates curiosity (as to the *rati* the *suddha-bhaktas* experience), and it destroys sorrows. This is called *chaya-raty-abhasa.* The *bhakti* of these *bhaktas* may be pure up to a certain limit, but it is not resolute, and that is why it gives rise to *raty-abhasa.* In any case, such *chaya-bhava-abhasa* only arises through the influence of many pious activities. By the association of Vaisnavas *(sat-sanga), chaya-bhava-abhasa* becomes pure, and subsequently gives rise to *suddha-bhava.* Nonetheless, one should bear in mind that, no matter how developed this *bhava-abhasa* may be, it gradually wanes like the moon in the dark half of a lunar month if one commits some offense towards a pure Vaisnava. What to speak of *bhava-abhasa*, even *suddha-bhava* will gradually vanish if one commits offenses towards Krsna's *bhaktas.*

If one repeatedly associates with those who desire liberation, his *bhava* will also become *bhava-abhasa*, or he may fall victim to the pride of thinking himself to be Isvara. This is why it is sometimes seen that when new *bhaktas* are dancing, they develop the desire for liberation. These new *bhaktas* do not think carefully and consider their situation, and so they associate with those who seek liberation, which results in disturbances. New *bhaktas* should, therefore, carefully avoid the association of people who aspire for liberation.

Occasionally the state of *bhava* is seen to arise in someone suddenly, and without apparent cause. The explanation for this is that he practiced *sadhana* extensively in his previous birth, but that practice could not bear fruit until now because of various kinds of hindrances or impediments. However, *suddha-bhava* suddenly arose in his heart when these obstacles were removed. Sometimes, an excellent state of *bhava* like this may also arise suddenly because of Krsna's causeless mercy. This kind of *bhava* is known as *srl-krsna-prasada-ja-bhava*.

One should not criticize a person in whom true *bhava* has manifested, even though one may observe some slight fault in his behavior, for once *bhava* has arisen, the *sadhaka* becomes completely successful in all his endeavors. Under such circumstances, it is not possible for him to behave sinfully, but if any sinful behavior is sometimes observed, it should be understood in one of two ways. The *maha-purusa-bhakta* may have performed some sinful activity by force of circumstances, but he cannot possibly remain in that condition permanently. Alternatively, some semblance of sin *(papa-abhasa)* from his previous life has not been completely destroyed, and is still present even after *bhava* has arisen in him, although it will be destroyed very soon. One should think like this and not pay any attention to the commonplace faults that may be seen in *bhaktas,* for it is *nama-aparadha* to do so. The *Nrsimha Purana* forbids us to absorb our attention in such faults.

*bhagavati ca harav ananya-ceta bhrsa-malino'pi virajate manusyah na hi sasa-kalusa-cchavlh kadacit timira-paro bhavatam upaiti candrah*

Just as the moon is never obscured by darkness, even though covered with black spots, similarly, a person exclusively devoted to Sri Hari remains glorious, though by appearance he may be wicked and depraved.

It should not be concluded from this instruction that a *bhakta* repeatedly engages

in sinful activities. Once a *bhakta* has developed *nistha* in *bhakti,* he will have no inclination to sin further. However, as long as the material body exists, there is a chance that sinful activity will occur unexpectedly. If a *bhakta* is exclusively devoted, the influence of his *bhajana* immediately burns to ashes all kinds of sins, just as a blazing fire easily consumes a small heap of cotton, and he becomes cautious not to become victimized by any sinful activity again.

All kinds of sinful actions are dissipated at the stage of steady, uninterrupted *ananya-bhakti,* so it may be clearly understood that those who repeatedly engage in sinful activities have not yet developed this type of *bhakti.* To engage repeatedly and knowingly in sinful activity while practicing *bhakti-yoga* is *nama-aparadha,* which uproots *bhakti* completely and casts it aside. *Bhaktas* therefore keep themselves distant from such offenses.

*Rati* is by nature restless (*asanti*), warm, vigorous, and blissful, because it is perpetually full of increasing spiritual longing *(abhilasa).* Although it produces warmth in the form of *sancarl-bhava,* it is more cooling than millions of moons, and it tastes as sweet as nectar.

When Vrajanatha and Vijaya Kumara heard this explanation of *bhava-tattva,* they were wonderstruck and sat silently for a while, absorbed in thoughts of *bhava.* After some time, they said, "Prabhu, the powerful rain of your nectarean instructions has created a flood of *prema* in our scorched hearts. Now what should we do? Where should we go? We cannot understand anything. It is very difficult for us to attain *bhava* because our hearts are bereft of humility. We are full of pride because of our *brahmana* birth, and the only thing that can save us is your abundant love and mercy. If you bestow a drop of *prema* on us we shall certainly achieve our objective. Our only hope is that we have been able to establish a spiritual relationship with you. We are extremely poor, wretched, and destitute, and you are Krsna's dear associate, and supremely merciful. Please be merciful to us and instruct us as to our duty."

Vijaya Kumara took advantage of the opportunity, and said, "At this very moment Prabhu, the desire is arising in me to renounce householder life and obtain residence as a servant of your lotus feet. Vrajanatha is just a boy, and his mother wants him to become a *grhastha,* but he does not desire to do so. Please give your instruction as to what he should do in this connection."

**Babaji**: You have both received Krsna's mercy. You should serve Krsna by

transforming your household into Krsna's household. Everyone should act according to the instructions which Caitanya Mahaprabhu gave to the world. He taught that there are two ways by which one may worship Bhagavan while in this world: one may live as a householder or in the renounced order. Until one is qualified to take up the renounced order, he should remain a householder and engage in Krsna's service.

In the first twenty-four years of His manifest pastimes, Caitanya Mahaprabhu displayed the ideal for a *grhastha* Vaisnava, and during His last twenty-four years, He set the ideal for a renounced Vaisnava. Mahaprabhu's example as a *grhastha* established the goal of householder life. In my opinion, you should also do the same. You should not think that one cannot obtain the goal of *krsna-prema* in householder life. Most of Mahaprabhu's favored devotees were *grhasthas*, and even Vaisnavas in the renounced order of life pray for the dust from the lotus feet of those *grhastha-bhaktas.*

The night was far advanced. Vijaya Kumara and Vrajanatha spent the whole night in Srivasangana, chanting the glories of Sri Hari in the company of the other Vaisnavas. At dawn the next morning, they finished their ablutions, bathed in the Ganga, and then offered *dandavat-pranama* at the feet of their Gurudeva and the Vaisnavas. Then they again performed *sankirtana,* took *maha-prasada,* and returned home before noon. Vijaya Kumara called his sister and said, "Now Vrajanatha will marry, so you should make the necessary preparations. I am going to Modadruma for a few days. You can send news to me when you have fixed a date for the wedding. I shall come with other family members to enhance the auspicious marriage ceremony. I shall send my young brother Harinatha here tomorrow. He will stay here and arrange everything."

Vrajanatha's mother and paternal grandmother felt as if they had obtained sovereignty over the earth. Completely overjoyed, they presented Vijaya Kumara with new clothes and other gifts before they bade him farewell.

THUS ENDS THE TWENTY-SECOND CHAPTER OF JAIVA-DHARMA,
ENTITLED "PRAMEYA:PRAYOJANA-TATTVA"

# Chapter 23

## PRAMEYA: SRI-NAMA-TATTVA

Bilva-puskarini is a charming village where Bhagavati Bhagirathi flows in both the northern and western directions. In one corner of the village, there is a beautiful lake surrounded by bael trees. On the shore of the lake is the Bilva-paksa Mahadeva Temple, and Bhavatarana is splendidly situated a little distant from this temple. The village of Simuliya is between Bilva-puskarini and Brahmana-puskarini, and all three villages are within the town of Navadvipa. A wide road leads through the center of Bilva-puskarini, and Vrajanatha's house is on this road towards the north.

Vijaya Kumara had bidden his sister farewell and walked for some distance, but on the way he began to think that it would be fitting to learn *sri-nama-tattva* from Babaji before he went home. Thinking like this, he returned to Bilva-puskarini, and said to his sister, "I will stay here for one or two more days, and then I will return home."

Vrajanatha became very happy to see his maternal uncle Vijaya Kumara return. They sat together in the Candi-mandapa and began discussing the instructions of *Dasa-mula.* By now, Suryadeva was preparing to set on the western horizon, and the birds were quickly flying towards their nests. Just at that time, two Vaisnava *sadhus* from the Sri Ramanuja-sampradaya arrived. They put their *asana* beneath a jackfruit tree in front of Vrajanatha's house, collected some sticks from here and there, and lit a fire. Their foreheads were beautifully adorned with the *tilaka* of the Sri Sampradaya, and a sublime peace emanated from their faces.

Vrajanatha's mother was very hospitable towards guests. Knowing that they must be hungry, she collected various kinds of edible ingredients, and placed them before the *sadhus,* requesting them to cook and eat. They were satisfied, and began to prepare their *rotis.* When Vrajanatha and Vijaya Kumara saw these Vaisnavas' peaceful faces, they came and sat with them. Both Vaisnavas were very pleased to see *tulasi-malas* on the necks of Vrajanatha and Vijaya Kumara,

and the twelve marks of *tilaka* on their bodies. Spreading their blanket out more, they very respectfully had them sit down.

In order to become acquainted with them Vrajanatha asked, "Maharaja, where are you coming from?"

One of the *Babajis* answered, "We have come from Ayodhya. For many days, we have wanted to take *darsana* of Sri Navadvipa-dhama, the pastime place of Sri Caitanya Mahaprabhu. We are so fortunate that by Bhagavan's mercy we have arrived in Sri Navadvipa-dhama today. We would like to stay here for a few days and take *darsana* of the pastime places of Sriman Mahaprabhu.

"You have certainly arrived in Sri Navadvipa, " said Vrajanatha. "You should rest here today, and take *darsana* of Sriman Mahaprabhu's birthplace, and of Srivasangana." When these two Vaisnavas heard Vrajanatha's words, they became very blissful and recited a *sloka* from the *Gita* (15.6).

*yad gatva na nivartante tad dhama paramam mama*

When one goes to My abode, he does not have to return to this world.

"Today our lives have become blessed. We have become blessed by taking *darsana* of Sri Mayatirtha, which is the chief holy place of the seven Puris."

Thereafter, both Vaisnavas reflected on *artha-pancaka,* and presented Sri Ramanuja's views on these five subjects: *sva-svarupa, para-svarupa, upaya-svarupa, purusartha-svarupa* and *virodhi-svarupa.* Upon hearing these topics, Vijaya Kumara in turn explained *tattva-traya,* that is to say, he spoke on Isvara, *jiva*, *prakrti* and their interrelationship. After some time, he said, "What is the *siddhanta* in your *sampradaya* regarding *sri-nama-tattva?"* However, Vrajanatha and Vijaya Kumara were not very impressed or appreciative of the reply that the two Vaisnavas' gave.

Thereafter, Vrajanatha said to Vijaya Kumara, "Mamaji, after much deliberation I have concluded that the *jiva* can only find his welfare by accepting *krsna-nama;* there is no other way. The Lord of our life, Sri Caitanya Mahaprabhu, has descended to this Mayatirtha to teach *suddha-krsna-nama* in the world.
When Sri Gurudeva last instructed us, he said that *sri-nama* is the foremost of all of the *angas* of *bhakti* and that we must make a separate attempt to understand *nama-tattva*. So let us go this very day and try to understand *sri-nama-tattva*

conclusively." Then, after taking care of the needs of the guests, they departed.

The *sandhya* had arrived, and darkness was spreading. In Srivasangana, Sri Bhagavan's *sandhya-arati* had begun, and the Vaisnavas were sitting on the platform of the bakula tree. The elderly Raghunatha dasa Babaji was also sitting there in their midst, chanting *nama* on his *tulasi mala* and keeping count *(sankhya-purvaka).* Vrajanatha and Vijaya Kumara offered *sastanga-pranama* at his feet, and Babaji Mahasaya embraced them, saying, "Is the bliss of your *bhajana* increasing?"

Vijaya Kumara folded his hands and said, "Prabhu, by your mercy, we are well in all respects. Now, kindly bestow your mercy on us this evening and instruct us on *nama-tattva."*

Being very pleased, Babaji Maharaja replied, "Sri Bhagavan has two kinds of names: His primary names *(mukhya-nama)* and His secondary names *(gauna-nama*). Names such as the Srsti-karta (Creator), Jagat-pata (Protector of the universe), Visva-niyanta (Controller of the universe), Visva-palaka (Maintainer of the universe), and Paramatma (Supersoul) are related to the creation within the shelter of the material modes. These are called *gauna* (secondary), because they are related to the *gunas* (modes of material nature). There are many such *gauna* names, including names such as *brahma.* Although their fruit is extremely great, they do not easily yield a transcendental result *(cit-phala).*

The names that are always present both in the spiritual and material worlds are spiritual and primary. For example, names such as Narayana, Vasudeva, Janardana, Hrsikesa, Hari, Acyuta, Govinda, Gopala, and Rama are all primary. These names are present in Bhagavan's abode *(bhagavad-dhama),* and are one with His form *(bhagavat-svarupa).* In the material world, these names only dance on the tongues of very fortunate people to whose *bhakti* they are attracted. *Sri-bhagavan-nama* has no connection at all with the material world, and all the *saktis* of Bhagavan's form (*bhagavat-svarupa*) are present in *sri-nama.* Therefore, the names also possess all these *saktis*. They have descended into the material world and are engaged in destroying *maya.* The *jivas* have no friend in this material world except for *hari-nama.* In the *Brhan-naradiya Purana, hari-nama* is said to be the only way.

*harer namaiva namaiva namaiva mama jivanam kalau nasty eva nasty eva nasty eva gatir anyatha*

*Brhan-naradiya Purana* (38.126)

Meditation is the predominant process for perfection in Satya-yuga, *yajna* (sacrifice) in Treta-yuga, and *arcana* (Deity worship) in Dvapara-yuga. But in Kali-yuga *hari-nama* is my only life, *hari-nama* is my only life, *hari-nama* is my only life. In Kali-yuga, other than *sri-hari-nama*, there is no other way, there is no other way, there is no other way.

*Hari-nama* has unlimited great and wonderful *sakti* which can destroy all kinds of sins within a moment.

*avesenapi yan-namni kirttite sarva-patakaih puman vimucyate sadyah simha-trastair mrgair iva*

*Garuda Purana* (232.12)

A person who performs the *kirtana* of Sri Narayana with absorption becomes at once freed from all sins. They fly away from him just like frightened deer who hear the roar of a lion.

When one takes shelter of *sri-hari-nama*, all his miseries and all kinds of diseases disappear.

*adhayo vyadhayo yasya smaranan nama-kirttanat tadaiva vilayam yanti tam anantam namamy aham*

*Skanda-Purana*

I offer obeisances to the supreme Lord, who is known as Anantadeva. Remembering Him and chanting His name immediately dispels all kinds of diseases and miseries completely.

One who performs *hari-nama* purifies his family, his society and the whole world.

*mahapataka-yukto'pi kirttayann anisam harim suddhantah karano bhutva jayate pankti-pavanah*

*Brahmanda Purana*

Even if one is very sinful, if he constantly performs *hari-nama,* his heart becomes pure, he attains twice-born status, and he purifies the whole world.

One who is dedicated to *sri-hari-nama* is relieved of all unhappiness, all disturbances, and all kinds of disease.

*sarva-rogopasamam sarvopadrava-nasanam santi-dam sarva-ristanam harer namanukirttanam*

*Brhad-visnu Purana*

When one performs *sri-hari-nama-kirtana,* all kinds of diseases go away, all kinds of disturbances are appeased, all kinds of obstacles are destroyed, and one attains supreme peace.

The degrading qualities of Kali cannot affect one who chants *sri-hari-nama.*

*hare kesava govinda vasudeva jaganmaya itirayanti ye nityam na hi tan badhate kalih*

*Brhan-naradiya Purana*

Kali cannot cause any impediment, even for a moment, to those who perform constant *kirtana,* chanting "O Hare!

O Govinda! O Kesava! O Vasudeva! O Jaganmaya!"

One who hears *sri-hari-nama* becomes liberated from hell.

*yatha yatha harer nama kirttayanti sma narakah tatha tatha harau bhaktim udvahanto divam yayuh*

*Nrsimha-tapani*

If even the residents of hell chant *hari-nama,* they achieve *hari-bhakti,* and enter within the divine abode.

Chanting *hari-nama* destroys *prarabdha-karma* (the results of past pious or impious activity which is now bearing fruit).

*yan namadheyam mriyamana aturah patan skhalan va vivasogrnan*

*puman vimukta-karmargala uttamam gatim prapnoti yaksyanti na tam kalau janah*

*Srimad-Bhagavatam* (12.3.44)

If a human being helplessly chants just one name of Sri Bhagavan at the time of death, in an afflicted situation, or when falling down or slipping, all the bondage of his *karma* is destroyed and he will obtain the highest goal.

But alas! Due to the influence of Kali-yuga, people do not worship Him.

*Hari-nama-kirtana* is more glorious and beneficial than studying the *Vedas.*

*ma rco ma yajus tata ma sama patha kincana govindeti harer nama geyam gayasva nityasah*

*Skanda Purana*

There is no need to study and teach the *Rg*, *Sama* and *Yajur Vedas,* and so on. Simply perform constant *sankirtana* of Sri Hari's name, Govinda.

Performing *hari-nama* is better than visiting all *tirthas* (holy places).

*tirtha-koti-sahasrani tirtha-koti-satani ca tani sarvany avapnoti visnor namani kirttanat*

*Skanda Purana*

*Kirtana* of Sri Visnu's names gives all the results obtained by going to millions of *tirthas.*

Even a dim glimmer of *hari-nama (hari-namabhasa)* gives unlimitedly more results than all kinds of *sat-karma* (pious fruitive activities).

*go-koti-danam grahane khagasya prayaga-gangodaka kalpa-vasah yajnayutam meru-suvarna-danam govinda-kirter na samam satamsaih*

One may give cows in charity on the day of a solar eclipse; one may reside in Prayaga on the banks of the Ganga for a *kalpa*; or one may perform thousands of *yajnas*, and give in charity a mountain of gold as high as Mount Sumeru. Still,

all these cannot even be compared with a one-hundredth particle of *sri-govinda-kirtana.*

*Hari-nama* can yield all kinds of benefits (*artha*).

*etat sad-varga-haranam ripu-nigrahanam param adhyatma-mulam etad dhi visnor namanukirttanam*

*Skanda Purana*

*Sankirtana* of Sri Visnu's names conquers the six senses and the six enemies (beginning with *kama* and *krodha)* and is the root of knowledge of the Supreme Self.

*Hari-nama* is invested with all *sakti.*

*dana-vrata-tapas-tirtha-ksetradinan ca yah sthitah saktayo deva mahatam sarva-papaharah subhah rajasuyasvamedhanan jnana-sadhyatma-vastunah akrsya harina sarvah sthapita svesu namasu*

*Skanda Purana*

There are so many auspicious qualities within charity *(dana),* vows *(vrata),* austerity *(tapa),* the holy places *(tirtha-ksetras),* the *devatas,* within all kinds of sin-removing righteous activities, in the aggregate of all powers *(saktis),* in the Rajasuya and Asvamedha sacrifices, and in the goal of knowledge of the identity of the self *(jnana-sadhya* of *atma-vastu).* However, Sri Hari has assembled all of these potencies and invested them within His own names.

*Sri-hari-nama* gives bliss to the whole world.

*sthane hrsikesa tava prakirttya jagat prahrsyaty anurajyate ca*

*Bhagavad-gita* (11.36)

O Hrsikesa, the world becomes delighted on hearing the *kirtana* of Your name and fame, and thus everyone becomes attached to You.

One who chants *sri-hari-nama* is worshipable in the world.

*narayana jagannatha vasudeva janardana itirayanti ye nityam te vai sarvatra vanditah*

*Brhan-naradiya Purana*

Those who always perform *kirtana,* chanting "O Narayana!

O Jagannatha! O Vasudeva! O Janardana!" are worshiped everywhere in the world.

*Sri-hari-nama* is the only method for those who have no way.

*ananya-gatayo marttya bhogino' pi parantapah jnana-vairagya-rahita brahmacaryadi-varjitah sarva-dharmojjhitah visnor nama-matraika-jalpakah sukhena yam gatim yanti na tam sarve' pi dharmikah*

*Padma Purana*

Those who simply perform *kirtana* of Sri Visnu's name may do so because they have no other means of support, and they may be absorbed in sense enjoyment. They may be troublesome to others, bereft of celibacy and other virtues, and outside all *dharma*. Still, the destination that they achieve cannot be attained by all the combined efforts of religious people.

*Hari-nama* can be performed at all times and under all circumstances.

*na desa-niyamas tasmin na kala-niyamas tatha nocchistadau nisedho'sti sri-harer namni lubdhaka*

*Visnu-dharmottara*

O you who are greedy for *sri-hari-nama,* there is no rule of time and place for *kirtana* of *sri-hari-nama.* One may perform *hari-nama-kirtana* in any condition, whether one is purified or contaminated, for example, if one's mouth is not clean after eating.

*Hari-nama* certainly gives *mukti* very easily to one who desires it.

*narayanacyutananta-vasudeveti yo narah satatam kirttayed bhuvi yati mal-layatam sa hi*

*Varaha Purana*

The person who wanders about the earth always chanting the names Narayana, Ananta, Acyuta and Vasudeva will go with Me to My planet.

*kim karisyati sankhyena kim yogair nara-nayaka muktim icchasi rajendra kuru govinda-kirttanam*

*Garuda Purana*

*O* best of men, what benefit can one derive from studying *sankhya* philosophy or practicing *astanga-yoga?* O King, if you desire liberation, just perform Sri Govinda's *kirtana.*

*Hari-nama* enables the *jivas* to attain Vaikuntha.

*sarvatra sarva-kalesu ye'pi kurvanti patakam nama-sankirttanam krtva yanti visnoh param padam*

*Nandi Purana*

Even one who has performed sinful activities always and everywhere attains the supreme abode of Visnu if he performs *nama-sankirtana.*

Chanting *hari-nama* is the topmost means of pleasing Sri Bhagavan.

*nama-sankirttanam visnoh ksut-trt-prapiditadisu karoti satatam vipras tasya prito hy adhoksajah*

*Brhan-naradiya Purana*

O *brahmanas*! Adhoksaja Visnu remains very satisfied with those who incessantly perform *sankirtana* of Visnu's name, even when troubled by hunger and thirst.

*Hari-nama* has the *sakti* to control Sri Bhagavan.

*rnam etat pravrddham me hrdayan nasarpati yad-govindeti cukrosa krsna mam dura-vasinam*

*Mahabharata*

When I was far away from Draupadi, she called out to Me, *"Ha* Govinda!" I am very much indebted to her for her distressed call, and I have not been able to remove that debt from My heart even today.

*Hari-nama* is the *purusartha* (supreme goal of life) for the *jlvas.*

*idam eva hi mangalyam etad eva dhanarjanam jlvitasya phalan caitad yad damodara-klrttanam*

*Skanda and Padma Puranas*

*Klrtana* of Damodara, is certainly the cause of all auspiciousness, and the source of real wealth. The only benifit of having life is to perform such *klrtana.*

*Hari-nama-klrtana* is the best of all the different kinds of *bhakti-sadhana.*

*agha-cchit-smaranam visnor bahv-ayasena sadhyate ostha-spandana-matrena klrttanam tu tato varam*

*Vaisnava-cintamani*

*Srl-visnu-smaranam* destroys all sins but is attained only after much endevor. *Visnu-klrtana,* however, is superior because the same benefit is attained simply by vibrating *srl-nama* upon one's lips.

*yad-abhyarcya harim bhaktya krte kratu-satair api phalam prapnoty avikalam kalau govinda-klrttanam*

The same entire benefit obtained by performing hundreds of *yajnas* in Satya-yuga, can be achieved in Kali-yuga by performing *klrtana* of Sri Govinda's names.

*krte yad dhyayato visnum tretayam yajato makhaih dvapare paricaryayam kalau tad dhari-klrttanat*

*Srlmad-Bhagavatam* (12.3.52)

Simply performing *klrtana* of Sri Hari's Nama in Kali-yuga gives the same results as those that are achieved by meditating on Bhagavan in Satya-yuga, by worshiping Him with great *yajnas* in Treta-yuga, and by performing formal

Deity worship in Dvapara-yuga.

**Vijaya**: Prabhu, I have full faith that *hari-nama* is completely spiritual, but still, in order to be free from doubts with regard to *nama-tattva*, it is necessary to understand how *sri-hari-nama* can be spiritual, when it is composed of syllables (which are apparently material). Will you please clarify this point?

**Babaji**: The *svarupa* (nature and form) of *sri-nama* has been explained in the *Padma Purana.*

*nama cintamanih krsnas caitanya-rasa-vigrahah purnah suddho nitya-mukto 'bhinnatvan nama-naminoh*

*Sri-krsna-nama* is *cintamani-svarupa.* This means that it awards the supreme goal of life and all transcendental good fortune. This is because *sri-hari-nama* is non-different from Him who possesses *sri-nama.* For the same reason *sri-divya-nama* is the very form of mellows *(caitanya-rasa-svarupa),* and is complete, pure, and eternally liberated from contact with *maya.*

*Sri-nama* and *sri-nami* (He who possesses *sri-nama)* are nondifferent in *tattva*. Therefore, *sri-krsna-nama* has all the spiritual qualities present in Krsna Himself, the possessor of *sri-nama. Sri-nama* is always the complete truth, and has no contact with dull matter. He is eternally liberated, because He is never bound by material modes. *Sri-krsna-nama* is Krsna Himself, and that is why He is the personified form of the aggregate wealth of transcendental mellows. *Sri-hari-nama* is a wish-fulfilling gem (*cintamani*), and thus can award all that one desires from Him.

**Vijaya**: How can the syllables of *sri-hari-nama* be beyond the realm of illusory, material words?

**Babaji**: *Hari-nama* has not taken birth in the material world. The conscious, spark-like *jiva* is qualified to utter *hari-nama* when he is situated in his pure, spiritual form. However, he cannot perform pure *hari-nama* with his material senses which are bound by *maya.* When the *jiva* obtains the mercy of the *hladini-sakti,* then the activity of realizing his *svarUpa* begins, and *suddha-nama* arises at that time. When *suddha-nama* appears, He mercifully descends on the mental faculty, and dances on the tongue which has been purified through the practice of *bhakti. Sri-hari-nama* is not a form of letters, but when He dances on the material tongue, He is manifest in the form of letters; that is the secret of

*krsna-nama.*

**Vijaya**: Which name is the sweetest of all the primary holy names?

**Babaji**: The *Sata-nama-stotra* says,

*visnor ekaikam namapi sarva-vedadhikam matam tadrk-nama sahasrena rama-nama-samam smrtam*

Chanting one name of Visnu gives more benefit than studying all the *Vedas,* and one name of Rama is equal to a thousand names *(sahasra-nama)* of Visnu.

Again, it is stated in the *Brahmanda Purana,*

*sahasra-namnam punyanam trir avrttya tu yat phalam ekavrttya tu krsnasya namaikam tat prayacchati*

If one utters *sri-krsna-nama* once, one obtains the same result that comes from chanting the pure of *visnu-sahasra-nama* three times.

The purport is that a thousand names of Visnu equals one name of Rama, and three thousand names of Visnu - that is to say, three names of Rama - equals one name of Krsna. Chanting Krsna's name once gives the same result as chanting Rama's name three times.

*Sri-krsna-nama* is certainly the supreme name. Therefore, we should follow the instruction of the Lord of our life, Sri Gauranga Sundara, and always take *sri-nama* as He has given it: Hare Krsna, Hare Krsna, Krsna, Krsna, Hare, Hare, Hare Rama, Hare Rama, Rama, Rama, Hare, Hare.

**Vijaya**: What is the process of *hari-nama-sadhana*?

Babaji: One should constantly perform *hari-nama* by counting the names properly on a *tulasi-mala* or in the absence of that, counting on the fingers. One should always stay far away from offenses. The fruit of *sri-hari-nama—krsna-prema*—is attained by chanting *suddha-nama.* The purpose of keeping count is for the *sadhaka* to understand whether his practice of *sri-hari-nama* is increasing or diminishing. Tulasi-devi is very dear to Hari, so touching her while taking *hari-nama* means that *hari-nama* bestows more benefit. When one is practicing *nama,* one should understand that *sri-krsna-nama* is non-different from His

*svarupa* (eternal, intrinsic form).

**Vijaya**: Prabhu, there are nine or sixty-four different *angas* of *sadhana*, but chanting *sri-hari-nama* is only one form. If one is always practicing *nama*, how can one have time for the other forms of *sadhana*?

**Babaji**: That is not difficult. The sixty-four different *angas* of *bhakti* are all contained within the nine-fold process of *bhakti*. The nine *angas* of *bhakti*, whether in the worship *(arcana)* of *sri-murti* (the Deity) or in *nirjana-sadhana,*[1] can be performed anywhere. Simply by the pure hearing, chanting, and remembering of *sri-krsna-nama* in front of *sri-murti,* one has accomplished *nama-sadhana.* Where there is no *murti*, simply remember the *murti,* and perform *sadhana* to that *murti* with the limbs of *navadha* (nine-fold) *bhakti,* in the form of hearing and chanting *sri-nama*, etc. One who is fortunate enough to have special *ruci* for *nama* always performs *nama-kirtana*. Thus, he automatically follows all the *angas* of *bhakti*. *Sri-nama-kirtana* is the most powerful of all the nine processes of *sadhana: sravanam kirtanam* etc. During *kirtana,* all the other *angas* are present, although they may not be evident.

**Vijaya**: How is it possible to perform continuous *nama-sankirtana*? [1]

**Babaji**: Continuous *nama-kirtana* means performing *kirtana* of *sri-hari-nama* at all times, while sitting, getting up, eating, or working, except when sleeping. In *nama-sadhana* there is no prohibition regarding time, place, situation or cleanliness. That is, one may be in a pure or impure condition.

**Vijaya**: Oh, the mercy of *nama-bhagavan* is unlimited, but we have no hope of becoming Vaisnavas until you give us your mercy and bestow upon us the power to perform *nama* constantly.

**Babaji**: I have already explained that there are three kinds of Vaisnava: *kanistha, madhyama,* and *uttama*. Sri Caitanya Mahaprabhu told Satyaraja Khan that anyone who takes *krsna-nama* is a Vaisnava. One who constantly takes *krsna-nama* is a *madhyama* Vaisnava, and the *uttama* Vaisnava is he whose very sight makes *krsna-nama* appear spontaneously in one's mouth. Since you sometimes take *krsna-nama* with faith, you have already obtained the position of a Vaisnava.

**Vijaya**: Please tell us whatever else we should know about *suddha-krsna-nama*.

**Babaji**: *Suddha-krsna-nama* is *krsna-nama* that has arisen through undivided *bhakti* resulting from full faith. Other than that, the chanting of *sri-nama* will be experienced as either *namabhasa* or *nama-aparadha.*

**Vijaya**: Prabhu, should we understand that *hari-nama* is *sadhya* (the aim and purpose) or *sadhana* (the means)?

**Babaji**: When one takes *hari-nama* in the course of *sadhana-bhakti*, that *nama* can be called *sadhana.* However, when the *bhakta* takes *hari-nama* in the course of *bhava-bhakti* or *prema-bhakti*, that manifestation of *sri-hari-nama* is *sadhya-vastu*, or the aim and object of practice. The *sadhaka's* realization of the contraction or expansion of *sri-hari-nama* will depend on his level of *bhakti*.

**Vijaya**: Is there a difference in the experience of *krsna-nama* and *krsna-svarupa?*

**Babaji**: No, there is no difference in the experience, but one should understand the confidential secret that *krsna-nama* is more merciful than *krsna-svarupa.* Krsna's *svarupa* (form) does not forgive whatever offense is made to Him, but *krsna-nama* forgives both offenses committed to the *svarupa* and offenses committed towards Himself. When you take *nama,* you should understand the *nama-aparadhas* very clearly and try to avoid them, because you cannot chant *suddha-nama* until you stop committing offenses. The next time you come, we will discuss *nama-aparadha*.

When Vrajanatha and Vijaya Kumara had learned about the glories of *nama* and *nama-svarupa-tattva,* they took Sri Gurudeva's footdust, and slowly returned to Bilva-puskarini.

THUS ENDS THE TWENTY-THIRD CHAPTER OF JAIVA-DHARMA, ENTITLED "PRAMEYA: SRI-NAMA-TATTVA"

# Chapter 24

## PRAMEYA: NAMA-APARADHA

Vrajanatha and Vijaya Kumara were extremely happy to ′ learn the glories of *sri-nama* and *nama-svarupa-tattva.* When they arrived home, they chanted fifty thousand names on their *tulasi-mala* without offense, and by this chanting of *suddha-nama* they received direct experience of Krsna's mercy. It was late at night when they finally took rest.

When they rose the next morning, they discussed the events of the previous night and became very blissful as they expressed their own realizations. They passed the day in bathing in the Ganga, worshiping Krsna, taking *hari-nama,* performing *kirtana,* studying *Dasa-mula,* reviewing *Srimad-Bhagavatam,* and performing *vaisnava-seva* and *bhagavat-prasada-seva.* That evening, they presented themselves at the venerable Babaji Mahasaya's *kutira* at Srivasangana. After offering *sastanga-pranama,* Vijaya Kumara inquired about the topic of *nama-aparadha-tattva* that had been introduced the previous evening.

On hearing Vijaya Kumara's eagerness to know about this *tattva,* Babaji Maharaja was pleased, and lovingly said, "Just as *nama* is the highest truth, so *nama-aparadha* (offense against *sri-nama)* is the most frightening of all kinds of sins and offenses. All other kinds of sins and offenses go away naturally and automatically as one utters *sri-nama,* but *nama-aparadha* does not go away so easily. In the description of the glories of *sri-nama* in the *Padma Purana, Svarga-khanda* (48, 49) it is said:

*nama-aparadha-yuktanam namany eva haranty agham avisranta-prayuktani tany evartha-karani ca*

For those infected with *nama-aparadha, srl-nama* will certainly remove the sin, provided the *sadhakas* chant tirelessly and unremittingly. *Srl-nama* Himself will effect their deliverance.

Just see, it is so difficult to destroy *nama-aparadha.* Therefore, one must avoid

*nama-aparadha* when one chants *srl-nama*. If one tries hard to stop committing *nama-aparadha, suddha-nama* will manifest very quickly.

One may take *srl-nama* and be chanting continually, with the hairs on his body standing on end and streams of tears flowing from his eyes; but it may still be that, because of *nama-aparadha,* he is not uttering *suddha-nama.* Therefore, *sadhakas* must give very special attention to this; otherwise, they will not be able to chant *suddha-nama*.

Vijaya: Prabhu, what is *suddha-nama* (the pure holy name)? Babaji: *Suddha-nama* is *hari-nama* that is free from the ten kinds of offenses. There is no consideration of purity or impurity with regard to pronunciation of the syllables of *srl-nama.*

*namaikam yasya vaci smarana-patha-gatam srotra-mulam gatam va suddham vasuddha-varna-vyavahita-rahitam tarayaty eva satyam tac ced deha-dravina-janata lobha-pasana-madhye niksiptam syann aphala-janakam sighram evatra vipra Padma Purana, Svarga-khanda* (48. 60-61)

O best of *brahmanas,* if only one holy name appears on the tongue, or enters the ear, or arises on the path of one's remembrance, that *nama* will certainly liberate one. The purity or impurity of one's pronunciation of the syllables of *srl-nama (nama-aksara)* in accordance with *vidhi* (regulation of *sastra)* is not so important. That is to say, *srl-nama* does not make such considerations. What is considered is that the real fruit of chanting will not come quickly if this all-powerful name is chanted in the interests of the body, house, wealth, material development, sons, and family, or with greed for gold, women, and prestige.

There are two kinds of obstacles or offenses: ordinary and great. *Sri-nama* that is chanted with ordinary obstacles is *nama-abhasa,* which awards its benefit some time later. *Nama* impeded with great obstacles is *nama-aparadha.* This *aparadha* does not go far away unless one chants *sri-nama* constantly.

**Vijaya**: It seems to me that the *sadhaka* should know about *nama-aparadha.* Please be merciful and tell us in detail about it.

**Babaji**: There is a very deep and essential analysis of the ten kinds of *nama-aparadha* in the *Padma Purana:*

*satam ninda namnah param aparadham vitanute yatah khyatim yatam katham u*

*sahate tu tad-vigarham*

(1) Criticizing or blaspheming saints and great *bhaktas* increases terrible offenses towards *sri-nama.* How can Sri Krsna tolerate blasphemy of great souls who are devoted to *sri-nama*, and who preach the glories of *sri-krsna-nama* in this world? Therefore, the first offense is to blaspheme the *bhaktas.*

*sivasya sri-visnor ya iha guna-namadi-sakalam dhiya bhinnam pasyet sa khalu hari-namahita-karah*

(2) In this material world, Sri Visnu's name, form, qualities, pastimes and so on are all-auspicious for all beings. If one considers them to be material phenomena and different from Sri Visnu Himself, this is detrimental to one's chanting of *sri-hari-nama.* It is also *nama-aparadha* to believe that Siva and the other *devas* are independent and equal with Sri Visnu.

The other offenses are:

(3) *guror avajna*: to disrespect *sri-guru* who knows *nama-tattva* by considering him an ordinary, mortal human being, with a body made of the five material elements.

(4) *sruti-sastra-nindanam:* to blaspheme the *Vedas,* the *Satvatas,* the *Puranas,* and other *sastras.*

(5) *artha-vadah:* to think that the glorification of *srl-hari-nama* in *sastra* is an exaggeration.

(6) *hari-namni kalpanam:* to interpret *srl-hari-nama* (in a mundane way) or to think that *nama* Himself is a product of the imagination.

*namno balad yasya hi papa-buddhir na vidyate tasya yamair hi suddhih*

(7) It is certain that one who is engaged in sinful activities on the strength of *srl-nama* cannot be purified by artificial *yoga* practices such as *yama, niyama, dhyana,* and *dharana.*

*dharma-vrata-tyaga-hutadi-sarva subha-kriya-samyam api pramadah*

(8) It is an offense to think that rituals and pious material activities such as

*dharma, vrata, tyaga,* and *homa* are equal, or even comparable to Bhagavan's *srl-divya-nama* (transcendental name).

*asraddadhane vimukhe'py asrnvati yas copadesah siva-nama-aparadhah*

(9) It is *nama-aparadha* to give instructions on auspicious *srl-nama* to those who are faithless or averse to hearing *srl-nama*.

*srute 'pi nama-mahatmye yah prlti-rahito narah aham-mamadi-paramo namni so'py aparadha-krt*

(10) One is a *nama-aparadhl* if, even after hearing the wonderful glories of *srl-nama*, he does not show love or enthusiasm for chanting *srl-nama* and clings fast to the material conception, of 'I' and 'mine'; that is to say, "I am this body, composed of blood, flesh and skin, and things relating to this body are mine."

**Vijaya**: Please make us understand all these offenses by explaining each *sloka* completely.

**Babaji**: The first *sloka* describes two offenses. It is a great offense to blaspheme, censure, or disrespect *bhaktas* who have completely given up materially motivated practices such as *karma, dharma, jnana, yoga* and *tapasya,* and who with an exclusive mood of devotion, have taken shelter of Bhagavan's *sri-nama.* Sri-Hari-Nama Prabhu cannot tolerate blasphemy of those who preach the factual glories of *sri-nama* in this world. One should not blaspheme those *bhaktas* who are one-pointedly devoted to *sri-nama*. Instead, one should accept them as the best of saintly persons. One should remain and perform *nama-kirtana* in their association. One will certainly attain the mercy of *sri-nama* quickly by doing so.

1

Solitary *sadhana* refers to *sadhana* in the association of *sadhus.*

**Vijaya**: Now we can understand the first offense clearly. Kindly explain the second offense.

**Babaji**: The second offense is mentioned in the second part of the first *sloka,* and it has been explained in two ways.

The first explanation is that it is an offense to *sri-nama* to consider that Sadasiva and other leaders of the *devas* are independent of Sri Visnu. According to *bahv-isvara-vada* (the doctrine of many controllers, Sadasiva is a perfectly powerful controller, who is independent and separate from Bhagavan Sri Visnu. However, this conception creates an obstacle to one-pointed *hari-bhakti.* Sri Krsna is actually the controller of everything and everyone, and Siva and the other *devas* only achieve their positions as controllers through His power. These *devas* have no separate power of their own, and it is *nama-aparadha* to perform *hari-nama* thinking that they do.

The second explanation is that it is also an offense to *sri-nama* to consider that the all-auspicious, intrinsic *svarupa* of Sri Bhagavan's names, forms, qualities and pastimes is different from Bhagavan's eternal, perfect form *(vigraha).* Krsna's intrinsic nature, Krsna's name, Krsna's qualities and Krsna's pastimes are all transcendental and non-different from each other. One should perform *krsna-nama-sankirtana* with this knowledge and realization, otherwise there will be an *aparadha* (offense made to *sri-nama).* Thus, one should perform *krsna-nama* after first comprehending *sambandha-jnana;* this is the process.

**Vijaya**: I can understand the first and second *nama-aparadhas* very well, because you have kindly explained to me the relationship of simultaneous oneness and difference between Sri Krsna's transcendental spiritual form and Sri Krsna Himself, who possesses the form; between His transcendental qualities and He who possesses those qualities; between His names and He who possesses those names; and between the parts and the whole.

One who is taking shelter of *sri-nama* must also learn from Gurudeva about the respective natures of the *cit* (conscious) and *acit* (unconscious) *tattvas,* and about the relationship between them. Now kindly explain the third offense.

**Babaji**: The *sri-nama-guru* is he who awards instructions about the superiority of *nama-tattva,* and one's duty is to maintain fixed and resolute *bhakti* towards him. It is *nama-aparadha* to minimize the position of *nama-guru,* thinking that

he knows only about *nama-sastra,* whereas the scholars of *Vedanta* philosophy and other *sastras* actually know the meaning of the *sastras.* Actually, no *guru* is superior to the *nama-tattva-vid guru,* and it is an offense to think that he is less important.

**Vijaya**: Prabhu, I am assured of well-being if I can maintain pure *bhakti* towards you. Please explain the fourth offense.

**Babaji**: There is a special instruction in the *sruti* regarding the ultimate goal. There, the glories of *sri-nama* are declared to be the foremost of spiritual processes.

*om asya jananto nama-cid-viviktanas mahas te visno sumatim bhajamahe om tat sat*

O Sri Visnu, one who chants *srl-nama* thoughtfully and properly will not be confused and disturbed in his *bhajana* and other regulative practices. In other words, when one accepts *srl-nama,* there is no question of the place, time and person being favorable or unfavorable, because *srl-nama* is the all-illuminating, personified form of knowledge, and the supreme knowable object. Therefore, we offer our prayers to *srl-nama*.

*om padam devasya namasa vyantah sravasya vasrava annamrktam namani cid dadhire yajniyani bhadrayante ranayantah sandrstau*

O most worshipable Lord, I am offering obeisances to Your lotus feet again and again. Hearing the glories of Your lotus feet may give *bhaktas* the *adhikara* for fame and liberation, but what is the value in that? Still more glorious are those *bhaktas* who engage in discussions and debates to establish Your lotus feet as the ultimate abode, and together cultivate their service relationship with You through the performance of *sanklrtana.* When *asakti* appears in their hearts, they take sole shelter of Your *caitanya-svarupa-nama* (fully conscious name) to achieve *darsana* of Your lotus feet.

*om tam u stotarah purvam yathavida rtasya garvabham janusa piparttana asya jananto nama cid-viviktana mahas te visno sumatim bhajamahe Hari-bhakti-vilasa* (П.274-276, *Rg Veda* 1.156.3)

The letter 'u' indicates utter astonishment that we cannot make our lives successful by performing *klrtana* of Sri Krsna as you do, glorifying that

supremely renowned primeval and complete *tat* and *sat* Reality *(padartha).* The reason is that we do not know how His *stava* (prayers) and *klrtana* should be performed. Therefore our eternal duty is to fulfill the purpose of our human life by engaging in incessant *hari-nama-klrtana.*

All the *Vedas* and *Upanisads* proclaim the glories of *srl-nama,* and it is *nama-aparadha* to blaspheme the *mantras* that reveal the glories of *srl-nama.* Some people unfortunately neglect the *sruti-mantras* that give these instructions, and give more respect to the other instructions of the *sruti.* This is also *nama-aparadha*, and the result will be that the offender will not have any taste for *nama.* You should perform *hari-nama* with the understanding that these main *sruti-mantras* are the life and soul of the *sruti.*

**Vijaya**: Prabhu, it seems as if nectar is pouring from your mouth. Now, I am very eager to understand the fifth offense.

**Babaji**: The fifth offense is to give mundane interpretations of *srl-nama.* The *Jaiminl-samhita* explains this offense as follows:

*sruti-smrti-puranesu nama-mahatmya-vacisu ye'rthavada iti bruyur na tesam niraya-ksayah*

Those who consider that the *mantras* of the *Vedas, Puranas, Upanisads* and other Vedic literatures have exaggerated the glories of Bhagavan's *nama* will go to everlasting hell, and never return.

In the *Brahma-samhita,* Sri Bhagavan has said to Sri Brahma:

*yan-nama-klrtana-phalam vividham nisamya na sraddhadhati manute yad utarthavadam yo manusas tam iha duhkha-caye ksipami samsara-ghora-vividhartti-nipldditangam*

If a human being does not become faithful when he hears the glories of *hari-nama*, but believes them to be exaggeration, I put him into the terrible cycle of birth and death with all kinds of miseries.

In the *sastras* it is said that Bhagavan's names contain all His *saktis. Sri-nama* is completely spiritual, and therefore He is successful in destroying the illusion of this material world.

*krsneti mangalam nama yasya vaci pravarttate bhasmi-bhavanti rajendra mahapataka-kotayah*

*Visnu-dharma Purana*

O King, millions of sins are burned to ashes if the supremely auspicious form of Krsna's *nama* resides in one's mouth.

*nanyat pasyami jantunam vihaya hari-kirttanam sarva-papa-prasamanam prayascittam dvijottama*

*Brhan-naradiya Purana*

O best among the *brahmanas*, *sri-hari-nama* is the atonement that destroys all forms of sins, and I consider that one who gives up *sri-nama* to be no more than an animal.

*namno hi yavati saktih papa-nirharane hareh tavat kartum na saknoti patakam pataki narah*

*Brhad-visnu Purana*

The potency of *sri-hari-nama* can remove more sins than the most sinful person can possibly commit.

All these glories of *sri-nama* are the supreme absolute truth, but when people active in *karma* and *jnana* hear them, they concoct explanations to protect their own activities. Their explanation is that the glories of *sri-nama* mentioned in *sastras* are not really the truth, but are exaggerations intended to create a taste for *sri-nama*.

*Nama-aparadha* will prevent such offenders from getting a taste for *hari-nama*. You should perform *hari-nama* with full faith in the statements of the *sastras*, and never take the association of those who give mundane explanations. Furthermore, if they unexpectedly appear before your eyes, you should take bath with all your clothes on. That is Sri Caitanya Mahaprabhu's instruction.

**Vijaya**: Prabhu, it appears difficult for householders to chant *suddha-hari-nama* because we are always surrounded by offensive people who are not at all devotional. It is very difficult for *brahmana-panditas* like ourselves to have *sat-*

*sanga*. Prabhu, please give us the strength to give up bad association. The more I hear from your mouth, the more my thirst for hearing increases. Now please explain the sixth offense to us.

**Babaji**: The sixth offense is to consider *sri-bhagavan-nama* to be imaginary. Mayavadis and fruitive materialists think the changeless, *nirvisesa-brahma* to be the Absolute Truth. Those who believe that the *rsis* have imagined *sri-bhagavan-nama* such as Rama and Krsna as a method to attain perfection are *nama-aparadhis*. *Hari-nama* is not imaginary; He is an eternal, spiritual *vastu*. *Sri-sad-guru* and the Vedic *sastras* instruct us that when we engage in the process of *bhakti*, *hari-nama* manifests within our spiritual senses. Therefore, *hari-nama* must be accepted as the Absolute Truth, and if one thinks that He is imaginary, one can never attain His mercy.

**Vijaya**: Prabhu, before we took shelter of your fearless lotus feet, due to bad association, we also thought in that way. Now, by your mercy, this conception is vanquished. Please explain the seventh offense to us.

**Babaji**: One who is engaged in sinful activities on the strength of *sri-nama* is a *nama-aparadhi*. If one performs sinful activities in the belief that *sri-nama* will purify him, one cannot become free from those mountains of sins by following the rules and regulations of Vaisnava conduct, because all these activities then assume the form of further sins that are in the category of *nama-aparadha*, and only the process for nullifying *nama-aparadhas* can destroy them.

**Vijaya**: Prabhu, if *hari-nama* can destroy all sins without exception, then why does it not destroy the sins of one who chants *sri-nama*, and why is he deemed an offender?

**Babaji**: On the day that the *jiva* accepts *suddha-nama*, one name that he utters certainly destroys the sum total of all his *prarabdha* and *aprarabdha-karma*, and through the second name, *prema* will arise. Those who chant *suddha-hari-nama* have no desire to perform even pious activities, and what to speak of their maintaining *papa-buddhi*, a mentality that "I shall commit sin and then chant *nama* to exonerate myself from that sin." A person who has taken shelter of *sri-nama* will never commit a sin. However, it may be that a *sadhaka* only utters *nama-abhasa*, and not *suddha-nama*, because of some remaining *nama-aparadha*. The sins that he performed before chanting *nama-abhasa* are being destroyed, and there is no taste for committing new sins. *Nama-abhasa* also very

slowly destroys whatever sinful *karma* remains because of previous practice. Sometimes he unexpectedly commits new sins, but they also go away because of his *nama-abhasa*. However, it is *nama-aparadha* to take shelter of *sri-nama* and then engage in sinful activities, thinking, "Since the influence of *sri-nama* destroys all my sins, certainly it will also destroy the sins that I am committing now."

**Vijaya**: Now kindly tell us about the eighth offense.

**Babaji**: *Sat-karma* refers to all kinds of *dharma* (in the general sense), that is to say, *varnasrama,* performing charity and other pious activities, observing vows *(vrata)* and other kinds of auspicious activities, renouncing the results of all activities *(sannyasa-dharma),* all kinds of *yajnas, astanga-yoga,* and whatever else *sastra* has defined as auspicious activity. These are all counted as material *dharma* (*jada-dharma*), whereas Bhagavan's *sri-nama* is transcendental to material nature. All these *sat-karma* are only auxiliary means to attain the transcendental, blissful goal; they are not the goal themselves. However, *hari-nama* is the means at the time of *sadhana,* and is Himself *sadhya,* the goal at the time of achieving the result. Therefore, *sat-karma* cannot possibly be compared with *hari-nama,* and those who consider that *sat-karma* is equal to *hari-nama* are *nama-aparadhis.* One who prays to *sri-hari-nama* for the insignificant results of performing *sat-karma* is a *nama-aparadhi,* because his activity exposes his conception that the various forms of *sat-karma* are equal to *sri-nama.* You should take refuge of *hari-nama* with spiritual intelligence, knowing that the result of *sat-karma* is very insignificant. This is the understanding of the process of *sadhana* (*abhidheya-jnana).*

**Vijaya**: Prabhu, we have understood very well that there is nothing equal to *hari-nama.* Now mercifully enlighten us about the ninth offense.

**Babaji**: Of all the various instructions in the *Vedas,* the instructions on *hari-nama* are the most important, and only those who have faith in exclusive *bhakti* are qualified to hear *sri-nama's* glories. It is an offense to give instruction on *hari-nama* to those who do not have faith, who are averse to the transcendental service of Hari, or who have no taste for hearing *nama.* It is beneficial to give instruction that *hari-nama* is the most exalted of all spiritual practices, and that all who accept *hari-nama* will become most fortunate, but one should not give such instructions on *hari-nama* to the unqualified. When you become a *parama-bhagavata,* then you will also be able to transmit *sakti.* Such a great Vaisnava

can first create faith in *sri-nama* by bestowing spiritual *sakti* on the *jivas*, and after that instruct them about *hari-nama*. However, as long as you remain a *madhyama* Vaisnava, you must neglect those who are faithless, disinterested and envious.

**Vijaya**: Prabhu, how should we understand the behavior of those who give *hari-nama* to unqualified people out of greed for wealth, name and fame?

**Babaji**: They are *nama-aparadhi.*

**Vijaya**: Please explain the tenth offense.

**Babaji**: People in the material world think, "I am such-and-such a person. This wealth, sons and relatives are all mine." They are madly engrossed in such material consciousness. If by coincidence they hear the glories of *hari-nama* from learned people, a moment of renunciation or knowledge may appear, but then if they knowingly do not keep their attachment for *sri-nama,* they are also *nama-aparadhis.* Therefore it is said in the second *sloka* of *Siksastaka:*

*namnam akari bahudha nija-sarva-saktis tatrarpita niyamitah smarane na kalah etadrsi tava krpa bhagavan mamapi durdaivam idrsam ihajani nanuragah*

O Bhagavan, You have manifested Yourself in various names, such as Krsna, Govinda, Gopala, Vanamali, and so on. You have invested all your *saktis* in these names, and there is no question of improper time or place for remembering *sri-nama.* You are so causelessly merciful, but unfortunately, because of my *aparadhas,* I have no taste for *sri-hari-nama,* whom You have made so easily available.

One should remain free from the ten kinds of *nama-aparadha,* and engage in *hari-nama*. If one does so, *sri-nama* will swiftly award you His mercy in the form of *prema,* and transform you into a *parama-bhagavata*.

**Vijaya**: Prabhu, I can now understand that Mayavadis, *karmis* and *yogis* are all offenders to *sri-nama.* Since this is the case, is it proper for pure Vaisnavas to participate when many people congregate to perform *nama-kirtana?*

**Babaji**: It is not proper for Vaisnavas to participate in *sankirtana* groups in which *nama-aparadhis* are prominent and the lead singer is a *nama-aparadhi*. However, there is no fault in participating in *sankirtana* groups in which pure

Vaisnavas or general *bhaktas* who are *nama-abhasis* are prominent. On the contrary, in such *sanga* there will be gain in the form of *ananda* in *nama-sankirtana.*

Now it is late. Tomorrow I will speak to you on *namabhasa.*

Vijaya and Vrajanatha became ecstatic with *nama-prema.* After offering prayers to Babaji Maharaja, they took his precious footdust on their foreheads and returned home, singing *kirtana, hari haraye namah krsna yadavaya namah*!

THUS ENDS THE TWENTY-FOURTH CHAPTER OF JAIVA-DHARMA, ENTITLED "PRAMEYA: NAMA-APARADHA"

# Chapter 25

## PRAMEYA: Namabhasa

The next day shortly after *sandhya,* Vijaya and Vrajanatha came before the respected Babaji, and having offered *sastanga-dandavat,* they took their *asanas.* Vijaya took the opportunity to humbly ask, "Prabhu, kindly have mercy upon us and tell us everything about *namabhasa-tattva.* We are very anxious to know the secret of *nama-tattva."*

Babaji answered, "You are very fortunate. If you want to understand *nama-tattva,* you must understand three subject matters very well: *nama, namabhasa* and *nama-aparadha.* I have already explained so much about *nama* and *nama-aparadha,* and now I will explain about *namabhasa,* which means the semblance of *sri-nama.*

**Vijaya**: What is *namabhasa,* and how many kinds of *abhasa* are there?

**Babaji**: The word *abhasa* means luster, shadow or reflection. As the radiance that emanates from a naturally lustrous object has *kanti* (effulgence) or *chaya* (shadow), so the sun-like Name has two kinds of *abhasa:* one is the shadow *(nama-chaya),* and the other is the reflection *(nama-pratibimba).* Learned people who are conversant with *bhakty-abhasa*, *bhava-abhasa*, *namabhasa*, and *vaisnava-abhasa* say that all kinds of *abhasa* have two divisions: *pratibimba* (reflection) and *chaya* (shadow).

**Vijaya**: What is the relation between *bhakty-abhasa, bhava-abhasa, namabhasa*, and *vaisnava-abhasa*?

**Babaji**: Vaisnavas practise *hari-nama*, and when their practice is on the level of *bhakty-abhasa*, then their practice of *nama* is called *namabhasa.* They themselves are also *vaisnava-abhasa,* not pure *bhaktas. Bhava* and *bhakti* are one and the same thing; it is only because they are on different levels that they are known by different names.

**Vijaya:** On which platform is the *jiva* called *vaisnava-abhasa?*

**Babaji:** *Srimad-Bhagavatam* (11.2.47) says:

*arcayam eva haraye pujam yah sraddhayehate na tad-bhaktesu canyesu sa bhaktah prakrtah smrtah*

One is a materialistic devotee *(kanistha)* if he accepts the *arca-murti* of Bhagavan as Sri Hari and worships Him with faith, but does not faithfully worship Krsna's *bhakta* or other *jivas*.

In this *sloka* the word *sraddha* is mentioned. However, the intended meaning is *sraddhabhasa,* not pure *sraddha,* because if one worships Krsna but not His *bhaktas,* then his *sraddha* is either *chaya* (shadow) or *pratibimba* (reflection). That faith is worldly faith; it is not spiritual faith (*aprakrta-sraddha*). Therefore we should understand that anyone in whom we see that faith is a materialistic devotee *(prakrta-bhakta)*, or a semblance of a Vaisnava *(vaisnava-abhasa)*. Sriman Mahaprabhu has said that Sri Raghunatha dasa Gosvami's father and uncle, Hiranya and Govardhana, were *vaisnava-praya*. This means that they accepted Vaisnava markings and dress, and chanted *namabhasa,* as if they were *suddha-bhaktas,* but actually they were not pure Vaisnavas.

**Vijaya:** Can Mayavadis also be called *vaisnava-abhasa* if they accept the symbols of a Vaisnava and chant *sri-nama*?

**Babaji:** No, they cannot even be called *vaisnava-abhasa*. They are simply offenders, so they are called *vaisnava-aparadhi*. In one sense, they might be called *vaisnava-abhasa*, because they have taken shelter of *pratibimba-namabhasa* and *pratibimba-bhava-abhasa*, but they are such great offenders that they are to be separated even from the name Vaisnava.

**Vijaya**: Prabhu, please explain the symptoms of *suddha-nama* even more clearly, so that we may easily understand it.

**Babaji**: *Suddha-nama* means taking *nama* with a favorable attitude, while remaining free from all material desire (*anyabhilasa*), and from coverings of *jnana, karma* and so on. To desire the supreme bliss that comes when the transcendental nature of *nama* manifests clearly is not *anyabhilasa*. All kinds of desires apart from that - such as the desire to be free from sins and to gain liberation - are certainly *anyabhilasa*. There will be no *suddha-nama* so long as *anyabhilasa* remains; one will not receive *suddha-nama* as long as he still desires the fruits of performing *jnana*, *karma, yoga* and so on.

*Suddha-nama* comes from accepting *nama* with only favorable inclinations, and

rejecting all unfavorable emotions from the heart. If one keeps these characteristics of *bhakti* in mind and deliberates carefully, it becomes clear that *suddha-nama* is certainly that *nama* which is free from *nama-aparadha* and *namabhasa*. Therefore Sri Gauracandra, the merciful *avatara* for Kali-yuga, has said:

*trnad api sunicena taror api sahisnuna amanina manadena kirtaniyah sada harih*

*Siksastaka* (3)

One should think himself more insignificant and lower than the straw in the street, and should be more tolerant than a tree. He should give all respect to others, without desiring any respect for himself. Then he will be qualified to chant *sri-hari-nama* constantly.

**Vijaya**: Prabhu, what is the intrinsic difference between *namabhasa* and *nama-aparadha?*

**Babaji**: When there is no *suddha-nama, sri-nama* is called *namabhasa*. That *namabhasa* is called *namabhasa* at one stage, and *nama-aparadha* at another stage. It is called *namabhasa* when the name that is chanted is impure because one is in ignorance, that is to say, one is under the control of illusion and inattentiveness. However, when the name is chanted impurely with a desire for sense enjoyment (*bhoga*) or liberation *(moksa),* and based on a Mayavada conception, that is known as *nama-aparadha.* If the other kinds of *aparadhas* that I told you about before are present because of simple ignorance, the *asuddha-nama* (impure name) taken in that situation is not *nama-aparadha,* but *namabhasa.* You should remember that, as long as one does not commit *nama-aparadha* when one is chanting *namabhasa,* there is hope that the *namabhasa* will go away, and that *suddha-nama* will arise. However, if there is *nama-aparadha*, the rising of *nama* in the heart can only take place with great difficulty. There is no means to obtain benefit other than the method that I have already explained to become free from the offenses against *sri-nama.*

**Vijaya**: If someone is performing *namabhasa,* what must he do so that his *namabhasa* may become *suddha-nama?*

Babaji: The suitable engagement is that he takes the association of *suddha-bhaktas.* If he stays in their company and chants *nama* according to their order

and guidance, he will then acquire a taste for *suddha-bhakti.* The name that appears on the tongue at that time will be *suddha-nama.* At the same time, he should diligently give up the company of *nama-aparadhis,* because *suddha-nama* will not manifest if one remains in their association. *Sat-sanga* is the only cause of the *jivas'* good fortune. That is why the Lord of our life, Sri Gaurangadeva, instructed Sanatana Gosvami that *sat-sanga* is certainly the root of *bhakti.* One should always renounce associating with women and non-devotees, and practice *krsna-nama* in the association of *bhaktas.*

**Vijaya**: Prabhu, can the *sadhaka* not perform *suddha-nama* without giving up his wife.

Babaji: It is certainly imperative to give up the association of women. A *grhastha-vaisnava* who remains with his married wife in a detached mood is acting properly in the Vaisnava world, and this is not called "association with women." The attachment of men for women and women for men is called *yosit sanga.* If a householder takes *krsna-nama* and gives up his attachments, then he will certainly attain the highest goal of life.

**Vijaya:** How many kinds of *namabhasa* are there?

**Babaji:** *Srimad-Bhagavatam* (6.2.14) enumerates four kinds of *namabhasa:*

*sanketyam parihasyam va stobham helanam eva va vaikuntha-nama-grahanam asesagha-haram viduh*

One may utter *sri-krsna-nama* to indicate something else *(sanketa),* jokingly *(parihasa),* antagonistically *(stobha),* or even disrespectfully *(hela).* Learned people know that these four types of shadow *namabhasa* destroy unlimited sins.

Those who are ignorant of *nama-tattva* and *sambandha-tattva* perform these four kinds of *namabhasa*.

**Vijaya:** What is *sanketya-namabhasa?*

**Babaji:** *Sanketya-namabhasa* is uttering Bhagavan's name when alluding to something else. For instance, Ajamila called his son Narayana at the time of his death, but Bhagavan Sri Krsna's name is also Narayana, so Ajamila's uttering 'Narayana' was an instance of *sanketya-namabhasa.* When Muslims see a pig, they show hatred and exclaim, "*Harama*! *Harama*!" The exclamation *'harama'*

contains the two words *'ha'* and *'rama'*, so the person uttering the word *'harama'* also obtains deliverance from the cycle of birth and death as a result of taking that *sanketya-nama*.

All the *sastras* accept that *namabhasa* gives *mukti*. Through *sri-nama*, relationship is strongly established with Mukunda, (the giver of liberation). Therefore, by uttering *sri-nama* one is in touch with Bhagavan Mukunda and by that contact, *mukti* (liberation) is easily obtained. The same liberation that is obtained with great difficulty through *brahma-jnana* is easily available to everybody without hard labor through *namabhasa.*

**Vijaya:** Prabhu, we have read in different places in the *sastras* that those who utter Krsna's names jokingly obtain liberation. This includes those who desire liberation *(mumuksu),* those who are vainly proud of their learning, *mlecchas* who are devoid of *tattva-jnana,* and those who are *asurika* and actually opposed to the ultimate goal. Now please tell us about *stobha-namabhasa.*

**Babaji:** *Stobha* means uttering *sri-nama* antagonistically to hinder others in their chanting of Krsna's name. For example, while a pure *bhakta* is chanting *hari-nama,* an offender may see him, and make faces, saying, "Your 'Hari-Kest' will do everything!" This is an example of *stobha,* and that *stobha-nama* can award liberation even to such a person as that hypocrite. The names have such natural potency.

**Vijaya:** What is *hela-namabhasa?*

**Babaji:** *Hela-namabhasa* means to utter *sri-nama* disrespectfully. It is said in the *Prabhasa-khanda* that taking *sri-nama* neglectfully also results in liberation from this material world.

*madhura-madhuram etan mangalam mangalanam sakala-nigama-valli sat-phalam cit-svarupam sakrd api parigitam sraddhaya helaya va bhrguvara nara-matram tarayet krsna-nama*

O best of the Bhrgus, this *nama-brahma* is more sweet than any sweet thing and the most auspicious of all that is auspicious. He is the delectable pure fruit of the flourishing *sruti* desire-creeper and appears as the embodiment of knowledge, delivering any human being who even once chants *sri-krsna-nama* either with respect or disrespect.

In this *sloka,* the word *sraddhaya* means 'with respect' and *helaya* means 'with disrespect'. The purport of the statement *nara-matram tarayet* is that Krsna's name even gives liberation to the Muslims.

**Vijaya**: But isn't it an offense to chant *hari-nama* antagonistically or disrespectfully?

**Babaji**: It is an offense if one is disrespectful knowingly and with bad intention, but if one is disrespectful unknowingly, it is *namabhasa.*

**Vijaya**: What is the result of *namabhasa,* and what will it not give?

**Babaji**: *Namabhasa* will give all kinds of enjoyment, happiness, liberation and the eight kinds of perfections (siddhis), but it will not give *krsna-prema,* which is the highest goal of human life. However, by giving up bad association, and by associating constantly with *suddha-bhaktas* and following their instructions regularly, one may quickly become a *madhyama* Vaisnava. Then even within a few days he can obtain *suddha-bhakti* and *krsna-prema.*

**Vijaya**: Prabhu, many who are *vaisnava-abhasa* bear the outward signs of a Vaisnava, and constantly perform *namabhasa.* Even so, despite engaging in this way for a long time, they still do not receive *prema*. What is the reason for this?

**Babaji**: There is one secret here. The *vaisnava-abhasa-sadhaka* is qualified to receive pure devotion, but he does not have pure, one-pointed *bhakti*. It may be that he is associating with a person whom he thinks to be a *sadhu,* but who is actually a Mayavadi and not a *suddha-bhakta.* Due to this undesirable association, the *sadhaka* will follow the Mayavadi's *apasiddhantika* instructions, and as a result, whatever *bhakty-abhasa* he had will vanish, and he will gradually fall down into the category of *vaisnava-aparadhi.* In that condition, it is quite difficult—indeed practically impossible—for him to succeed in his practice. Yet, if his previous *sukrti* is strong, it will remove him from that bad association and place him in the association of saintly persons; and from that *sat-sanga* he can obtain pure Vaisnavism again.

**Vijaya**: Prabhu, what is the result of *nama-aparadha*?

**Babaji**: The accumulation of sins from *nama-aparadha* is even more dreadful than the result of committing the five *maha-papa* millions of times: Thus we can easily estimate the dire result of *nama-aparadha.*

**Vijaya**: Prabhu, I understand that the result of *nama-aparadha* is very dangerous, but is there any good result derived from the names that are uttered offensively?

**Babaji**: *Sri-nama* will give whatever result the *nama-aparadhi* desires while he is chanting the names, but it will not award *krsna-prema.* At the same time, the offender has to suffer the result of his offenses against *sri-nama.* One who commits offenses to *sri-nama,* and who takes the name with a wicked mentality will receive the following results: In the beginning, the *nama-aparadhi* takes *sri-nama* with a wicked mentality, but after sometime he occasionally chants *nama* free from wickedness. This chanting of the name without a crooked mentality causes him to accumulate *sukrti.* Slowly, slowly, as that *sukrti* increases, its influence enables him to receive the association of saintly people who are chanting *suddha-nama.* The influence of *sat-sanga* induces the *nama-aparadhi* to chant *sri-nama* constantly, which frees him from *nama-aparadhas.* Even people who had a great desire for liberation have gradually become *hari-bhaktas* by taking shelter of this process.

**Vijaya**: If simply chanting one name can successfully remove all sins, why is it necessary to chant *sri-nama* constantly, like an unbroken stream of fragrant oil?

**Babaji**: The inner self and dealings of the *nama-aparadhi* are always crooked in every way. He is opposed to Krsna *(bahirmukha)* by nature, and therefore has no taste for saintly people or auspicious paraphernalia and times related to Bhagavan. His natural inclination is towards unworthy people, things, conclusions and activities. However, if he always chants *sri-nama,* he will have no time for unwanted association and activities, and because he is not in bad association, his chanting of *sri-nama* will gradually become pure and give him a taste for auspicious objects. Vijaya: Prabhu, a current of nectar of *sri-nama-tattva* is flowing from your mouth and entering our hearts through our ears, and we are becoming intoxicated by *sri-nama-prema-rasa.* Today we have succeeded in understanding these different topics of *nama*, *namabhasa,* and *nama-aparadha.* Now please give us whatever final instruction is appropriate for us.

**Babaji**: Pandita Jagadananda has given a very beautiful instruction in his *Prema-vivarta* (Chapter 7). Listen closely:

*asadhu-sange bhai, krsna-nama nahi haya namaksara bahiraya bate, tabu nama*

*kabhu naya*

Remember Bhai (my dear brother), *krsna-nama* cannot awaken in the association of non-devotees. Only the syllables of *sri-nama* will come out of the mouth, but *nama* Himself will remain far away.

*kabhu namabhasa haya, sada nama-aparadha e saba janibe bhai, krsna-bhaktir badha*

Certainly there is only *nama-aparadha* in their association. Sometimes, by great fortune, there is *namabhasa,* but you should know that both *namabhasa* and *nama-aparadha* are obstacles for *krsna-bhakti.*

*yadi karibe krsna-nama, sadhu-sanga kara bhukti-mukti-siddhi-vancha dure parihara*

If you want to chant pure *krsna-nama,* then take *sadhu-sanga,* and at the same time fully relinquish all desires for enjoyment, liberation and mystic perfections.

*dasa-aparadha tyaja mana apamana anasaktye visaya bhunja, ara laha krsna-nama*

Remain free from the ten offenses to *sri-nama*, and from false pride, contempt for others, and so forth. Accept

sense-objects only as far as necessary, in a spirit of detachment, and incessantly take *krsna-nama.*

*krsna-bhaktir anukula saba karaha svlkara krsna-bhaktir pratikula saba kara parihara*

Accept all that is favorable for *krsna-bhakti* as your very life, and wholly forsake all that may hinder your practice of *krsna-bhakti.*

*jnana-yoga-cesta chada ara karma-sanga markata-vairagya tyaja yate deha-ranga*

Abandon all endeavors for *karma, jnana* and *yoga,* and remain aloof from attachment to the external symptoms of renunciation *(markata-vairagya).*

*krsna amaya pale, rakse—jana sarva-kala atma-nivedana-dainye ghucao janjala*

At all times have this full faith: "Krsna will certainly maintain and protect me." Adopt the qualities of *saranagati* headed by *dainya* (humility) and *atma-nivedana* (full surrender of oneself at Krsna's lotus feet), for practicing these six types of loving self-surrender destroys the web of *maya*.

*sadhu paba kasta bada jlvera janiya sadhu-bhakta-rupe krsna aila nadiya*

It is very rare that the *jlva* can receive *sadhu-sanga*. Knowing this, Bhagavan Sri Krsna Himself has descended in the form of a *sadhu* and *bhakta* in Nadiya (Navadvipa)

*gora-pada asraya karaha buddhiman gora bal sadhu guru keba ache an*

Therefore, O intelligent people, take shelter of Sri Gaura's feet. Who is a greater *sadhu* or *guru* than Him? He is Krsna Himself.

*vairagi bhai gramya-katha na sunibe kane gramya-vartta na kahibe, jabe milibe ana*

My renounced brother, if you sometimes meet with others, do not hear or discuss mundane topics.

*svapne o na kara bhai stri-sambhasana grhe stri-chadiya bhai asiyacha bana*

O Bhai, do not talk with women, even in dreams. Remember how you have left your wife at home and have come to the forest (Sri Vrndavana) to engage wholeheartedly in *bhajana*,.

*yadi caha pranaya rakhite gaurangera sane chota-haridasera katha thake yena mane*

If you desire to repose your love at Sri Gauracandra's lotus feet, always keep in mind Sriman Mahaprabhu's stern dealings with Chota Haridasa in this connection.

*bhala na khaibe, ara bhala na paribe hrdayete radha-krsna sarvada sevibe*

Do not eat opulent food or wear fine clothes, but always render *seva* to Sri

Radha-Krsna within your heart of hearts.

*bada-haridasera nyaya krsna-nama balibe badane asta-kala radha-krsna sevibe kunja-bane*

At all times, both by day and night, fill your mouth with *hari-nama* in the same way as Bada Haridasa, and in your heart perform *seva* of Radha-Krsna in the *kunjas* of Vrndavana during the eight periods of the day and night.

*grhastha, vairagi dunhe bale gora-raya dekha bhai nama bina jena dina nahi jaya*

Look Bhai! Gaura-Raya has given this instruction. It is of no consequence whether one is in the *grhastha-asrama* or the *vairagi-asrama.* Both should not allow a day, an hour or even a moment to pass by without taking *nama*.

*bahu anga sadhane bhai nahi prayojana krsna-namasraye suddha karaha jivana*

*He* Bhai! There is no need to practice many kinds of *sadhana.* Just by taking shelter of *krsna-nama,* your life will become purified and full of meaning.

*baddha-jive krpa kari krsna haila nama kali-jive daya kari krsna haila gauradhama*

Being merciful on the *jivas* who are bound within this age of quarrel, Sri Krsna has become *nama-rupa;* then feeling still more compassion, He also became Gaura and Sri Gaura-dhama (Navadvipa).

*ekanta-sarala-bhave bhaja gaura-jana tabe ta paibe bhai sri-krsna-carana*

So with single-minded determination and nonduplicitous heart, just worship Sri Gaura Candra. Bhai, through this means, you will certainly attain the shelter of Sri Krsna Candra's lotus feet.

*gaura-jana-sanga kara gauranga baliya hare krsna nama bala naciya naciya*

Perform Hare Krsna *nama-kirtana* in the association of Gaura *bhaktas* and continuously dance and call out *"Ha* Gauranga! *Ha* Gauranga!"

*acire paibe bhai nama-prema-dhana yaha vilaite prabhur 'nade' e agamana*

O Bhai! Being thus engaged, before long you will receive the invaluable wealth of *nama-prema*, the very jewel which Sri Caitanya Mahaprabhu descended to Nadiya to distribute."

When Vijaya and Vrajanatha heard this passage of Sri Jagadananda's *Prema-vivarta* from the mouth of Srila Babaji Maharaja, their hearts became agitated, being absorbed in the mood of *maha-prema* expressed by Sri Jagadananda Pandita. Babaji was almost unconscious for a long time, and then he embraced them and crying, sang the following *kirtana:*

*krsna-nama dhare kata bala*

What power does the name of Krsna possess? (refrain)

*visaya-vasananale mora citta sada jvale, ravi-tapta maru-bhumi sama karna-randhra-patha diya, hrdi majhe pravesiya, barisaya sudha anupama*

My heart was constantly burning in the fire of worldly desires, just like a desert scorched by the rays of the sun, but *sri-nama,* entering the core of my heart through the holes of my ears, has showered unparalleled nectar upon my soul.

*hrdaya haite bale, jihvara agrete cale sabda-rupe nace anuksana kanthe mora bhange svara, anga kampe thara thara, sthira haite na pare carana*

*Sri-nama* speaks from within my heart, moves onto the tip of my tongue, and constantly dances on it in the form of transcendental sound. My throat becomes choked up, my body shivers again and again, and my feet cannot remain still.

*cakse dhara, dehe gharma, pulakita saba carma, vivarna haila*
*kalevara murcchita haila mana, pralayera agamana bhave sarva-deha jara-jara*

Rivers of tears flow from my eyes, perspiration soaks my body, all my skin thrills with rapture, my hairs stand on end, and my complexion turns pale and discolored. My mind grows faint, I begin to experience devastation, and my whole body is shattered by a flood of ecstatic emotions.

*kari eta upadrava, citte varse sudha-drava more dare premera sagare kichu na bujhite dila, more ta batula kaila, mora citta-vitta saba hare*

While causing such an ecstatic disturbance, *srl-nama* showers liquid nectar on

my heart, and drowns me in the ocean of divine *prema.* He does not allow me to understand anything, but makes me into a madman by stealing away my mind and all my resources.

*lainu asraya jan'ra hena vyavahara tan'ra varnite na pari e sakala krsna-nama icchamaya jahe jahe sukhl haya, sei mora sukhera sambala*

Such is the behavior of Him of whom I have taken shelter. I am not capable of completely describing Him. *Srl-krsna-nama* is independent and acts as His sweet will dictates. In whatever way He becomes happy, that is also the mainstay of my happiness.

*premera kalika nama, adbhuta-rasera dhama hena bala karaye prakasa Isat vikasi' punah, dekhaya nija-rupa-guna citta hari laya krsna pasa*

*Srl-nama* is the bud of the lotus of *prema,* and the abode of astonishing *rasa.* Such is the power that He manifests that when He begins to blossom only a little further, He reveals His own divine form and qualities. Thus, my heart is abducted and taken into the presence of Sri Krsna.

*purna-vikasita hand, braje more jaya land dekhaya more svarŭpa-vildsa more siddha-deha diya, krsna-pase rakhe giya e dehera kare sarba-nasa*

Now blossoming fully, the *prema* flower of *srl-nama* takes me to Vraja, and reveals to me the pastimes of His own love-dalliance. *Nama* gives me my own *siddha-deha,* keeps me by the side of Krsna, and then He completely destroys everything related to this mortal frame of mine.

*krsna-nama cintamani akhila-rasera khani nitya-mukta suddha-rasamaya namera balalyata, saba la'ye hai hata, tabe mora sukhera udaya*

The name of Krsna is a gem that fulfills all divine aspirations *(cintamani)* and a mine of all *bhakti-rasa.* He is eternally liberated, and He is the embodiment of *suddha-rasa.* When all impediments for the chanting of *suddha-nama* are destroyed, then my happiness will know its true awakening.

As they chanted this *nama-klrtana* again and again, half the night passed. When the *klrtana* finally ended, Vijaya and Vrajanatha took permission from Gurudeva and returned home, absorbed in *nama-rasa.*

Thus ends the Twenty-Fifth Chapter of Jaiva-Dharma, entitled "Prameya: Namabhasa"

# Chapter 25

## INTRODUCTION TO RASA-TATTVA

Vijaya Kumara was absent for about a month. During this ′ time, Vrajanatha's grandmother, who understood the dispositions of both Vrajanatha and Vijaya Kumara, arranged for a suitable bride through a *brahmana* mediator. When Vijaya Kumara was informed, he sent his younger brother to Bilva-puskarini to organize the wedding ceremony, which was duly performed at an astrologically auspicious time on an auspicious day.

Vijaya Kumara arrived some time later, when all the marriage proceedings had been completed. He sat without much interest in the situation around him, and did not discuss worldly affairs such as health and prosperity, for his heart was deeply absorbed in spiritual matters. Vrajanatha detected his indifference, and said, "Uncle, your heart appears to be uncertain these days. Why is that? It is simply by your order that I am bound in the shackles of worldly life. What have you decided to do yourself?"

Vijaya Kumara said, "I have decided to finally go to Sridhama Puri to have the *darsana* of Sri Purusottama (Sri Jagannathadeva). Some pilgrims are setting out for Puri in a few days, and I will also go with them. I shall go and take permission from Sri Gurudeva."

After taking lunch that afternoon, Vrajanatha and Vijaya Kumara went to Mayapura, where they offered *dandavat-pranama* at Sri Raghunatha dasa Babaji's feet and begged his permission to make a pilgrimage to Puri. Babaji Mahasaya was delighted to hear their plea. His heart melted with affection and he said, "It is very good that you are going to Puri to take *darsana* of Sri Jagannathadeva. Sriman Mahaprabhu's sitting place is in Kasi Misra's house in Puri, and Sri Gopala Guru Gosvami, the disciple of Sri Vakresvara Pandita, is present there now in all his glory. Be sure to have his *darsana* and accept his instructions with devotion. Nowadays, it is only in that *mahatma's* throat that the splendor of Sri Svarupa Gosvami's teachings is fully manifest."

Having received Sri Gurudeva's permission, Vrajanatha and Vijaya Kumara joyfully returned home. On the way, at Vrajanatha's eager request, Vijaya Kumara agreed to also take him to Puri. When they arrived home, they disclosed

their plans for the pilgrimage to everyone. Vrajanatha's grandmother was also ready to go with them, so finally it was decided that all three would go to Puri together.

The famous Ratha-yatra of Sri Jagannatha, Sri Baladeva and Sri Subhadra-devi is held in Puri in the month of Asarha (June-July). At that time, those who are dedicated to *dharma* flood in from all corners of India and descend on Puri en masse. For this reason, pilgrims from distant places set out from their homes many days beforehand in order to arrive in good time. The month of Jyestha (May-June) had scarcely begun when these three also set out for Puri, along with the other pilgrims. After walking for some days, they passed Dantana and arrived in Jalesvara. Gradually moving on, they took *darsana* of Ksiracora Gopinatha, and came to Sri Viraja-ksetra, where they performed *nabhigaya-kriya* and took bath in the Vaitarani. Later, they had *darsana* of Sri Saksi Gopala in Kataka, and Sri Lingaraja in Ekamra-kanana, and finally arrived in Sri Ksetra, Puri-dhama.

All the pilgrims were accommodated in various places as directed by their respective *pandas* (guardian priests). Vijaya Kumara, Vrajanatha, and Vrajanatha's grandmother found lodgings at Haracandi Sahi. In accordance with the regulative principles, they took bath in the sea, and then went for *darsana* of Sri Jagannatha. They began to take *darsana*, perform *parikrama,* and honor the *prasada* of the various *tirthas* of that *dhama.* After three or four days, Vijaya Kumara and Vrajanatha had *darsana* of the *sri-vigraha* of Sriman Mahaprabhu as well as His footprints, and also His fingerprints impressed on the Garuda *stambha* (column of Garuda) in the temple of Sri Jagannathadeva. When Sriman Mahaprabhu took *darsana* of Sri Jagannathadeva, He would become overwhelmed with *prema* and streams of tears would flow from His eyes. At such times, the stones beneath His feet melted from His touch and were marked with His footprints. At the same time, His *prema* also melted the Garuda *stambha*, which He used to support Himself, and the marks of His fingers became imprinted there. When Vijaya Kumara and Vrajanatha saw these impressions, they became overwhelmed with *prema.*

That same day they went to Kasi Misra Bhavan. In that great house constructed from stone is Sri Gambhira, the small room in which Sriman Mahaprabhu would reside in His state of *prema.* There, in order to console Him when He was immersed in feelings of separation from Krsna, His dear associates, Sri Svarupa Damodara and Raya Ramananda, would recite *slokas* and sing *bhajanas*

about the pastimes of Radha and Krsna. Vijaya Kumara and Vrajanatha took *darsana* of that place, and of Sriman Mahaprabhu's paraphernalia, such as His wooden sandals, that are gloriously present there. On one side, within, is the *mandira* of Sri Radha-Kanta, and on the other side was the seat of Sri Gopala Guru Gosvami.

Vijaya and Vrajanatha fell at Sri Gopala Guru Gosvami's feet. They were carried away in the happiness of *prema* and began to shed tears. Sri Guru Gosvami was very pleased to see their ecstatic sentiments and embraced them. He made them sit down close to him and immediately asked, "I wish to know who you are." When Vijaya and Vrajanatha introduced themselves, Guru Gosvami's eyes began to stream with tears of love. Hearing the name of Sri Navadvipa, he said, "Today I have become blessed by seeing the residents of Sridhama Navadvipa. Tell me, how are the Vaisnavas in Mayapura, such as Sri Raghunatha dasa and Goracanda dasa? Are they well? *Aho!* When I remember Raghunatha dasa, the memories of my *siksa-guru* Sri Dasa Gosvami come to my mind."

Guru Gosvami called his disciple, Sri Dhyanacandra, and said, "These two *mahatmas* will take *prasada* here today." Sri Dhyanacandra took them both to his room and offered them *sri-maha-prasada.* Afterwards the three of them discussed many subjects. Dhyanacandra Gosvami was overjoyed when he saw Vijaya Kumara's vast erudition in *Srimad-Bhagavatam,* and recognized Vrajanatha as a fine scholar of all the *sastras.* He related all their discussions to Sri Guru Gosvami, who was also delighted to hear of their expertise in *sastra.* Sri Gopala Guru Gosvami called them near to him, and said, "You are both very dear to me. Kindly allow me to see you every day, as long as you stay in Sri Purusottama Dhama."

Vijaya Kumara humbly replied, "O Prabhu! Sri Raghunatha dasa Babaji of Sri Mayapura has bestowed great mercy upon us. He has given us so much *siksa*, and he ordered us to accept instructions at your divine feet."

Guru Gosvami said, "Raghunatha dasa Babaji is a highly learned scholar, and you should follow his instructions thoroughly. If you want to know anything further, you may come here tomorrow afternoon and present your inquiries. You may honor *maha-prasada* here tomorrow." They conversed for some time, and then Vijaya and Vrajanatha took permission from Sri Guru Gosvami and returned to Haracandi Sahi.

The next day, Vijaya Kumara and Vrajanatha returned to Sri Radha-Kanta Matha at the appointed time. They honored *prasada,* and then approached Sri Gopala Guru Gosvami. When they had offered their respectful *pranama* to him, they said, "Prabhu, we want to know about *rasa-tattva.* Our lives will become successful when we hear about *krsna-bhakti-rasa* from your lotus mouth. You are the pre-eminent holy master of the Nimananda-sampradaya and you are reigning as *jagad-guru* on the seat of Sriman Mahaprabhu's successor, Sri Svarupa Gosvami. We desire to hear *rasa-tattva* from your divine lips, so that our scholarship may become fruitful."

Sri Gopala Guru Gosvami was overjoyed, and taking these worthy disciples, to a solitary place, he spoke to them. "Sacinandana Nimai Pandita appeared in Sri Navadvipa-Mayapura, and He is the very life-breath of the *bhaktas* of Sri Gauda-mandala, Sri Ksetra-mandala and Sri Vraja-mandala. May that Sacinandana give us joy. May Sri Svarupa Gosvami, whose *madhura-rasa-seva* always fills Sri Mahaprabhu with elation, be manifest in the core of our hearts. Sri Vakresvara Pandita thoroughly captivated Nimai Pandita with his dancing. He also showered his mercy on Devananda Pandita by purifying him and making him Krsna's *bhakta.* May that Sri Vakresvara Pandita confer all auspiciousness upon you.

*"Rasa* is an unequalled *tattva* which can be compared to the rising of the moon, whose radiance is the expanding *lila* of *para-brahma* Sri Krsna. *Bhakti-rasa* is the function of *krsna-bhakti* when it becomes absolutely pure."

**Vrajanatha**: Is *rasa* a principle that is predetermined?

**Gosvami**: I cannot answer that question in a single word, "Yes" or "No." I will explain the subject elaborately so that you can understand it clearly. The *krsna-rati* about which you have heard from your Gurudeva is called *sthayibhava.* When the other components (*samagri*) of *rasa* are combined with the *sthayibhava,* the resultant manifestation is called *krsna-bhakti-rasa.*

**Vrajanatha**: Will you kindly explain in detail what is *sthayibhava,* and what are the constituent ingredients *(samagri)* of *rasa?* We have heard from our Gurudeva about *bhava,* but we have not heard how *bhavas* combine with each other to form *rasa.*

**Gosvami**: Ordinarily, at the stage of *bhava, bhakti* is *krsna-rati.* This *rati* arises

in the heart of the *bhakta* from the *samskaras* of past and present lives, and develops further to the stage of *rasa,* when it becomes the very embodiment of *ananda.* It is made up of four different ingredients: 1) *vibhava,* 2) *anubhava,* 3) *sattvika* and 4) *vyabhicari*or *sancari.* I will first explain these ingredients.

*Vibhava* is the cause of tasting *rati,* and it has two divisions: *alambana* (the support) and *uddipana* (the awakening stimulus). *Alambana* also has two divisions, namely, the object *(visaya)* and the abode *(asraya).* The *asraya* of *rati* is the person in whom *rati* exists, while the *visaya* of *rati* is the person towards whom *rati* is directed. Krsna's *bhaktas* are the *asraya* of *rati* because they have *rati* in their hearts, whereas Krsna is the *visaya* of *rati,* because *rati* is directed towards Him.

**Vrajanatha**: So far we have understood that *vibhava* is divided into two parts: *alambana* and *uddipana,* and that *alambana* is also divided into two categories, namely, *asraya* and *visaya.* Krsna is *visaya,* and the *bhaktas* are *asraya.* Now we are inquisitive to know whether Krsna is sometimes the *asraya* of *rati.*

**Gosvami**: Yes, He is. When *bhaktas* have *rati* towards Krsna, Krsna is *visaya* and the *bhaktas* are *asraya,* and when Krsna has *rati* towards the *bhaktas,* then Krsna is *asraya* and the *bhaktas* are *visaya*.

**Vrajanatha**: We have heard from our Gurudeva about Sri Krsna's sixty-four qualities. If there is anything further to be described in regard to Sri Krsna, please tell us.

**Gosvami**: Although all the qualities exist fully in Sri Krsna, His manifestation is complete in Dvaraka, more complete in Mathura, and most complete in Gokula. This is because of the degree to which the qualities are manifested in the respective *dhamas*. Krsna is one, but He plays the parts of four types of heroes (*nayaka*) according to the differences in His *Ilia.* They are 1) *dhlrodatta,* 2) *dhlra-lalita,* 3) *dhlra-santa* and 4) *dhlroddhata.*

**Vrajanatha:** What type of *nayaka* (hero) is *dhlrodatta?*

**Gosvami:** The symptoms of Krsna as *dhlrodatta-nayaka* are gravity, courtesy, forgiveness, compassion, modesty, and concealed pride.

**Vrajanatha:** What kind of *nayaka* is called *dhlra-lalita?*

**Gosvami:** Krsna falls under the control of His beloved *gopls* because He is expert in relishing loving mellows (*rasika*); He is on the threshold of youth *(nava-yauvana);* He is ingenious in joking *(parihasa-catun);* and He is free from anxiety *(niscintata).* That is why He is called *dhlra-lalita-nayaka.*

**Vrajanatha:** And what are the symptoms of *dhlra-santa?*

**Gosvami:** Krsna is known as *dhlra-santa-nayaka* when He is decorated with the qualities of being naturally sedate, forbearing, judicious and humble.

**Vrajanatha:** What is *dhlroddhata*?

**Gosvami:** Sometimes in His *llla,* Krsna is also seen to be jealous, egotistical, deceitful, angry, fickle, and boastful. At that time, He is known as *dhlroddhata-nayaka*.

**Vrajanatha:** The qualities that you have described are mutually contradictory, so how can they possibly exist at the same time in one Krsna?

**Gosvami:** Krsna is by nature fully independent, autocratic, and supreme, and He has boundless opulence. It is by the action of Krsna's *acintya-sakti* (inconceivable potency) that these contradictory qualities exist in Him at the same time. For example, we read in the *Kurma Purana:*

*asthulas canus caiva / sthulo 'nus caiva sarvatah avarnah sarvatah proktah / syamo raktantalocanah aisvarya-yogad bhagavan / viruddhartho 'bhidhlyate tathapi doso parame/ naivaharya kathancana gunaviruddha apy ete / samaharyah samantatah*

All contradictory qualities are splendidly and very beautifully manifest in Bhagavan at the same time. Although He is intangible and minute in every way, He is tangible and all pervading in every way. He is devoid of mundane color, but He has a transcendental *syama* hue, and the corners of His eyes are reddish. This is how He has been described in the *sastras.* Bhagavan is said to possess contradictory virtues on account of His mystic opulence. Nevertheless, no fault can be attributed to Paramesvara. Although the aggregate of His qualities seems to be contradictory, these qualities are certainly virtues in all respects.

In the *Maha-Varaha Purana,* it is stated:

*sarve nityah sasvatas ca / dehas tasya paratmanah hanopadana-rahita / naiva prakrti-jah kvacit paramananda-sandoha / jnana-matras ca sarvatah sarve sarva-gunaih purnah / sarva-dosa-vivarjitah*

All the bodies of that Paramatma are *nitya* and free from the two types of activities known as 'giving up' and 'accepting'. His bodies are not born from material nature, but are composed of consciousness and are the embodiment of *paramananda.* Each and every limb of His body is filled with all transcendental qualities and is free from all defects.

The *Vaisnava-tantra* states:

*astadasa-mahadosaih / rahita bhagavat-tanuh sarvaisvaryamayi satya-vijnanananda-mpim*

Bhagavan is endowed with all kinds of superhuman power, perfect knowledge and joy, and His body is free from the eighteen types of general faults.

These eighteen general faults are:

*mohas tandra bhramo ruksa-rasata kama ulbanah lolata mada-matsaryau himsa kheda-parisramau asatyam krodha akanksa asanka visva-vibhramah visamatva parapeksa dosa astadasodita*

*Visnu-Yamala*

1) illusion, 2) lethargy, 3) bewilderment, 4) dullness, 5) intense lust, 6) fickleness, 7) pride, 8) envy, 9) violence, 10) remorse, 11) desire for excessive peace and comfort, 12) untruthfulness, 13) anger, 14) hankering, 15) fear, 16) hallucination, 17) contradiction, and 18) the tendency to depend on others.

All these transcendental qualities are present in the forms of the *avataras,* and they are expressed to the utmost extent in Sri Krsna, who is *avatari* (the origin of all *avataras).* In addition to these, Krsna possesses a further eight qualities which indicate His manliness *(purusatva).* These are: 1) *sobha* (beauty), 2) *vilasa* (fascinating, transcendental pastimes), 3) *madhurya* (sweetness), 4) *mangalya* (auspiciousness), 5) *sthirata* (stability), 6) *teja* (brilliance), 7) *lalita* (playfulness), and 8) *audarya* (munificence). His beauty is particularly noticeable in kindness towards the lowly, rivalry towards His peers, valor, enthusiasm, dexterity and the revelation of truth. *Vilasa* is characterized in Him

by His profound manner, calm glance and humorous words. His *madhurya* (sweetness) is noticeable for pleasing loveliness is manifest in all His activities. His auspiciousness is the abode of faith of the entire world. His stability means that He is not deviated in any activity. His brilliance means attracting the attention of everyone towards Himself. He exhibits an abundance of amorous sentiments and endeavors and is thus called *lalita* (playful). His mood of completely offering Himself is called *audarya.* Sri Krsna is the crest-jewel of all heroes, and in His human-like pastimes, sages such as Garga have been described as His assistants in matters of *dharma*, *ksatriyas* such as Yuyudhana in matters of war, and ministers such as Uddhava in matters of counseling.

**Vrajanatha:** I have fully understood how Krsna is the heroic personification of mellows. Now please tell us about Krsna's *bhaktas* who are fit to experience *rasa,* and who are included in the category of *vibhava.*

**Gosvami:** Only those whose hearts are overwhelmed by loving sentiments for Krsna can be *bhaktas* in *rasa-tattva.* All of the twenty-nine qualities, from truthfulness to bashfulness (being embarrassed by true statements), which have been described in relation to Krsna, are also found in His *bhaktas*.

**Vrajanatha:** How many types of *krsna-bhaktas* are fit to experience *rasa*?

**Gosvami:** There are two types: the *sadhaka* and the *siddha.*

**Vrajanatha:** Who is a *sadhaka?*

**Gosvami:** *Sadhakas* are those in whom *ruci* for the topics of Krsna has arisen, and who have acquired the qualification to have direct *darsana* of Krsna, but who have not yet completely surpassed all obstacles and difficulties. *Madhyama-bhaktas* adorned with the symptoms described in *Srimad-Bhagavatam* (11.2.46), *isvare tad-adhinesu,* are in the category of *sadhaka.*

**Vrajanatha:** Prabhu, are the *bhaktas* described in *Srimad-Bhagavatam* (11. 2. 47), *arcayam eva haraye* not eligible to experience *rasa*?

**Gosvami:** They are not *sadhakas* until they become *suddha-bhaktas* by the mercy of other *suddha-bhaktas.* Only personalities like Bilvamangala are genuine *sadhakas.*

**Vrajanatha:** Who are the *siddha-bhaktas*?

**Gosvami:** *Siddha-bhaktas* are those who do not experience any suffering, whose activities are all performed under the shelter of Sri Krsna, and who always taste the happiness of *prema.* There are two types of *siddha-bhaktas*: those who have gained perfection (*samprapta-siddha*) and those who are eternally perfect (*nitya-siddha*).

**Vrajanatha:** Who are the *bhaktas* who have gained perfection *(samprapta-siddha)?*

**Gosvami:** They are also of two types: those who attained perfection through *sadhana (sadhana-siddha),* and those who achieved perfection by mercy *(krpa-siddha).*

**Vrajanatha:** Who are the *nitya-siddhas?*

**Gosvami:** Sri Rupa Gosvami has said:

*atma-koti-gunam krsne / premanam paramam gatah nityananda-gunah sarve / nitya-siddha mukundavat*

The *nitya-siddhas* are those who, like Mukunda, are the embodiment of *ananda,* and whose qualities are eternal. Their main symptom is that they are endowed with a *prema* for Krsna that is ten million times more than they have even for themselves.

It is said in the *Uttara-Khanda* of the *Padma Purana:*

*yatha saumitra-bharatau / yatha sankarsanadayah tatha tenaiva jayante / nija-lokad yadrcchaya punas tenaiva gacchanti / tat-padam sasvatam param na karma-bandhanam janma / vaisnavanan ca vidyate*

Vaisnavas are not bound by *karma,* nor do they take birth like mundane human beings. Rather, they appear as Laksmana and Bharata, the sons of Sumitra, appeared with Sri Ramacandra; as Balarama and others appear in this material world with Bhagavan Sri Krsna by His will, and then return again to the eternal transcendental abode along with Him; or as the members of the Yadu dynasty also appear in Bhagavan's manifest pastimes, and then return with Him to the supreme abode *(parama-dhama)* when His pastimes become unmanifest.

**Vrajanatha:** Prabhu, I have understood the *alambana* aspect of *vibhava.* Now

kindly explain what is referred to as *uddipana.*

**Gosvami:** *Uddipana* is that which causes *bhava* to be excited or stimulated. Krsna's qualities, His activities, laughter, and the fragrance of His bodily limbs, His flute, bugle-horn, ankle-bells, conch-shell and footprints, the places of His pastimes, Tulasi, His *bhaktas,* the auspicious times such as Ekadasi (*hari-vasara*), and so on—these are all *uddipana*. Krsna's qualities *(guna*) are of three types, related to His body, mind and speech, respectively *(kayika, manasika* and *vacika).*

Age *(vayasa)* is prominent among the qualities relating to His body. There are three divisions of Krsna's age: *kaumara*, *pauganda* and *kaisora:*

*kaumaram pancamabdantam / paugandam dasamavadhi asodasac ca kaisoram / yauvanam syat tatah param*

*Bhakti-rasamrta-sindhu* (2.1.306)

The *kaumara* period lasts until the age of five. The *pauganda* period lasts from this point until the age of ten, and the *kaisora* stage begins at the age of ten and continues until the age of sixteen. The age after that is called *yauvana.*

The *kaisora* stage also has three divisions, which are called the beginning, middle and end *(adya*, *madhya* and *sesa).* Among the bodily qualities, the consideration of beauty is predominant. Beauty is present when the bodily limbs are in proper proportion to each other. Clothing, decoration and the arrangement of articles, including the hair and so on, is called *prasadhana*.

Krsna has three kinds of flute: *vamsi*, *venu* and *murali*. The *venu* is twelve fingers long and as thick as a thumb, and it has six holes. The *murali* is two hands in length and has four finger-holes, besides the hole in the mouthpiece. The *vamsi* is 17 fingers long. Of this, there is a clear space of three finger-widths at the tail end. At the head end of the flute is another space of four finger-widths, which is also clear, except for the hole for blowing, which is half a finger's width from the end. In the middle is a space containing eight finger-holes separated from each other by a gap of half a finger's width. The *vamsi* therefore has a total of nine holes.

The conch-shell that turns to the right and rests radiantly in Krsna's hand is called Pancajanya.

Through these *uddipanas*, the *rati* of the *bhaktas* awakens, and when it is directed towards Krsna, the object of *rati*, it becomes the very embodiment of *ananda*. *Rati* is *sthayibhava*, and it alone transforms into *rasa*.

Come here tomorrow at the same time; I will tell you about *rasa*, and I will also explain *anubhava* and so on.

Vijaya Kumara and Vrajanatha offered *dandavat* at Srila Gopala Guru Gosvami's lotus feet and took their leave. Absorbed in contemplation on the subject of *rasa*, they went to have *darsana* of Siddha-bakula. From there, they went to take *darsana* of Sri Jagannathadeva and then returned to their quarters.

THUS ENDS THE TWENTY-SIXTH CHAPTER OF JAIVA-DHARMA, ENTITLED "INTRODUCTION TO RASA-TATTVA"

# Chapter 27

## Rasa-Tattva: Sattvika-Bhava, Vyabhicari-Bhava & Raty-Abhasa

The next day, when Vijaya Kumara and Vrajanatha had honored *prasada,* they again went to Sri Radha-Kanta Matha, arriving just after midday. Sri Gopala Guru Gosvami had also honored *maha-prasada,* and was waiting for them. Sri Dhyanacandra Gosvami was sitting by his side writing *Upasana-paddhati* (The Procedures for Worship). At that time, Sri Guru Gosvami's appearance was most remarkable. He was attired in the dress of a *sannyasi,* his forehead was marked with *urddhva-pundra tilaka,* the syllables of *hari-nama* were written on each of his limbs, and four thick strands of *tulasi* adorned his neck. He held a *japa-mala* in his hand, and at intervals, streams of tears flowed onto his chest from his eyes, which were halfclosed in meditation. Weeping and sighing, he sometimes called out loudly *"Ha* Gauranga! *Ha* Nityananda!" His body was somewhat plump, and his complexion was dark and effulgent. His coconut-shell cup full of water was standing close to the seat of banana-tree bark on which he was sitting, while his two wooden sandals lay at a distance.

When Vijaya and Vrajanatha saw all this, unprecedented *sraddha* arose within their hearts. They both offered their *sastanga-pranama,* and remained lying on the ground for a long time. The residents of the Matha generally respected Vijaya and Vrajanatha, having seen their Vaisnava qualities and their scholarship and profound understanding of many *sastras,* and also knowing them to be residents of Sri Navadvipa-dhama. Today, however, all were especially struck with wonder on seeing such ideal Vaisnava sentiments. When Guru Gosvami saw them lying down and offering *pranama* in this way, he lifted them up, embraced them lovingly, and made them sit down close to him. Vrajanatha waited for an appropriate moment, and then gradually and politely raised the subject of *rasa.* Sri Gosvami began to speak, his heart filled with *prema,* "Today, I will make you understand the subject of *anubhava* and so on, and cause you to enter into *rasa-tattva.*

"There are four ingredients of *rasa: vibhava, anubhava, sattvika* and *vyabhicari.* Yesterday I explained *vibhava-tattva,* and today I shall first explain *anubhava.* Listen carefully.

*"Vibhava* refers to the personalities who are the cause of *rati* arising. Now, *anubhava* refers to those visible symptoms that cause *rati* to become evident, and by which the *bhavas* in the heart are realized. In other words, *anubhava* consists of activities such as sidelong glances and hairs of the body standing on end, which are manifest as external bodily transformations, but which actually reveal the *bhavas* of the heart. These internal *bhavas* are revealed by the following outward expressions of agitation: dancing (*nrtya*), rolling on the ground (*vilunthana*), singing (*gita*), crying out loudly (*krosana*), stretching the body and writhing *(tanu-motana),* roaring (*hunkara*), yawning *(jrmbhana),* sighing and breathing deeply *(dirgha-svasa),* indifference to public opinion *(lokanapeksita),* salivating *(lalasrava),* laughing loudly *(atta-hasa),* dizziness *(ghurna*), and hiccupping *(hikka)."*

**Vrajanatha**: How can these external transformations nourish the tasting of the *rasa* of the internal *sthayibhava?* I also have another question. At the time of tasting *rasa* internally, these *anubhavas* are manifested externally in the body, so how can they be separate and distinct ingredients of *rasa?*

**Gosvami**: Baba, you are indeed a real *pandita* of *nyaya-sastra.* To this very day, no one has posed such subtle questions as you have. When I used to study *rasa-sastra* in the company of Sri Pandita Gosvami, exactly the same arguments would arise in my mind. However, my doubts were quickly dispelled by Sri Gurudeva's mercy. The confidential significance is that in the pure consciousness (*suddha-sattva*) of the *jiva,* when *vibhava* stimulates the function of consciousness (citta) and assists the function itself, at that time a natural wonderment *(vaicittya)* arises, which makes the heart blossom in various ways, and this in turn causes some outward transformations to become evident in the body. These external transformations, such as dancing, are called *udbhasvara,* and they are of many types. When the heart dances, the body also begins to dance, and when the heart sings, the tongue also sings. You should understand the action of other transformations in the same way. However, the action of *udbhasvara* is not the original action. Rather, the *anubhavas* that arouse and nourish the *vibhavas* then spread throughout the body in the form of *udbhasvara.*

As soon as the *sthayibhava* in the heart is stimulated by the *vibhava, anubhava* begins its function as another action of the heart. Thus *anubhava* is a separate individual ingredient. When this is revealed through activities such as singing, it is called "cooling" *(sita);* and when it is revealed through activities such as

dancing, it is called "throwing" *(ksepana).* There are also many other symptoms of *anubhava*—such as swelling of the body, oozing of blood, and separation and contraction of the bone-joints— which are very rarely seen, so I will not elaborate upon them any further. The extremely astonishing *anubhavas* that were seen in the body of my Pranesvara Sri Caitanya Mahaprabhu, such as becoming like a tortoise, are not possible in *sadhaka-bhaktas*.

After Vijaya and Vrajanatha had heard these confidential instructions of Guru Gosvami, they remained silent for some time, and then asked, "Prabhu, what is *sattvika-bhava?"*

**Gosvami**: The word *sattva* refers to the *citta* (pure heart or consciousness) that is stimulated by any *bhava* in relation to Krsna, either directly or with some obstruction. The *bhavas* that are born from this *sattva* are called *sattvika-bhavas.* There are three types of *sattvika-bhavas:* smooth *(snigdha),* smeared *(digdha),* and rough (**r***ruksa*).

**Vrajanatha**: What is *snigdha* (smooth) *sattvika-bhava?*

**Gosvami**: *Snigdha sattvika-bhava* has two divisions: *mukhya* (primary) and *gauna* (secondary). *Mukhya-snigdha sattvika-bhava* occurs when *mukhya-rati* that is directly in relation to Krsna overpowers the heart. Examples of *mukhya-snigdha sattvika-bhava* are becoming stunned, perspiring and so on**.** *Gauna-snigdha sattvika-bhava* arises from an invasion of the heart by *gauna-rati*, when Krsna is at some distance, or there is some obstruction. Two examples of *gauna-sattvika-bhavas* are: fading of the bodily color *(vaivarnya)* and faltering of the voice *(svara-bheda).* Smeared *(digdha) sattvika-bhava* arises when any *bhava* other than the function of *mukhya-rati* and *gauna-rati* overwhelms the heart. Trembling is an example of the *digdha* (smeared) *sattvika-bhavas* that follow on from *rati*.

Sometimes, when someone who only appears to be a *bhakta* hears about the extremely wonderful and sweet *bhavas* of Krsna, he becomes astonished and experiences elation, although he actually has no *rati.* This is the third type of *sattvika-bhava,* which is known as 'rough' *(ruksa).* An example of *ruksa sattvika-bhava* is seen when the hairs of the body stand on end *(romanca).*

**Vrajanatha**: How does *sattvika-bhava* arise?

**Gosvami**: When the heart *(citta)* of the *sadhaka* becomes saturated with *sattva-*

*bhava* (pure emotion related to Krsna), it submits itself to the life air *(prana).* Then, when the *prana* has been excited, it is transformed and causes the appearance of profuse agitation in the body. At that time, the bodily transformations such as *stambha* (becoming stunned) occur.

**Vrajanatha**: How many types of *sattvika* transformations are there?

**Gosvami**: There are eight *sattvika* transformations, namely, becoming stunned (*stambha*); perspiration (sveda); horripilation (r*romanca*); faltering of the voice *(svara-bheda);* trembling *(vepathu);* transformations of the bodily color *(vaivarnya),* such as dirtiness and thinness, which occur due to emotions such as despair, fear and anger; shedding tears *(asru);* and devastation *(pralaya).*

Under some circumstances, the life-air *(prana)* remains as the fifth element (air) along with the other four elements (earth, water, fire and sky). However, sometimes when it predominates - that is, when it situates itself in the air *(vayu)* element - it travels throughout the body of the *jiva.* When *prana* comes in contact with the earth element, inertness *(stambha)* occurs; when it takes shelter of the water element, tears *(asru)* appear; when it is situated in the fire element, change in bodily color (*vaivarnya*) and perspiring (*sveda*) are evident; when *prana* takes shelter of the sky element, loss of consciousness or devastation (*pralaya*) occurs; and when *prana* is self-dominating and takes shelter of the air element, the transformed conditions of horripilation *(romanca),* trembling *(vepathu),* and faltering of the voice *(svara-bheda*) are manifested, depending on whether the degree of strength of *prana* is mild, moderate or intense, respectively.

Since these eight transformations are active both internally and externally, they are sometimes called *bhava* and sometimes *anubhava.* However, the *anubhavas* - such as dancing, rolling on the ground and singing - are not considered the same as *sattvika-bhavas* because they are only active in the outer body. The *anubhava* activities, such as dancing, are not the results of *bhava* arising from *sattva* (i.e., *sattvika-bhava).* Rather, the activity is instigated by the application of intelligence. However, in transformations such as becoming stunned, *sattvika-bhava* acts directly, without relying on the intelligence. For this reason, *anubhava* and *sattvika-bhava* are considered to be separate and distinct ingredients.

**Vrajanatha**: I would like to know the cause of *asta-sattvika* transformations

such as *stambha* (becoming stunned).

**Gosvami**: *Stambha* is a state in which one becomes inert without speaking or having any other activity, and it is caused by jubilation, fear, astonishment, dejection, regret, anger and weariness. *Sveda* (perspiration) is moistness of the body caused by jubilation, fear, anger, and so on. *Romanca* (standing of the bodily hairs) arises from astonishment, jubilation, enthusiasm and fear. *Svara-bheda* (faltering of the voice) occurs due to despair, wonder, anger, jubilation, and fear. *Vepathu* (trembling ) is caused by fear, anger, jubilation, and so on. *Vaivarnya* (change in bodily color) is due to emotions such as despair, anger, and fear. *Asm* (tears) come from the eyes through the influence of jubilation, anger, despair and other emotions; tears of joy are cool, whereas tears of anger are warm. In the state of *pralaya* (devastation), one is bereft of activity and knowledge, and he becomes senseless and falls on the ground; this may be due to happiness or distress.

There are four types of *sattvika-bhavas* corresponding to progressive gradations of *sattva* (purity). These are called smoking *(dhumayita),* alight *(jvalita),* burning *(dipta),* and blazing *(pradipta).* The *ruksa* (rough) *sattvika-bhavas* are generally *dhumayita* (smoking), whereas the *snigdha* (smooth) *sattvika-bhavas* gradually reach the higher stages. *Rati* is the cause of all astonishing *ananda*, and in its absence, there is no wonderment in the *ruksa sattvika-bhavas* and other emotions.

**Vrajanatha**: Prabhu, *sattvika-bhavas* arise by extreme good fortune, but many people make a show of these *bhavas* when they are playing a role in a drama, or to accomplish their own tasks in worldly life. What may be said about the *bhavas* of such people?

**Gosvami**: *Sattvika-bhavas* that manifest naturally as one performs the *sadhana* of sincere and pure *bhakti*, are Vaisnava *bhavas.* Apart from these, whatever emotional symptoms appear can be divided into four categories: the semblance of *rati* (*raty-abhasa*); the semblance of *sattvika-bhavas (sattvabhasa);* symptoms that do not arise from *sattva (nihsattva);* and adverse or contrary symptoms *(pratipa).*

**Vrajanatha**: What is *raty-abhasa* (the semblance of *rati)?*

**Gosvami**: *Raty-abhasa* occurs in those who desire liberation; it arises in the

impersonalist *sannyasis* of the Sankara *sampradaya* when they hear discussions about the pastimes of Krsna. Vrajanatha: What is *sattvabhasa* (the semblance of *sattvika-bhavas)?* Gosvami: *Sattvabhasa* is the semblance of joy and astonishment that arises in those whose hearts naturally give rise to loose emotions - for example, the adherents of *jaran-mimamsa,* and ordinary women - when they hear *krsna-katha.*

**Vrajanatha**: What is *nihsattva* (the semblance of *bhava* that does not arise from *sattva*)?

**Gosvami**: *Nihsattva* refers to symptoms such as horripilation and tears that are exhibited by people whose minds are naturally duplicit, and who practice them for the sake of a dramatic performance, or in order to accomplish a material objective. Some people are actually hard-hearted, but they are so practiced that they can begin to weep in an instant, as if they are genuinely crying. However, their crying is completely pretentious, and they are said to be slippery-minded.

**Vrajanatha**: What are adverse or contrary symptoms (*pratipa*)?

**Gosvami**: *Pratipa-bhava-abhasa* is the semblance of *bhava* that occurs because of anger, fear and other emotions resulting from activities that are unfavorable towards Krsna. Kamsa and Sisupala are obvious examples.

**Vrajanatha**: Prabhu, we have understood *vibhava, anubhava* and *sattvika-bhavas,* as well as the difference between *sattvika-bhava* and *anubhava.* Now please describe the *vyabhicari-bhavas.* Gosvami: There are thirty-three *vyabhicari-bhavas. Vi* means 'distinctly', *abhi* means 'towards', and *cari* means 'moving'.

These thirty-three *bhavas* are called *vyabhicari* because they move distinctly towards the *sthayibhava.* They are also called *sancari-bhavas,* because they are communicated through words, limbs and *sattva* and thus travel (*sancarita*) throughout the system. They are like waves in the nectar ocean of the *sthayibhava,* for they rise up, causing it to swell, and then they merge back into the ocean again.

The thirty-three *sancari-bhavas* are: 1) regret or indifference *(nirveda),* 2) despair *(visada),* 3) humility *(dainya)*, 4) physical and mental debility *(glani)*, 5) fatigue *(srama)*, 6) intoxication *(mada)*, 7) pride *(garva*), 8) suspicion *(sanka),*

9) fear *(trasa),* 10) agitation *(avega),* 11) madness *(unmada),* 12) confusion or absence of mind *(apasmrti)*, 13) disease *(vyadhi)*, 14) fainting or delusion *(moha),* 15) death *(mrtyu),* 16) laziness *(alasya),* 17) inertness *(jadya),* 18) bashfulness *(vrida),* 19) concealment of emotions *(avahittha),* 20) remembrance *(smrti),* 21) deliberation or reasoning *(vitarka)*, 22) anxiety *(cinta)*, 23) resolve or wisdom *(mati),* 24) fortitude *(dhrti),* 25) jubilation *(harsa),* 26) ardent desire *(autsukata),* 27) ferocity (*augrya*), 28) impatience and indignation (*amarsa*), 29) envy *(asuya),* 30) restlessness *(capalyam),* 31) sleep *(nidra),* 32) deep sleep *(supti)*, 33) awakening *(bodha).*

Some *sancari-bhavas* are independent *(svatantra),* and some are dependent *(paratantra).* There are two types of dependent *sancari-bhavas:* superior *(vara)* and inferior *(avara).* The superior category is also divided into two types, namely direct (*saksat*) and separated, or secondary *(vyavahita).* The independent *sancari-bhavas* are divided into three types: those that are devoid of *rati* (*rati-sunya);* subsequently contacting *rati* (*rati-anusparsana);* and having a trace of *rati (rati-gandha).*

When these *bhavas* appear in people who are averse to Krsna, or are perceived in inappropriate people or things, they are divided into two types, namely, unfavorable *(pratikulya)* and improper *(anaucitya).* All these *bhavas* have four conditions: generation *(utpatti),* union *(sandhi),* overcoming (*sabalya*), and pacification *(santi).*

**Vrajanatha**: Generation of *bhava (bhava-utpatti)* can be easily understood, but what is union *(bhava-sandhi)?*

**Gosvami**: *Bhava-sandhi* occurs when two *bhavas*—either of the same type or of different types—meet together. For example, when inertness caused by one's loved one *(ista)* and inertness caused by something else both arise at the same time, this is an instance of the union of two identical emotions *(sarupa-bhava-sandhi)*. Conversely, jubilation and apprehension arising simultaneously is an example of the union of two different types of *bhava* (*bhinna-bhava-sandhi).*

**Vrajanatha**: What is overcoming *(bhava-sabalya)?*

**Gosvami**: *Bhava-sabalya* is the clashing and jostling of many *bhavas,* in which one *bhava* suppresses another and becomes predominant. For instance, when Kamsa heard about Krsna, he became angry and fearful at the same time; this is

an example of *bhava-sabalya.*

**Vrajanatha**: What is pacification (*bhava-santi*)?

**Gosvami**: *Bhava-santi* occurs when an extremely powerful *bhava* becomes pacified. When the *vraja-vasls* could not see Krsna nearby, they were very anxious, but their apprehension was at once pacified—that is, it went far away—when they heard the sound of His *vamsl.* This is the pacified condition of despondency (*visada*).

**Vrajanatha**: If we are qualified to know anything more about this subject, then please tell us.

**Gosvami**: Altogether, there are forty-one *bhavas* that cause transformations of the body and senses. These are the thirty-three *vyabhicarl-bhavas,* one of the *mukhya-sthaylbhavas,* and also the seven *gauna-sthaylbhavas* that I shall describe later. These are all the propensities of the heart *(citta-vrtti)* that cause *bhava* to arise.

**Vrajanatha**: Which types of *bhava* do they arouse?

**Gosvami**: They produce the *asta-sattvika-bhavas* and the *anubhavas* that come in the category of *vibhavas.*

**Vrajanatha**: Are all the *bhavas* natural and inborn?

**Gosvami**: No, some of them are natural, while others are transitory. The *bhakta's sthayibhava* is his natural *bhava,* and the *vyabhicari-bhavas* are transitory.

**Vrajanatha**: Do all *bhaktas* have the same type of *bhava?*

**Gosvami**: There are different types of *bhaktas* according to the difference in the dispositions of their respective minds *(mano-bhavas),* so there is a gradation of awakening of *bhavas,* depending on the disposition of the mind. This awakening is of three types: *garistha* (heavy), *laghistha* (light), and *gambhira* (grave). However, the nature of nectar is that it is always liquid, and the heart of the *krsna-bhakta* is like nectar by nature.

I shall stop here for today. Tomorrow I will explain *sthayibhava.*

Vijaya and Vrajanatha offered *sastanga-dandavat* to Sri Guru Gosvami. Taking his permission, they left for their place of residence.

THUS ENDS THE TWENTY-SEVENTH CHAPTER OF JAIVA-DHARMA, ENTITLED "RASA-TATTVA: SATTVIKA-BHAVA, VYABHICARI-BHAVA & RATY-ABHASA"

# Chapter 28

## Rasa-Tattva: Mukhya-rati

The next day, Vijaya Kumara and Vrajanatha came as usual to the lotus feet of Sri Gopala Guru Gosvami, and after offering their *sastanga-dandavat-pranama,* they began to ask questions in order to clarify the subjects that they had discussed the previous day. Vrajanatha inquired, "Prabhu, from everything you have explained about *vibhava, anubhava, sattvika-bhava* and *vyabhicari-bhava,* it seems that they are all *bhavas.* Then, where is *sthayibhava* amongst them?"

**Gosvami**: It is true that they are all *bhavas. Sthayibhava* is that *bhava* which subjugates all the compatible *bhavas* such as *hasya*, as well as the incompatible *bhavas* such as anger, and which predominates and continues to reign as the emperor of all the other *bhavas*. *Sthayibhava* is the *rati* that the *bhakta* has in his heart for Krsna in identifying himself as *asraya* and Krsna as *visaya*. In the description of the ingredients of *rasa*, you see that *asraya* has been classified within *vibhava* as *alambana* (support). That *bhava* brings the other *bhavas* under its control, and accepts some of them as motivations for *rasa*, and some as assistants to taste *rasa*. In this predominant position, although it has the form of a relishable *bhava*, at the same time, it relishes the other *bhavas* itself. Study this very deeply, and reflect on how the *sthayibhava* is different from the other *bhavas. Rati* in the form of *sthayibhava* can be either primary or secondary, so there are two types of *rati: mukhya-rati* and *gauna-rati*.

**Vrajanatha**: What is *mukhya-rati?*

**Gosvami**: In the context of *bhava-bhakti*, *mukhya-rati* is *rati* characterized as *suddha-sattva-visesatma svarupa* (the *atma's* unique *svarupa* within the state of pure goodness).

**Vrajanatha**: Hearing your pure deliberations today has dispelled the misconception that I developed about *rati* when I was studying mundane *alankara-sastra.* Today, I have properly understood that *bhagavata-rasa* arises within the pure *svarupa* of the *jiva* as the innate inclination of his *atma.* The *rati* to which worldly authors refer is only experienced within the conditioned *jiva's* gross body, and the mind and *citta* (heart) of the subtle body. Now I have also understood through your explanation that *rasa* which is the exclusive wealth of

the pure *jiva.* By the mercy of the *hladini sakti* the conditioned *jiva* can realize it to a very minute degree. Please explain the different types of *suddha* or *mukhya-rati* to us.

When Guru Gosvami saw Vrajanatha's comprehension of *tattva,* tears of joy flowed from his eyes. Embracing Vrajanatha, he said, "I have become blessed today by having a disciple like you. Now listen. There are two types of *mukhya-rati: mukhya-rati* that nourishes itself *(svartha mukhya-rati)* and *mukhya-rati* that nourishes other *ratis (parartha mukhya-rati)."*

**Vrajanatha**: What is *svartha mukhya-rati?*

**Gosvami**: *Svartha rati* supports and nourishes itself by the compatible *bhavas*, whereas the incompatible *bhavas* create regret or apathy in it.

**Vrajanatha**: What is *parartha mukhya-rati?*

**Gosvami**: *Parartha mukhya-rati* accommodates both the compatible and the incompatible types of *bhava* by shrinking away *(sankucita*). There is also another way of classifying *mukhya-rati.*

**Vrajanatha**: What is that?

**Gosvami**: *Mukhya-rati* is divided into five parts: *suddha, dasya, sakhya*, *vatsalya,* and *madhura.* Just as the same sun is seen in a variety of different ways when reflected on different surfaces such as crystal, similarly, specialities of *sthayibhava* arise from the different receptacles of *rati.*

**Vrajanatha**: Please explain *suddha-rati.*

**Gosvami:** There are three kinds of *suddha-rati:* general *(samanya),* clear *(svaccha),* and tranquil *(santa).* General or common *(samanya) rati* is the *rati* of ordinary people and girls towards Krsna. *Svaccha* (clear) *rati* varies according to the relationships of the *sadhaka* with different types of *bhaktas,* each of whom has his own disposition and particular type of *sadhana. Svaccha-rati* is like a completely clean and pure crystal, and reflects the *bhava* of whatever types of association *(bhakta-sanga)* the *sadhaka* has. That is why it is called *svaccha* (clear) *rati*. Those who have this *rati* sometimes call Krsna 'Prabhu,' and offer prayers *(stava),* sometimes they call Him 'Mitra' (friend) and cut jokes with Him, sometimes they maintain and nourish Him, considering Him as their son,

sometimes they joyfully address Him as 'Kanta' (beloved), and sometimes they have the mood that He is Paramatma.

*Sama-svabhava* is the *ananda* that arises in the mind of one who, being endowed with the quality of equilibrium, dispels all desires for sense gratification from the mind. The *rati* that such naturally equipoised people have for Krsna arises from knowledge of Paramatma, and is called *santa-rati*. This *rati* is called pure and unmixed (*suddha*) *rati*, because it has no connection with the tastes present in *dasya-rati*, *sakhya-rati*, *vatsalya-rati*, and so on.

These three types of *rati* - *dasya*, *sakhya* and *vatsalya* - are also divided into two categories, namely exclusive *(kevala)* and congested *(sankula)*. In *kevala rati*, only one type of *rati* is active, without even a scent of any other type. In Vraja, *kevala rati* is exhibited by servants such as Rasala; friends such as Sridama; and Krsna's superiors such as Nanda Maharaja. Congested *(sankula) rati* is *rati* in which two or more types of *rati* are combined together.

The *rati* of Uddhava, Bhima, and Vrajesvari Srimati Radhika's nursemaid Mukhara is called *sankula rati*.

**Vrajanatha**: At first I had the conception that there was no *santa-rati* in the devotees of Vraja, but now I see that it also exists in them to a limited extent. Mundane poets think that there is no *rati* in *santa-dharma*, but it is certainly visible in *rati* for *para-brahma*. Now please explain the symptoms of *dasya-rati*.

**Gosvami**: *Dasya-rati* or *priti* is the *rati* composed of sentiments of reverent service arising from the conception, "Krsna is the master, and I am the servant." Those who have attachment to such *rati* do not have *priti* for anything else.

**Vrajanatha**: What is the symptom of *sakhya-rati?*

**Gosvami**: In *sakhya-rati,* one has steadfast confidence in Sri Krsna, and thinks of Him as equal to himself. *Sakhya-rati* is characterized by habitual laughter and joking.

**Vrajanatha**: Please describe the symptoms of *vatsalya-rati*.

**Gosvami**: The *vatsalya-rati* of Sri Krsna's superiors *(guru-jana*), is composed of the desire to show favor and kindness to Him. In this *rati*, there are activities such as nourishing and protecting Krsna, performing rituals for auspiciousness in

His life, offering blessings, and touching His chin.

**Vrajanatha**: Now please be so kind as to describe *madhura-rati*.

**Gosvami**: *Madhura-rati* is the *rati* between the doe-eyed *gopis* of Vraja and Sri Krsna, in which there are eight types of meeting and enjoyment, beginning with remembering, seeing and so on. It is expressed in activities such as casting sidelong glances, expressions and indications through the eye-brows, sweet words, and laughter. *Rati* becomes increasingly more relishable and rapturous as she progresses from *santa* to *madhura,* and she shines eternally within the varieties of *bhava-bhaktas.* So far I have briefly described the symptoms of the five types of *mukhya-rati.*

**Vrajanatha**: Now please explain *gauna-rati* in the context of *aprakrta-rasa.*

**Gosvami:** *Gauna-rati* is the special *bhava* that arises from *vibhava,* specifically the excellence of *alambana,* and which is self-manifest through a contracted *rati*. The seven *gauna-bhavas* are *hasya* (comedy), *vismaya* (astonishment), *utsaha* (enthusiasm), *soka* or *karuna* (compassion), *raudra* (anger), *bhayanaka* (fear) and *jugupsa* or *bibhatsa* (disgust). *Krsna-bhava* is possible in the first six *gauna-bhavas.* From the point of view of *rasa,* the seventh *rati* is the disgust or reproach that the *bhaktas* feel for the inert material body and its activities when *suddha-rati* awakens. The word *rati* has still been used for *bhavas* such as *hasya* because of their combination with *parartha mukhya-rati,* even though they are different from the distinct *(svartha) rati* of *suddha-sattva.* That is why they are referred to as *hasya-rati, vismaya-rati* and so on. Sometimes *gauna-rati* such as *hasya* attain a permanent status in some *bhaktas*, but this does not always occur. They are therefore referred to as occasional, and 'that which is not manifested as a constant flowing current.' In certain circumstances, they become so powerful that they even overpower the natural *suddha-rati* and establish their own supremacy.

**Vrajanatha**: Eight types of *bhava,* such as *srngara, hasya* and *karuna,* have been enumerated in poetic literature of the material world *(jadiya-alankara).* Now I can understand that the *vibhava* of this sort of *bhava* can only seem beautiful in the insignificant *rasa* between a mundane *nayaka* and heroine *(nayika).* This has no place in the *cinmaya-rasa* of Vraja, in which the pure *atma* (spirit soul) alone is active; the activities of the mind cannot reach into that sphere. Therefore, the *mahajanas* have decided that *rati* is the *sthayibhava* and

have divided its *mukhya-bhavas* into five types of *mukhya-rasa,* and its *gauna bhavas* into seven kinds of *gauna-rasa.* This classification is appropriate. Now kindly describe the symptoms of *hasya-rati* (laughter).

**Gosvami**: The awakening of *hasya-rati* is the blossoming of the heart due to a comical misrepresentation of words, appearance, or activities; its symptoms are a widening of the eyes and a quivering of the nose, lips and head. This laughter is only called *hasya-rati* when it has been nourished by *sankucita-rati* (contracted *rati),* and arises from activities related to Krsna.

**Vrajanatha**: Please tell me about the symptoms of *vismaya-rati* (astonishment).

**Gosvami**: The transformation of the heart that occurs when one witnesses something uncommon is called *vismaya,* and this *vismaya* is called *vismaya-rati* when it is related to Krsna. In this *vismaya-rati, anubhavas* are manifest, such as looking with eyes wide open; expressions such as "Wah! Wah!"(in astonishment), and horripilation.

**Vrajanatha**: What are the symptoms of *utsaha-rati* (enthusiasm)?

**Gosvami**: *Utsaha* is the steadfast attachment of the mind to performing as soon as possible a great task whose fruit is praised by *sadhus.* It is characterized by urgency, abandoning patience, tremendous exertion, and so on.

**Vrajanatha**: What are the symptoms of *krodha-rati?*

**Gosvami**: *Krodha* (anger) is the burning of the heart that arises due to an incompatible *bhava.* In *krodha,* one experiences transformation such as harshness, frowning and redness of the eyes.

**Vrajanatha**: What are the symptoms of *bhaya-rati*?

**Gosvami**: *Bhaya* (fear) is the excessive restlessness of the heart that occurs when one witnesses a terrible scene. The symptoms of hiding oneself, dryness of the heart, and the endeavor to run away are characteristic of *bhaya*.

**Vrajanatha**: Kindly tell me about the symptoms of *jugupsa-rati.*

**Gosvami**: *Jugupsa* (disgust) is the contraction, or shying away, that occurs on seeing, hearing, or remembering detestable things. Its symptoms include spitting,

distorting one's face, and vocally expressing disgust, "Chih! Chih!" They are only accepted as *rati* when they are favourable to Krsna; otherwise they are only mundane human sentiments.

**Vrajanatha**: How many *bhavas* are there altogether in *bhakti-rasa*? Gosvami: There are eight *sthaylbhavas*, thirty-three *sancarl-bhavas* and eight *sattvika-bhavas*, making a total of forty-nine *bhavas*. If these *bhavas* are mundane *(prakrta)*, they are full of the happiness and distress that arises from the three material qualities; and if they are manifest in relation to Sri Krsna, they are transcendental *(aprakrta)*, and consist of full-blown *ananda*, beyond the three material qualities.

Even despondency *(visada)* is composed of immense happiness when it is related to Krsna. Sri Rupa Gosvami has said that Krsna and His *bhaktas*, headed by His beloved consorts, are the cause of *rati* as *alambana*. The *sattvika-bhavas*, such as becoming stunned *(stambha)*, are the activities of *rati*, and the *sancarl-bhavas*, beginning with self-disparagement *(nirveda)*, are the assistants of *rati*.

When *rasa* awakens, the transformations are not called the cause, the effect, or the assistant; rather, they are called *vibhava* and so on. *Panditas* have given *vibhava* its name because it implants (*vibhava*) in *rati* the qualification to become specifically relishable. *Nrtya* (dancing) and so on are called *anubhavas* because they illuminate *(anubhava)* the implanted *(vibhavita) rati* after they have expanded it. *Sattvika-bhavas* are so called because they arouse *sattva*. *Sancarl-bhavas* are those that make the implanted and illuminated *(vibhavita* and *anubhavita) rati* charming in a variety of ways by transmitting *(sancarita)* the transitory *bhavas*, such as *nirveda*. According to the *bhaktas* who are well-versed in poems and dramas related to Bhagavan, *vibhava* and so on are the fundamental cause of *seva* (transcendental service). In fact, these *bhavas*, as part of *rati*, are by their very nature the *vilasa* of *maha-bhakti*, and they have the quality of distinct, inconceivable *svarupa (acintya-svarupa-visista)*. *Sastras* such as *Mahabharata* describe them as beyond reasoning, and have also established that it is improper to argue about the host of *bhavas (bhava-samuha)* that are beyond rational contemplation. The *tattvas* that are beyond *prakrti* (the modes of material nature) are *acintya-tattvas*.

*Rati* which is part of the inconceivable *rasa-tattva* is enchanting to the mind. It actually implants *(vibhavita)* Krsna's *rupa* and so on within itself, and in this way nourishes itself along with *vibhava* and so on. *Rati* illuminates Krsna's

qualities, such as His *rupa,* which are the abode of all types of *madhurya.* Consequently, when Krsna's *rupa* and other qualities are relished, they expand the *rati.* Hence, *vibhava, anubhava, sattvika* and *vyabhicari-bhavas* assist *rati,* and *rati* also nourishes these *bhavas.*

**Vrajanatha**: What is the difference between *visaya-rati* and *krsna-rati?*

**Gosvami**: *Visaya-rati* is mundane, whereas *krsna-rati* is transcendental. In mundane *rati*, there is pleasure in meeting and extreme distress in separation. However, when *bhaktas* who love Bhagavan achieve *krsna-rati,* it turns into *rasa* and gives rise to the pleasure of union. At the time of separation *(vipralambha),* that very *rati* assumes the form of an extremely wonderful and astonishing whirlpool of joy *(ananda-vivarta).* In the conversation between Sriman Mahaprabhu and Raya Ramananda, Raya Ramananda explains this astonishing *ananda-vivarta* of separation in his own *sloka, pahilehi raga nayana-bhange bhela (Caitanya-caritamrta,Madhya-lila* 8.194)). This *sloka* appears to describe intense suffering, but in fact it is full of the highest type of happiness.

**Vrajanatha**: Logicians say that the *rasa* that we see is not fully manifest, but is only a part of the whole *rasa*. How can we answer this contention?

**Gosvami**: Actually it is true that the *rasa* aroused by interactions in the material world *(jada-rasa)* is only a part of the whole *rasa*, because *rasa* is only manifested when *sthayibhava* combines with the ingredients *(samagri)* of *rasa.* Prior to that it remains unmanifest. But this is not the case with the transcendental *rasa (aprakrta-cinmaya-rasa).* In the stage of perfection (*siddha*), it is eternal, undivided and self-manifest. During the stage of *sadhana*, one can realize this same *rasa* in the manifest form in the mundane world. Mundane *rasa* does not endure in separation, whereas transcendental *rasa* becomes even more beautiful in the condition of separation.

This *aprakrta-cinmaya-rasa,* as the playful pastime manifestation *(vilasa-rupa)* of the *hladini maha-sakti*, has attained *tadatmya* (oneness) with the supreme bliss (*paramananda*). In other words, *paramananda* is itself *rasa.* This is beyond the realm of logic and argument because it is *acintya.*

**Vrajanatha**: How many types of *rasa* are there in *aprakrta-tattva?*

**Gosvami**: There is one *mukhya* form of *rati,* and seven *gaum* forms, so there are

eight types of *rati* altogether. Similarly, *mukhya-rasa* is also one of the five types, and there are seven types of *gauna-rasa,* so there are also eight types of *rasa.*

**Vrajanatha**: Kindly tell me the names of all eight. The more I hear, the more my desire to hear increases.

**Gosvami**: Sri Rupa Gosvami has stated in *Sri Bhakti-rasamrta-sindhu* (Southern Division 5.115):

*mukhyas tu pancadha santah pritah preyams ca vatsalah madhuras cety ami jneya yatha purvvam anuttamah hasyo 'dbhutas tatha virah karuno raudra ity api bhayanakah sa vibhatsa itigaums ca saptadha*

There are five types of *mukhya-bhakti-rasa*: *santa*, *prita*, *preya*, *vatsalya* and *madhura.* It is to be understood that the first of these five is lower than the second, the second lower than the third, and so on in sequence. Besides these, there are seven types of *gauna-bhakti-rasa: hasya, adbhuta, vira, karuna, raudra*, *bhayanaka,* and *bibhatsa.*

**Vrajanatha**: What is the meaning of the word *bhava* in the context of *cinmaya-rasa?*

**Gosvami**: In *rasa-tantra,* the word *bhava* indicates the sentiment that is awakened by deep spiritual impressions *(gadha-samskaras*) of the subject of meditation in the heart of the learned, whose intelligence is exclusively applied to spiritual subject matter. I have mentioned earlier that there are two types of *bhava: cintya* (conceivable) and *acintya* (inconceivable). One can apply logic to the subject of *cintya-bhavas,* because all such *bhavas* that arise in the conditioned mind of the *baddha-jiva* are born of the inert material nature. This means that one can think about their subject matter. Similarly, any mundane thoughts about Isvara are also *cintya-bhava*.

Actually, *bhavas* related to Isvara are not *cintya* because *isvara-tattva* is beyond the mundane substance. However, it is a mistake to think, *'"Isvara-tattva* is beyond the inert material energy, and consequently there is no conceivable *bhava* in Him. Therefore, there is no *bhava* at all in *isvara-tattva."* Actually, all the *bhavas* exist in relation to Isvara, but they are *acintya* because they are beyond the thinking capacity of the material mind. Bring those inconceivable *bhavas* into the heart and go on cultivating them with undivided attention. You

should know that one of those *bhavas* is permanent (*sthayi*), and you should accept the other *acintya-bhavas* as the ingredients *(samagri)* of *rasa*. When you do so, the eternally perfect (*nitya-siddha*) *rasa*, which is full and uninterrupted *(akhanda)*, will arise within you.

**Vrajanatha**: Prabhu, what are the deep impressions *(gadha-samskaras)* you have spoken of in this context?

**Gosvami**: Baba! You have been revolving in the cycle of *karma* birth after birth, and thus, because of attachment to worldly sense gratification, your consciousness *(citta)* is made up of two types of impressions (*samskara*), namely, those acquired in previous lives *(praktana)*, and those acquired in this lifetime *(adhunika)*. During this time, the pure tendency of the heart that was present in the pure existence of your *atma* has become distorted. Now, by the influence of spiritual merits *(sukrti)* accumulated in many previous lives, you have attained *sat-sanga* in this life, and you are creating *samskaras* by performing *bhajana* in this association. When these *samskaras* dispel the distorted *samskaras*, your original *samskaras* will arise. The *acintya-tattva* will manifest within your heart to the degree that these *samskaras* deepen. This is known as *gadha-samskara*.

**Vrajanatha**: I am curious to know who has the *adhikara* (eligibility) to enter into *rasa-tattva?*

**Gosvami**: The only candidates for *rasa-tattva* are *sadhakas* who can bring into their hearts the *acintya-bhavas* arising from the *gadha-samskaras*, according to the sequence that I have described. Others are not qualified. Sri Rupa Gosvami has said:

*vyatitya bhavana-vartma / yas camatkara-bhara-bhuh hrdi sattvojjvale badham / svadate sa raso matah Bhakti-rasamrta-sindhu* (Southern Division 5.79)

*Rasa* is the miraculous *sthayibhava*, which is the veritable repository of wonder, and which is experienced after the *sadhaka* crosses beyond the path of contemplation. It is relished in the heart that has become radiant from being thoroughly and completely refined by *suddha-sattva*.

**Vrajanatha**: Who is unqualified *(anadhikari)* for this *rasa*? It is offensive to explain *rasa* to someone who is not qualified, just as it is an offense to give *hari-nama* to an unqualified person. Prabhu, we are low and destitute wretches, so

please give us your mercy, and make us cautious in this regard.

**Gosvami**: Renunciation that is indifferent towards *suddha-bhakti* can be called pretentious renunciation *(phalgu-vairagya),* and knowledge that is indifferent towards *suddha-bhakti* can be called dry speculation (*suska-jnana*). Those who are not favorable to *suddha-bhakti* are all unqualified for the subject of *rasa,* for example, false renunciants, dry speculators, those who are dedicated to mundane logic, those who follow *karma-mimamsa* and who praise the dry knowledge *(suska-jnana)* section of the *uttara-mimamsa,* those who are averse to relishing *bhakti*, and those who follow the mundane philosophical system of *kevala-advaita-vada. Rasika-bhaktas* will protect *krsna-bhakti-rasa* from these unqualified people just as one protects a valuable treasure from thieves.

**Vrajanatha**: Today we have been blessed. We will obey the instructions that we have received from your divine lips in all respects.

**Vijaya**: Prabhu, I support myself with whatever wealth I acquire from reciting *Srimad-Bhagavatam* in an open assembly of general people, but *Srimad-Bhagavatam* is *rasa-grantha.* Is there any *aparadha* in collecting money by reciting it to common people?

**Gosvami**: Aho! *Srimad-Bhagavatam* is the crest-jewel of all *sastra,* and it is the embodiment of the fruit of all the Vedic *sastras.* One should simply follow the instructions in the First Canto *(Srimad-Bhagavatam* 1.1.3):

*muhur aho rasika bhuvi bhavukah*

O *rasika-bhaktas* who are expert in relishing the *rasa* of *bhagavat-priti,* even in your liberated stage you should keep on repeatedly drinking the *rasa* of *Srimad-Bhagavatam,* which is the ripened fruit of the wish-fulfilling tree of the *Vedas.*

According to this *sloka*, only *bhavuka* or *rasika-bhaktas* are considered qualified to drink the *rasa* of *Srimad-Bhagavatam.* Baba, you should give up this occupation immediately. You eagerly desire *rasa,* so don't make any more *aparadha* to *rasa. Raso vai sah*—in this statement of the *Vedas*, it has been said that *rasa* is the very *svarupa* of Krsna. There are many other occupations by which you can maintain your life, and you should support yourself by one of them. From now on, don't collect wealth by reciting *Srimad-Bhagavatam* to general people. Yes, if you meet any *rasika* listener, you can recite *Srimad-Bhagavatam* to him with great pleasure, but don't take any remuneration or

donation. Vijaya: Prabhu, today you have saved me from committing a serious *aparadha*. From now on, I will not do this any more, but what will be the effect of the *aparadha* that I have already committed? Gosvami: Those offenses will be vanquished. When you surrender to *rasa* with a simple heart, *rasa* will certainly forgive you. Don't be anxious about this.

**Vijaya**: Prabhu, I will maintain my life by some menial occupation, but I will not describe *rasa* to unqualified people even if they offer me money.

**Gosvami**: Baba! You are fortunate! Krsna has certainly accepted you as His very own, otherwise, it would not be possible for you to have such firm conviction in the subject of *bhakti*. Both of you are residents of Sri Navadvipa-dhama. Sri Gaurahari has invested you with His potency.

THUS ENDS THE TWENTY-EIGHTH CHAPTER OF JAIVA-DHARMA, Entitled "RASA-TATTVA: MUKHYA-RATI"

# Chapter 29

## Rasa-Tattva: Anubhavas in Santa, Dasya & Sakhya-Rasas

Vrajanatha and Vijaya Kumara considered their situation carefully and decided that they would spend Caturmasya in Puri and hear about all the aspects of *rasa-tattva* from Sri Gopala Guru. When Vrajanatha's grandmother heard the glories of residing in Puri during Caturmasya, she also agreed with their suggestion. From then on, they regularly went to receive *darsana* of Sri Jagannathadeva, morning and evening, took bath in Narendra Sarovara, and visited the important holy places in and around Puri. In addition to this, they had *darsana* of Sri Jagannathadeva with great devotion whenever a special service, ceremony or dressing took place. In this way, they passed their time in a very regulated and sublime manner. They expressed their innermost feelings before Sri Gopala Guru.

When they expressed their intentions to Sri Guru Gosvami, he was delighted and said, "I have already developed such thick parental affection for you both within my heart that I think I will feel great distress when you leave. The longer you stay here, the more pleased I will be. One can easily attain a *sad-guru,* but it is not easy to find a *sat-sisya."*

Vrajanatha very humbly requested, "Please be so kind as to explain *rasa-tattva* in such a way that we can easily understand the *vibhavas* and other features of the various *rasas."*

**Gosvami:** It is an exceedingly beautiful subject. Listen carefully and I will happily speak whatever Sri Gaurasundara inspires me to speak. First comes *santa-rasa,* in which the *sthayibhava* is *santi-rati*.

The *ananda* in *brahmananda* of the *nirvisesa-vadis* is extremely limited and feeble, and so is the *atmananda* of the *yogis.* The *ananda* of realizing Isa *(isvara)* is somewhat superior to these, and realization of the *svarupa* of *isvara* is the cause of much satisfaction and bliss. The support (*alambana*) of *santa-rasa* is the four-armed form of Narayana, who has qualities such as supremacy and opulence. *Santa-rati* has its abode in peaceful personalities *(santa-purusa),* namely, those who are *atmarama,* and ascetics who have faith in Bhagavan.

The four Kumaras—Sanaka, Sanatana, Sanat-kumara and Sanandana—who wander in the forms of *bala-sannyasis*, are prominent among those who are *atmarama.* At first, they were inclined towards *nirvisesa-brahma*, but later they became attracted to the sweetness of Bhagavan's form, and they engaged in the worship of that *murti* which is the condensed embodiment of *cit* (transcendence). Ascetics who enter into *santa-rasa* have performed appropriate renunciation *(yukta-vairagya),* by which they have already vanquished all obstacles and dispelled all attachment to the objects of the senses. However, they still have desire for liberation.

The *uddipana* (stimuli) of *santa-rasa* are as follows: hearing all the prominent *Upanisads;* residing in a solitary place; discussing and deliberating on *tattva;* establishing the predominance of the knowledge potency *(vidya-sakti);* honoring the universal form *(visva-rupa);* associating with those devoted to Sri Hari, and who also cultivate empirical knowledge and philosophical speculation *(jnana-misra-bhaktas);* and reflecting upon the *tattva* of the *Upanisads* in the company of equally learned persons. Further *uddipanas* are the fragrance of *tulasi* offered to Bhagavan's lotus feet; the sound of the conch-shell; sacred mountains and forests; *siddha-ksetra;* the Ganga; the inclination to diminish contact with the objects of sense gratification (that is, the desire to vanquish all sinful reactions); and contemplating the conception of the all-devouring influence of time. These are the *vibhavas* (impetuses for tasting) of *santa-rasa.*

**Vrajanatha:** What are the visible symptoms *(anubhavas)* of this *rasa?*

**Gosvami:** Some of the *anubhavas* of *santa-rasa,* which are specific *(asadharana)* to those who have *santi-rati,* are staring at the tip of the nose; behaving as an ascetic beyond all codes of social conduct *(avadhuta);* walking with the vision extended not more than four cubits ahead; exhibiting the *jnana-mudra;* holding no malice towards those who are inimical to Bhagavan; the absence of excessive affection toward the *premi-bhaktas* of Bhagavan; a mood of honor and reverence towards liberation and the disintegration of material existence; indifference; freedom from feelings of proprietorship and false ego *(mamata);* and observing silence. Yawning, contorting the limbs, instructions on *bhakti,* offering *pranama* and *stava-stuti* to Hari are some of the common emotions of *santa-rasa.*

**Vrajanatha:** What are the *sattvika* transformations in *santa-rasa?*

**Gosvami:** Almost all the *sattvika-vikaras*—such as the standing of *romanca* (the bodily hairs), *sveda* (perspiration), and *stambha* (becoming stunned)—are visible in this *rasa.* The only exception is *pralaya* (fainting and falling unconscious on the ground). However, these *sattvika* transformations do not extend to the stage of *dipta* (burning).

**Vrajanatha:** Which of the *sancari-bhavas* are evident in this *rasa?*

**Gosvami:** The *sancari-bhavas* that are commonly seen in *santa-rasa* are: remorse and *nirveda* (self-disparagement), patience, jubilation, conviction or

understanding, remembrance, despondency, ardent desire, absorption and excitement, and argument.

**Vrajanatha:** How many types of *santi-rati* are there?

**Gosvami:** *Santi-rati* is the *sthayibhava* in *santa-rasa*, and it is divided into two types: equal *(sama)* and condensed *(sandra). Sama santi-rati* occurs in *asamprajnata-samadhi* (the stage where the practitioner has achieved trance, but the *atma* has not yet reached the platform of perceiving his own *svarupa),* wherein jubilation, trembling, and horripilation are manifest in the body due to experiencing a *sphurti* of Bhagavan.

*Sandra-santi-rati* is the *rati* in which *sandrananda* is manifest. This occurs in *nirvikalpa-samadhi,* the trance in which all the functions of the mind are arrested because of complete annihilation of *avidya,* wherein one directly sees Bhagavan before him. The extreme condensed bliss that arises then is called *sandrananda*.

*Santa-rasa* is also divided into *paroksa* (indirect) and *saksatkara* (direct). Sukadeva and Bilvamangala rejected the *brahmananda* derived from *jnana* and plunged themselves into the ocean of *bhakti-rasananda.* The same is true of the renowned scholar, Sri Sarvabhauma Bhattacarya.

**Vrajanatha**: Why has *santa-rasa* not been accepted in the mundane literary tradition *(alankara)?*

**Gosvami**: The reason that mundane authors have not accepted *santi-rati* is that in worldly affairs, variety and diversity disappear as soon as *santi* (peacefulness) appears. However, in transcendental dealings, the *aprakrta-rasa* increases progressively from the appearance of *santa-rasa*. Bhagavan has stated that the quality of having one's intelligence firmly fixed in Him is called *sama*. Since it is impossible to fix the intelligence firmly in Bhagavan unless one has *santi-rati*, *santa-rasa* must necessarily be accepted in *cit-tattva.*

**Vrajanatha**: I have thoroughly understood *santa-rasa.* Now kindly explain *dasya-rasa* along with its *vibhava* and so on.

**Gosvami**: Learned scholars call *dasya-rasa 'prita-rasa'.* There are two types of *prita-rasa: sambhrama* and *gaurava.* Servants in *sambhrama-prita-rasa* have the mood that they are fit to receive the kindness of their master, and those in *gaurava-prita-rasa* have the attitude of being maintained or reared by Krsna.

**Vrajanatha**: What is *sambhrama-prita-rasa*?

**Gosvami:** *Sambhrama-priti* towards Vrajendranandana Krsna arises in those who have the self-conception, "I am Krsna's servant." When that *priti* is gradually nourished more and more, it is called *sambhrama-prita-rasa.* Krsna and His servants are the *alambana* in this *rasa.*

**Vrajanatha:** What is Krsna's *svarupa* in this *rasa*?

**Gosvami:** In Gokula, the *alambana* for *sambhrama-prita-rasa* is Krsna's two-armed form. In other places, He is sometimes *alambana* in His two-armed form, and sometimes in His four-armed form. In Gokula, Sri Krsna is *alambana* in the form of that Prabhu who is dressed as a cowherd boy, whose complexion is as radiant as a fresh monsoon cloud, who holds a *murali* flute in his hand, whose midriff is adorned with a yellow cloth that defeats the beauty of gold, and who wears a crown of peacock feathers on His head.

In other places, He is present in a two-handed form, but He is *alambana* in His opulent form, carrying *sankha* and *cakra* and so forth in His hands, and wearing pearls and jeweled ornaments on all His limbs. Srila Rupa Gosvami has written in *Bhakti-rasamrta-sindhu* (Western Division 2.3.5):

*brahmanda-koti-dhamaika-roma-kupah krpambudhih avicintya-mahasaktih sarvva-siddhi-nisevitah*

*avataravali-bijam sadatmarama-hrd-gunah isvarah paramaradhyah sarvva-jnah sudrdha-vratah*

*samrddhiman ksama-silah saranagata-palakah daksinah satya-vacano daksah sarvva-subhankarah*

*pratapi dharmikah sastra-caksur bhakta-suhrttamah vadanyas tejasa yuktah krta-jnah kirtti-samsrayah*

*variyan balavan prema-vasya ity adibhir gunaih yutas catur vidhesv esa dasesv alambhano harih*

That Sri Hari Krsna, who is the embodiment of *alambana* for the four kinds of *dasya-bhaktas,* possesses the following qualities: millions of universes are situated in each and every pore of His transcendental body *(koti-brahmanda-*

*vigraha);* He is the ocean of compassion *(krpambudhi);* He is endowed with inconceivable potency which is beyond the understanding of the *jlva's* insignificant intelligence *(acintya-maha-sakti);* He is served by all types of mystic perfections *(sarva-siddhi-nisevita);* He is the origin of all *avataras* such as the *guna-avataras, llla-avataras,* and *saktyavesa-avataras (avataravall-blja):* He steals the hearts of self-satisfied *yogis,* such as Sukadeva *(atmarama-ganakarsl);* He regulates everything *(lsvara);* He is supremely worshipable for all *jlvas* and *devatas (paramaradhya);* He is omniscient (*sarva-jna*); He is firmly fixed in His vow *(sudrdha-vrata);* He is opulent (*samrddhiman*); He is forgiving (*ksama-slla*); He is the protector of the surrendered souls (*saranagata-palaka*); He is supremely liberal (*daksina*); His words never prove false (*satya-vacana*); He can perform difficult tasks with ease (*daksa*); He acts for the welfare of everyone (*sarva-subhankara);* He is valorous *(pratapl);* He is religious (*dharmika*); He sees and acts in accordance with *sastra* (*sastra-caksu*); He is the best well-wisher of His *bhaktas* (*bhakta-suhrt*); He is magnanimous (*vadanya*); His body is radiant, extremely powerful, and influential (*tejasvl*); He is grateful (*krtajna*); He is famous (*klrtiman*); He is the most excellent *(varlyan);* He is strong *(balavan);* and He is controlled by the love of His *bhaktas (prema-vasya).*

**Vrajanatha:** Who are the four types of *dasa?*

**Gosvami:** There are four types of *dasa* who are *alambana* as the *asraya* of *dasya-rati.* They are: 1) those who have taken His full shelter, and who always keep their eyes down; 2) those who carry out the orders of Bhagavan; 3) those who are trustworthy; and 4) those who consider Krsna to be Prabhu, and are thus endowed with a humble disposition. Their *tattvika* names are 1) *adhikrta-dasa,* 2) *asrita-dasa,* 3) *parisada-dasa* and 4) *anugata-dasa.*

**Vrajanatha:** Who are examples of *adhikrta-dasa?*

**Gosvami:** The *devas* and *devis* headed by Brahma, Siva and Indra are *adhikrta-dasas* and *dasis.* They engage in Bhagavan's service when they have attained the qualification to perform tasks related to the material universe.

**Vrajanatha:** Who are *asrita-dasa*?

**Gosvami:** There are three types of *asrita-dasa:* those who have taken refuge (*saranagata*); those who are *jnanis* attached to the path of *jnana;* and those who

are fixed in the service of Bhagavan *(seva-nistha).* Kaliya-naga and the kings who had been imprisoned by Jarasandha are in the category of *saranagata-dasa*. The *rsis* headed by Saunaka are called *jnana-nistha dasa,* because they gave up the desire for *mukti* and took shelter of Sri Hari. The *seva-nistha dasa* are *bhaktas* like Candradhvaja, Harihara, Bahulasva, Iksvaku and Pundarika, who were attached to *bhagavad-bhajana* from the very beginning.

**Vrajanatha:** Who are *parisada-dasa?*

**Gosvami:** Uddhava, Daruka, Satyaki, Srutadeva, Satrujit, Nanda, Upananda, and Bhadra are in the category of *parisada-dasa.* Although they are engaged in activities such as giving advice, they also engage in appropriate services according to time and circumstance. Bhisma, Pariksit, and Vidura are also *parisada-bhaktas,* and *premi-dasa* Uddhava is the best among them all.

**Vrajanatha:** Who are *anugata-dasa*?

**Gosvami:** Those servants whose hearts are always attached to performing *seva* are called *anugata-dasa*. They are of two types: those who reside in Vraja and those who reside in Dvaraka Puri. *Anugata-dasas* in Dvaraka Puri include Sucandra, Mandala, Stambha and Sutamba. Those in Vraja include Raktaka, Patraka, Patri, Madhukantha, Madhuvrata, Rasala, Suvilasa, Premakandha, Makarandaka, Ananda, Candrahasa, Payoda, Vakula, Rasada and Sarada. Raktaka is prominent among all these *anugata-dasas* of Vraja.

*Parisada* and *anugata-dasas* are further divided into three categories, namely *dhurya, dhira,* and *vira.* The *dhurya-parisadas* are those who display due affection towards Krsna, His beloved *gopis* and His servants. *Dhira-parisadas* are those who are not specifically engaged in Krsna's service, but who take shelter of Krsna's beloveds, such as Satyabhama. *Vira-parisadas* are those *bhaktas* who have taken exclusive shelter of Krsna's mercy, and are therefore not concerned about others. These three types of *krsna-dasa*— *asrita, parisada* and *anugata*—are divided into three types again on the basis of *nitya-siddha, siddha,* and *sadhaka.*

**Vrajanatha:** Will you kindly explain the various types of *uddipana* in *dasya-rasa?*

**Gosvami:** The *uddipanas* in *dasya-rasa* are the sound of the *murali* and *srnga* (buffalo horn); Krsna's smiling glance; hearing His qualities; a lotus flower;

Krsna's footprints; a fresh monsoon cloud; and the fragrance of Krsna's limbs.

**Vrajanatha:** What are the *anubhavas* in this *rasa*?

**Gosvami:** The *anubhavas* that are specific *(asadharana)* to *dasya-rasa* include being fully engaged in one's prescribed duties, obeying the orders of Bhagavan, remaining free from envy and malice in the service of Bhagavan, friendship with Krsna's servants, and firm faith in Krsna. The expressions (*udbhasvaras*) that are common (*sadharana-anubhavas*) to other *rasas* include dancing, showing respect toward Krsna's near and dear ones, and detachment from all else.

**Vrajanatha:** What types of *sattvika-vikara* are present in *prita-rasa?*

**Gosvami:** All the *sattvika-bhavas* such as *stambha* manifest in this *rasa*.

**Vrajanatha:** What types of *vyabhicari-bhavas* occur in this *rasa?*

**Gosvami:** Twenty-four *vyabhicari-bhavas* are present in this *rasa*. They are jubilation, pride, fortitude, self-disparagement, depression, humility, anxiety, remembrance, apprehension, resolve, ardent desire, argumentation, deliberation, agitation, bashfulness, inertness, bewilderment, madness, concealing emotions, awakening, dreaming, fatigue, disease and yearning for death. There is no distinct appearance of intoxication, exhaustion, fear, fainting and falling on the ground, laziness, fury, intolerance, envy and sleep. The *bhavas* of jubilation, pride and fortitude are exhibited in meeting *(milana),* and the *bhavas* of debility, disease and death are exhibited in separation. The other eighteen *bhavas,* such as self-disparagement, are visible both in meeting and separation.

**Vrajanatha**: I would like to know about the *sthaylbhava* of *prlta-rasa.*

**Gosvami**: The *sthaylbhava* of this *rasa* is the *prlti* that results from combining an attitude of respect towards Krsna with a trembling of the heart evoked by awe, and the conception that He is one's master.

In *santa-rasa,* the *sthaylbhava* is *rati* alone, whereas in this *rasa, sthaylbhava* occurs when *rati* has the mood of *mamata* (possessiveness) and becomes *prlti.* As this *sambhrama-prlti* gradually increases, it extends through the stages of *prema* and *sneha* up to the stage of *raga.* When *sambhrama-prlti* is free from apprehension and fear, it assumes the form of *prema.* When a condensed form of *prema* gives rise to a melting of the heart, then it is known by the name of *sneha,*

the stage in which the *bhakta* cannot tolerate even a moment's separation. *Sneha* becomes *raga* when it has developed to the point where even distress seems to be happiness. In such a condition, there is a desire to give up one's life at the time of separation from Krsna. Those who are in the categories of *adhikrta* and *asrita-dasa* can reach the stage of *prema*, but not further than that. *Parisadas* can reach the level of *sneha. Sthaylbhava* develops up to the limit of *raga* in Pariksit, Daruka, Uddhava and the *anugata-dasas* of Vraja. When *raga* arises, there is a partial appearance of *sakhya-bhava. Panditas* call meeting with Krsna in this *rasa "yoga"*, and separation from Krsna "*ayoga*There are two types of *ayoga*—anxious longing (*utkanthita*) and separation (*viyoga*)—and three types of *yoga*— *siddhi* (perfection), *tusti* (satisfaction), and *sthiti* (residence). *Siddhi* is seeing Krsna after being in the condition of anxious longing, and *tusti* means meeting with Krsna after separation *(viyoga)*. *Sthiti* means to live with Krsna.

**Vrajanatha**: I have understood *sambhrama-priti*. Now please explain *gaurava-priti.*

**Gosvami**: *Gaurava-mayi-priti* is the mood of those who have the *abhimana,* "Krsna should take care of me—nourishing and maintaining me." When this *priti* is nourished by the corresponding *vibhavas*, *anubhavas* and so on, it is called *gaurava-prita-rasa*. Bhagavan Sri Krsna, His wards and dependent servants are the *alambana* of this *rasa.* The *visaya-alambana* in *gaurava-priti* is Krsna in the form of the great *guru;* the possessor of immense fame, intelligence and strength; the protector; and the maintainer. Krsna's wards *(lalya-bhaktas)* are divided into two categories: juniors and sons. Sarana, Gada and Subhadra consider themselves juniors, while personalities such as Pradyumna, Carudesna and Samba have the *abhimana* of being sons.
The *uddipana* of this *rasa* are Sri Krsna's parental affection and gentle smiling. Examples of *anubhavas* are sitting on a lower seat in Krsna's presence, following the directives of one's worshipful superiors, and giving up independent activities. You should know that the *sancari* or *vyabhicari-bhavas* are the same as I have mentioned before in regard to *sambhrama-prita-rasa*.

**Vrajanatha**: What does the word *gaurava* mean?

**Gosvami**: *Gaurava* refers to the relationship with Krsna based on the conception, "Krsna is my father by bodily relationship," or "Krsna is my *guru."* *Gaurava-priti* is affection with full absorption towards Krsna with the sentiment that He is nourishing and maintaining one. This is the *sthayibhava* of this *rasa*.

**Vrajanatha**: Prabhu, I have understood *prlta-rasa.* Now please describe *preyo-bhakti-rasa* (*sakhya-rasa).*

**Gosvami**: In this *rasa,* the *alambana* is Krsna and His friends; the two-handed form of Vrajendranandana Sri Krsna holding a *murall* is *visaya-alambana,* and His friends are *asraya-alambana.*

**Vrajanatha**: I would like to know the characteristics and divisions of Krsna's *sakhas.*

**Gosvami**: Krsna's friends have forms, qualities and attire exactly like those of the *dasya-bhaktas,* but they do not have *sambhrama-bhava* as the servants do; rather, they are imbued with *visrambha-bhava*. Krsna's friends are divided into two categories: those who reside in the city *(pura),* and those in Vraja. Arjuna, Bhima, Draupadi and Sridama *brahmana* (Sudama *vipra)* are *sakhas* of the city, amongst whom Arjuna is the best.

The *sakhas* who reside in Vraja always want to be with Krsna, and they always have an intense hankering to see Him, for He is their life and soul. For that reason, they are the principal *sakhas.* There are four types of *sakhas* in Vraja: 1) *suhrt,* 2) *sakha,* 3) *priya-sakha,* and 4) *priya-narma-sakha.* The *suhrt-sakhas* are somewhat older than Krsna, and they have some *vatsalya-bhava* mixed in their moods towards Him. They carry weapons, and always protect Krsna from miscreants. They include Subhadra, Mandalibhadra, Bhadravardhana, Gobhata, Yaksa, Indrabhata, Bhadranga, Virabhadra, Mahaguna, Vijaya and Balabhadra. Mandalibhadra and Balabhadra are the most prominent among them.

The *sakhas* are somewhat younger than Krsna, and their mood of friendship is alloyed with a touch of *dasya-bhava*. They include Visala, Vrsabha, Ojasvi, Devaprastha, Varuthapa, Maranda, Kusumapida, Manibaddha and Karandhama. Devaprastha is the best of these.

The *priya-sakhas* are friends of the same age as Krsna with unalloyed *sakhya-bhava*. These include Sridama, Sudama, Dama, Vasudama, Kinkini, Stoka-Krsna, Amsu, Bhadrasena, Vilasi, Pundarika, Vitanka and Kalavinka.

Krsna's *priya-narma-sakhas* are superior to the three other groups of *sakhas* - namely the *suhrt-sakhas,* the *sakhas* and the *priya-sakhas* - and they are expert at performing extremely confidential activities. They include Subala, Arjuna,

Gandharva, Vasanta and Ujjvala, who always speaks joking words. Among the *sakhas,* some are *nitya-priya* (*nitya-siddhas*); some were previously *devatas* who attained the position of Krsna's friends by *sadhana;* and some are *sadhakas.* They delight Krsna and create varieties of amusement by a variety of distinctive moods and gestures in friendly service.

**Vrajanatha**: What is the *uddipana* in this *rasa*?

**Gosvami**: *Uddipana* in *sakhya-rasa* includes Krsna's age; His beautiful form; His horn, *venu* and conch-shell; His joking and laughter; His valiant deeds; and His performance of pastimes. In the pasturing grounds *(gostha*), His *kumara* age is *uddipana,* and in Gokula, His *kaisora* age is *uddipana.*

**Vrajanatha**: I would like to know about the *anubhavas* that are common (*sadharana*) to all the groups of *sakhas*.

**Gosvami**: Some of the *sadharana-anubhavas* of the *sakhas* are wrestling; ball games; riding on each other's shoulders; stickfighting; reclining or sitting together with Krsna on a bed, a sitting place, or a swing; sitting down and joking; water sports; playing with monkeys; trying to please Krsna; dancing; and singing. In addition to these general activities, the *suhrt-sakhas* typically give good advice and take the lead in all activities. The special activities of the *sakhas* are offering *tambula*, drawing *tilaka* markings, anointing Krsna with sandalwood paste and so on. The special activities of the *priya-sakhas* are defeating Krsna in fighting, pulling Krsna by His cloth, and being decorated by Krsna. The special prerogative of the *priya-narma-sakhas* is to assist in Krsna's *madhura-lila.* Like *dasas,* they decorate Krsna with forest flowers and render service such as fanning Him.

**Vrajanatha:** What are the *sattvika* and *sancari-bhavas* in *sakhya-rasa*?

**Gosvami:** They are similar to those of *dasya-rasa,* but somewhat more intense.

**Vrajanatha:** What is the nature of the *sthayibhava* of this *rasa*?

**Gosvami:** Srila Rupa Gosvami has written in *Sri Bhakti-rasamrta-sindhu* (Western Division 9.3.45):

*vimukta-sambhrama ya syad visrambhatma ratir dvayoh prayah samanayor atra sa sakhyam sthayi-sabda-bhak*

*Sakhya-sthayibhava* is *rati* that is full of intimacy and free from feelings of reverence between two personalities who are ordinarily equal.

**Vrajanatha:** What is *visrambha?*

**Gosvami:**

*visrambho gadha-visvasa-viseso yantranojjhitah*

*Sri Bhakti-rasamrta-smdhu* (Western Division (3.46)

*Visrambha* is the deep confidence which is devoid of restraint, which causes one to think that there is no difference at all between oneself and Krsna.

**Vrajanatha:** Please be so kind as to tell me about the gradual development of this *visrambha*.

**Gosvami:** This *sakhya-rasa* arrives at the stage of *pranaya*, after incorporating *prema, sneha,* and *raga*.

**Vrajanatha:** What are the symptoms of *pranaya*?

**Gosvami:** *Pranaya* is *rati* that is completely free from the slightest scent of reverence, even in circumstances that would ordinarily invoke such feelings.

The greatness of *sakhya-rasa* is unprecedented. In *prita-rasa* and *vatsalya-rasa,* Krsna's *bhava* and the *bhava* of His *bhakta* are different from each other. Amongst all the *rasas, prema-rasa* - that is *sakhya-rasa* - is certainly dear (*priya*), because in this *rasa* both Krsna and His *bhaktas* have the same sweet *bhava.*

THUS ENDS THE TWENTY-NINTH CHAPTER OF JAIVA-DHARMA, ENTITLED "RASA-TATTVA: ANUBHAVAS IN SANTA, DASYA & SAKHYA-RASAS"

# Chapter 30

## RASA-TATTVA: ANUBHAVAS OF VATSALYA & MADHURA-RASAS

One day, Vijaya and Vrajanatha, after honoring *bhagavat*-I *prasada* went to take *darsana* of Sri Haridasa Thakura's *samadhi* and Sri Gopinatha at Sri Gopinatha-tota. They then proceeded to the Sri Radha-Kanta Matha. After offering their *pranama* at Sri Guru Gosvami's lotus feet, they sat down and began to discuss a variety of subjects with Sri Dhyanacandra Gosvami. In the meantime, Sri Guru Gosvami after honoring *mahaprasada,* gracefully came out and sat on his *asana*. Vrajanatha then humbly inquired about *vatsalya-bhakti-rasa,* and Sri Guru Gosvami replied, "In *vatsalya-rasa,* Sri Krsna is *visaya-alambana* and His elders *(guru-jana*) are *asraya-alambana.* Krsna is beautiful with His dark-complexioned limbs. He is endowed with all auspicious symptoms, His behavior is mild, His speech is sweet, and He is simple and bashful. He is modest, He is respectful towards His elders, and He is charitable. Among His elders, Vrajesvari Yasoda and Vrajesvara Nanda Maharaja are the most prominent. Others are Rohini and the other elderly *gopis* who are Krsna's worshipable superiors, also Devaki, Kunti, Vasudeva, Sandipani and so on. In this *rasa,* the *uddipanas* are Krsna's ages, such as *kaumara*, His beauty, His dress, His childhood, His restlessness, His sweet words and laughter, and His pastimes. Vrajanatha: Please tell me about the *anubhavas* of this *rasa.* Gosvami: The *anubhavas* are smelling Krsna's head, cleansing His limbs with the hands, offering blessings, giving Him orders, nurturing Him and caring for Him, and giving beneficial instructions. The general *(sadharana) anubhavas* of this *rasa* are kissing Krsna, embracing Him, calling Him loudly by name, and restraining and scolding Him at the appropriate times.

**Vrajanatha**: Which *sattvika* transformations arise in this *rasa?*

**Gosvami**: There are the eight symptoms, such as shedding tears, trembling, perspiration and becoming stunned. There is also the unique symptom of milk flowing from the breast, so altogether there are nine *sattvika-vikaras* in this *rasa.*

**Vrajanatha**: Kindly also tell me about the *vyabhicari-bhavas.* Gosvami: In *vatsalya-rasa,* the *vyabhicari-bhavas* are the same as those I explained previously in connection with *prita-rasa (dasya-rasa).* In addition to all the

others, there is *apasmara* (fainting). Vrajanatha: What is the *sthayibhava* of this *rasa*?

**Gosvami**: The *sthayibhava* is the *rati* of the benevolent superior for the object of his kindness, which is utterly devoid of reverence. The *vatsalya-rati* of elders like Yasoda is naturally mature. The *sthayibhava* of this *rasa* progresses through *prema* and *sneha* to *raga*. Baladeva Prabhu's *bhava* is a mixture of *prita* (*dasya)* and *vatsalya;* Yudhisthira's *bhava* is combined with *vatsalya*, *prita (dasya)* and *sakhya*; Ugrasena's *priti-dasya-rasa* is a combination of *vatsalya,* and *sakhya-rasa;* while Nakula, Sahadeva, and Narada have a mixture of *sakhya* and *dasya-rasa,* as is the *bhava* of Rudra, Garuda, and Uddhava.

**Vrajanatha**: Prabhu, I have understood *vatsalya-rasa*. Now kindly explain the ultimate mellow, *madhura-rasa,* for we shall become blessed simply by hearing about it.

**Gosvami**: *Madhura-bhakti-rasa* has been called *mukhya-bhakti-rasa.* The conditioned *jiva* has taken shelter of mundane *rasa,* but when his intelligence becomes dedicated to Isvara, he naturally attains the path of detachment. Even then, he cannot be inclined for *madhura-rasa* until he becomes eligible for *cid-rasa.* Such people have no qualification for this *rasa*. The very nature of *madhura-rasa* makes it difficult to understand, and candidates for *madhura-rasa* are rarely found. This is the reason why this *rasa* is extremely secret. *Madhura-rasa* is naturally an extensive subject, but I will only give a brief summary now.

**Vrajanatha**: Prabhu, I am a follower of Subala. I know that you will consider my eligibility to hear about *madhura-rasa* and instruct me appropriately.

**Gosvami**: The *priya-narma-sakhas* are eligible for *srngara-rasa* to some extent. I will keep your qualification in mind and speak whatever is appropriate for you, and I will say nothing unsuitable.

**Vrajanatha**: Who are the *alambana* of this *rasa?*

**Gosvami**: Sri Krsna is the *visaya-alambana* of this *rasa.* As a gallant lover, He is the supreme abode of expertise in relishing pastimes of unequalled and unsurpassed beauty. The *asraya-alambana* of this *rasa* are the *gopis* of Vraja, and Srimati Radhaji is the best of all Krsna's beloved consorts. The sound of Krsna's *murali* is the *uddipana* of this *rasa,* and the *anubhavas* are casting sidelong glances and smiling. All the *sattvika-bhavas*

manifest completely in *madhura-rasa,* and so do all the *vyabhicari-bhavas,* with the exceptions of laziness and fierceness.

**Vrajanatha**: What is the nature of the *sthayibhava* of this *rasa*?

**Gosvami**: *Madhura-rati* becomes *madhura-bhakti-rasa* when it has been nourished by the appropriate *vibhavas* and so on of one's *atma.* Such *rati* for Radha-Madhava is not subject to any type of obstruction (*viccheda*) through the influence of compatible (*svajatiya*) or incompatible *(vijatiya) bhavas.*

**Vrajanatha**: How many types of *madhura-rasa* are there?

**Gosvami**: There are two divisions of *madhura-rasa: vipralambha* (separation) and *sambhoga* (meeting).

**Vrajanatha**: What is *vipralambha*?

**Gosvami**: There are many types of *vipralambha,* such as *purva-raga, mana,* and *pravasa*.

**Vrajanatha**: What is *purva-raga?*

**Gosvami**: *Purva-raga* is the *bhava* that exists before meeting one's beloved.

**Vrajanatha**: What are *mana* and *pravasa*?

**Gosvami**: I don't need to explain *mana,* because everyone understands it. *Pravasa* means being away from each other, or separation (*viraha*).

**Vrajanatha**: What is *sambhoga?*

**Gosvami**: *Sambhoga* is the *bhoga (ananda)* that occurs when lovers meet. I will say no more about *madhura-rasa.* Those *sadhakas* qualified for *madhura-rasa* should learn its confidential mysteries by studying *Sri Ujjvala-nilamani.*

**Vrajanatha**: Kindly tell me something about the position of the *gauna-bhakti-rasas.*

**Gosvami**: There are seven *gauna-rasas: hasya* (comedy), *adbhuta* (wonder), *vira* (chivalry), *karuna* (compassion), *raudra* (anger), *bhayanaka* (fear) and

*bibhatsa* (disgust). When they become powerful and take the place of the *mukhya-rasa,* they appear as separate, individual *rasas*. When they act as independent *rasas* in this way, they become the *sthayibhava*, and when they are nourished by appropriate *vibhavas* and so on, they become *rasa.* Actually, only the five *mukhya-rasas—santa, dasya, sakhya, vatsalya,* and *madhurya*—are *rasa*; the seven *gauna-rasas* beginning with *hasya* are generally included within the category of *vyabhicari-bhavas*.

**Vrajanatha**: I am fully acquainted with *hasya* and so on from my studies of *rasa-vicara* in *alankara-sastra,* so please tell me about their relationship with the *mukhya-rasas*.

**Gosvami**: Now I will explain how the various *rasas,* such as *santa,* are mutually compatible or incompatible.

*Dasya, bibhatsa, dharma-vira* (chivalry in performing religious rites) and *adbhuta* are all compatible with *santa*.

*Adbhuta* is also compatible with *dasya, sakhya, vatsalya* and *madhura*.

*Santa* is incompatible with *madhura, yuddha-vira, raudra* and *bhayanaka.*

*Dasya* is compatible with *bibhatsa, santa, dharma-vira* and *dana-vira,* and incompatible with *madhura, yuddha-vira* and *raudra.*

*Sakhya* is compatible with *madhura, hasya* and *yuddha-vira,* and incompatible with *vatsalya, bibhatsa, raudra,* and *bhayanaka.*

*Vatsalya* is compatible with *hasya, karuna* and *bhayanaka* and incompatible with *madhura, yuddha-vira, dasya* and *raudra.*

*Madhura* is compatible with *hasya* and *sakhya,* and incompatible with *vatsalya, bibhatsa, santa, raudra* and *bhayanaka*.

*Hasya* is compatible with *bibhatsa, madhura* and *vatsalya,* and incompatible with *karuna* and *bhayanaka*.

*Adbhuta* is compatible with *vira, santa, dasya, sakhya, vatsalya* and *madhura,* and incompatible with *hasya, sakhya, dasya, raudra* and *bibhatsa.*

*Vira-rasa* is compatible with *adbhuta-rasa* and incompatible with *bhayanaka.* According to some opinions, *vira* is also incompatible with *santa.*

*Karuna* is compatible with *raudra* and *vatsalya* and incompatible with *vira, hasya,* the *sambhoga* aspect of *srngara,* and *adbhuta.*

*Raudra* is compatible with *karuna* and *vira,* and incompatible with *hasya, srngara* and *bhayanaka*.

*Bhayanaka* is compatible with *bibhatsa* and *karuna*, and incompatible with *vira, srngara, hasya* and *raudra*.

*Bibhatsa* is compatible with *santa*, *hasya,* and *dasya*, and incompatible with *srngara* and *sakhya.*

The remaining combinations are all mutually neutral *(tatastha).* Vrajanatha: Please describe the result of the combinations. Gosvami: The tasting of *rasa* is increased by the combination of compatible *rasas.* The combination of *anga* (supplementary) with *angi* (principal) *rasas* is good. Whether the compatible *rasa* is *mukhya* or *gaum,* it is appropriate to make it the complement *(mitra)* of *angi-rasa.*

**Vrajanatha**: Please tell me about the difference between *anga* and *angi*.

**Gosvami**: When any *rasa*, either *mukhya* or *gauna,* dominates the other *rasas* and becomes prominent, it is called *angi,* and the *rasa* that nourishes the *angi-rasa* plays the role of a *sancari-bhava* as an *anga.* As stated in *Visnu-dharmottara:*

*rasanam samavetanam yasya rupam bhaved bahu sa mantavyo rasah sthayi sesah sancarino matah*

When *rasas* combine, one should understand that the *rasa* whose nature is particularly prominent is the *sthayi-rasa*, and the other *rasas* are *sancari-bhavas.*

**Vrajanatha**: How can *gauna-rasa* be *angi?*

**Gosvami**: Sri Rupa Gosvami has said:

*prodyan vibhavanotkarsat pustim mukhyena lambhitah kuncata nija-*

*nathenagauno' py angitvam asnute*

*mukhyas tv angatvam asadya pusnann indram upendravat gaunam evanginam krtva nigudha-mja-vaibhavah*

*anadi-vasanodbhasa vasite bhakta-cetasi bhaty eva na tu linah syad eva sancari-gaunavat*

*angi-mukhyah svam atrangair bhavais tair abhivarddhayan svajatiyair vijatiyaih svatantrah sann virajate*

*yasya mukhyasya yo bhakto bhaven nitya-nijasrayah angi sa eva tatra syan mukhyo py anyo ngatam vrajet*

*Bhakti-rasamrta-sindhu* (Northern Division, 8th Wave, 46-50)

Sometimes even a *gauna-rasa* achieves the position of *angi* when it is inspired by an abundance of *vibhava,* and has also been nourished by the *mukhya-rasa* that usually predominates it but has now developed a contracted condition *(gauna-bhava).* At that time, the former *mukhya-rasa* becomes *anga,* hides its own splendor, and nourishes the *gauna-rasa* that has become *angi,* just as Upendra

Bhagavan, Vamanadeva, maintained Devaraja Indra. Unlike the *gauna-sancarl-bhavas,* this *mukhya-rasa* does not merge into the land of the *bhakta's* heart, which is endowed with sublime fragrance in the form of the beginningless tendency for transcendental service. In other words, the *mukhya-rasa* does not disappear, as the *gauna-rasas* do when they become *vyabhicarl* and disappear into the *mukhya-rasas.* Rather the *mukhya-rasa* remains independently manifest, nourishing itself by the aggregate of the compatible *bhavas,* which take the position of *angas.*

Those who relish a particular *rasa* are eternally sheltered in that one specific *rasa,* which for them remains radiant as *angl-rasa.* Other *rasas,* even though they may be *mukhya,* function in the capacity of *angas* of this prevailing *angl-rasa.*

You should also note that *anga-rasa* is only accepted when it combines with *angl-rasa* to increase the relish of *rasa;* otherwise, its combination with another *anga-rasa* will be fruitless.

Vraj anatha: What happens when incompatible *rasas* are combined? Gosvami: If you mix a sweet juice with sour, salty, or pungent substances, the taste becomes distasteful; similarly, when one *rasa* is combined with another that is incompatible, the result is without *rasa* or tasteless (*virasata*). This defective combination of opposite *rasas* can be called *rasabhasa*.

**Vrajanatha**: Is the combination of incompatible *rasas* invariably bad?

**Gosvami**: In *Sri Bhakti-rasamrta-sindhu*, Sri Rupa Gosvami has said:

*dvayor ekatarasyeha badhyatvenopavarnane smaryyamanatayapy uktau samyena vacane 'pi ca rasantarena vyavadhau tatasthena priyena va visayasraya-bhede ca gaunena dvisata saha ity adisu na vairasyam vairino janayed yutih*

(Northern Division 8th wave 63-64)

The combination of two incompatible *rasas* does not result in *virasata* under the following circumstances: when one establishes the excellence of one rasa by making logical statements, and by describing the obstructions or inferiority of another *rasa* that is incompatible with the first; when one describes the remembrance of an incompatible *rasa*; when one establishes a similarity; when there is the intervention of a neutral or compatible *rasa*; or when there is a difference between the *visaya* or *asraya* of a *gauna-rasa* and *mukhya-rasa* that are incompatible with each other.

Furthermore, consider this point. In *bhaktas* such as Yudhisthira, *dasya* and *vatsalya* are manifest separately at different times. Mutually incompatible *rasas* do not arise together at the same time. However, in the stage of *adhirudha-mahabhava,* if all the incompatible *bhavas* arise together simultaneously, they will not generate *rasabhasa*.

Srila Rupa Gosvami has said *(Sri Bhakti-rasamrta-sindhu* 80.57):

*kvapy acintya-mahasaktau mahapurusa-sekhare rasavali-samavesah svadayaivopajayate*

When many contradictory *rasas* combine at once in a personality who is the crest-jewel of the *maha-purusas* and who is imbued with inconceivable *maha-sakti*, this only enhances the wondrous nature of the taste.

**Vrajanatha**: I have heard from learned and *rasika* Vaisnavas that Sriman Mahaprabhu had a low opinion of *rasabhasa*, and that He would never hear *bhajanas, kirtanas* or poetry that contained it. Now kindly tell me how many types of *rasabhasa* there are?

**Gosvami**: *Rasa,* when it is devoid of an *angi,* is called *rasabhasa.* There are three gradations of *rasabhasa:* major *(uttama)*, intermediate *(madhyama)* and minor *(kanistha).* They are called *uparasa, anurasa* and *aparasa* respectively.

**Vrajanatha**: What is *uparasa*?

**Gosvami**: If any of the twelve *rasas,* beginning with *santa*, has an ingredient such as the *sthaylbhava, vibhava,* or *anubhava* that has become disfigured *(virupita)*, they can be called *uparasa. Uparasa* is caused by the disfigurement of the *sthaylbhava, vibhava*, or *anubhava.*

**Vrajanatha**: What is *anurasa*?

**Gosvami**: The secondary *rasas,* beginning with *hasya,* if not related to Krsna, are called *anurasa.* If *vlra-rasa* and so on are manifest in neutrally disposed personalities, this is also *anurasa.*

**Vrajanatha**: But if they arise in the heart of someone who has no relation to Krsna, they are not *rasa* at all. In that case, they will be mere mundane *rasa*. Why then have such symptoms of *anurasa* been described?

**Gosvami**: *Rasa* is *anurasa* only when it has no direct relationship with Krsna. For example, the *gopls* laughed when they saw the nose of Srimati Radha's pet female monkey, Kakkhati. Another example is Devarsi Narada seeing some parrots sitting on the branch of a tree in Bhandiravana, discussing *Vedanta.* When he saw this, great astonishment *(adbhuta-rasa)* arose in his heart. The *gopls'* laughter, and the *adbhuta-rasa* arising in Narada's heart have no direct relationship with Krsna, but there is still some distant relationship with Him. Consequently, both are examples of *anurasa*.

**Vrajanatha**: What is *aparasa*?

**Gosvami**: When Krsna's opponents are the *asraya* of any of the *gauna-rasas* beginning with *hasya-rasa,* and the *visaya* is Krsna Himself, the result is *aparasa.* For instance, Jarasandha's repeated laughter when he saw Krsna

running away on the battlefield is an example of *aparasa.* Srila Rupa Gosvami has written in *Bhakti-rasamrta-sindhu* (9.21):

*bhava sarve tad-abhasa rasabhasas ca kecana aml prokta rasabhijnaih sarve'pi rasanad rasah*

Some persons refer to *bhava* in terms of *tad-abhasa* (a dim reflection of the Supreme Absolute Truth) and others *rasabhasa.* However, learned scholars who have realized *rasa* only use the word *bhava* to denote *rasa* that is derived from relishing transcendental *ananda.*

When Vijaya Kumara and Vrajanatha heard this *rasika,* charming and poignant appraisal of *rasa-tattva,* they fell at Sri Guru Gosvami's lotus feet weeping profusely, and spoke in voices choked with emotion:

*ajnana-timirandhasya jnananjana-salakaya caksur unmllitam yena tasmai srl-guruve namah*

I offer my respectful obeisances to Sri Gurudeva, who has applied the ointment of *divya-jnana,* and has thus dispelled the dense darkness of the desires for *dharma, artha, kama* and *moksa,* which arise from the five types of ignorance.[1] In this way, he has opened my transcendental eyes, which have become inclined to the service of Hari.

Lovingly lifting them up, Sri Guru Gosvami embraced them. He blessed them, saying, "May this *rasa-tattva* manifest within your hearts."

Every day Vijaya and Vrajanatha would discuss spiritual topics with Sri Dhyanacandra Gosvami, and accept *caranamrta* and Sri Guru Gosvami's *prasada* remnants. At various times they observed that many *suddha* Vaisnavas were engaged in *bhajana*— sometimes in their *bhajana-kutlra,* sometimes at the *samadhi* of Sri Haridasa Thakura, sometimes at the temple of Sri Gopinatha, and sometimes at Siddha-Bakula. Thus, through the example of the Vaisnavas they also became immersed in *bhavas* favorable for their *bhajana.* They also had *darsana* of the places mentioned in *Stavavali* and *Stavamala,* where Sriman Mahaprabhu experienced complete absorption in *bhava.* Wherever *suddha* Vaisnavas performed *nama-kirtana,* they would join them. In this way, they both increasingly matured in their *bhajana.*

Vijaya pondered deeply, "Sri Guru Gosvami has given us *siksa* about *madhura-*

*rasa,* but it was just a very brief summary. Let Vrajanatha remain submerged in *sakhya-rasa.* At an appropriate time I will come alone to Sri Guru Gosvami and hear his elaborate appreciation of *madhura-rasa."* Thinking in this way, through Dhyanacandra Gosvami's mercy, he acquired a copy of *Sri Ujjvala-nilamani,* and began to study it. Any doubts that arose in his mind, Sri Guru Gosvami would mercifully reconcile.

Once, at dusk, while Vijaya and Vrajanatha were strolling, they arrived at the shore of the ocean. Sitting on the beach they gazed at the waves. There was no end to the incessant waves. Observing this, they considered, "This life is also full of an incessant and unending flow of waves. Thus no one can know what will happen next, or when it will happen. Therefore, we should immediately learn the method of *raga-marga bhajana."*

Vrajanatha said, "I have seen the *bhajana-paddhati* composed by Sri Dhyanacandra Gosvami. It seems to me that if one studied it under the guidance of Gurudeva, one could attain a beautiful result. I will make a copy!"

Having made this resolution, he requested Sri Dhyanacandra Gosvami's permission to copy his sacred manual, but Sri Dhyanacandra refused to give it unless Guru Gosvami gave his permission to do so. Accordingly, they approached Sri Guru Gosvami, begging him to allow Dhyanacandra Gosvami to give the *paddhati*. Sri Guru Gosvami gave his consent, and when Vijaya and Vrajanatha obtained it, they made separate copies. They considered that they should wait for an opportune moment to approach Sri Guru Gosvami in order to understand this *paddhati* thoroughly.

Sri Dhyanacandra Gosvami was a learned scholar with a broad and comprehensive vision of all *sastra.* Especially in regard to the procedures for *hari-bhajana Qiari-bhajam-tantra),* no other scholar could match the depth of his experience, and he was the most prominent among all of Sri Gopala Guru's disciples. Understanding that Vijaya and Vrajanatha were qualified for *bhajana*, he instructed them both thoroughly. Occasionally, they approached Sri Guru Gosvami's lotus feet to clear all types of doubts about their practice of *bhajana*. Gradually through their studies, they came to comprehend the daily pastimes of Sriman Mahaprabhu and Sri Krsna. Thus becoming engaged in *asta-kaliya bhajana,* they rendered service within their hearts throughout the eight time-divisions of the day.

THUS ENDS THE THIRTIETH CHAPTER OF JAIVA-DHARMA, Entitled 'RASA-TATTVA: ANUBHAVAS OF VATSALYA & MADHURA RASAS'

# Chapter 31

## Madhura-Rasa: Krsna's Svarupa, the Nayaka, & Svakiya-Nayikas

It was a very pleasant time in the autumn season. One night, at about ten o'clock, the earth had put on a sari of cool and gentle moonlight, and her beauty had become intensely attractive. Vijaya Kumara was reading *Ujjvala-nilamani* and pondering deeply on the subject matter when his gaze suddenly fell upon the auspicious radiance of the moonlight. His heart became filled with an indescribable rapture, and he thought, "This is a very beautiful time. Why not go immediately and have *darsana* of Sundaracala? I have heard that whenever Sri Caitanya Mahaprabhu had *darsana* of Sundaracala, He saw a *sphurti* of *vraja-dhama."* Thinking like this, he set off alone in the direction of Sundaracala. By this time, Vijaya Kumara was taking instructions in the practice of *bhajana* in pure *madhura-rasa.* His thoughts only flowed towards hearing about Krsna's *vraja-lila* and specifically, Sri Krsna's pastimes with the *gopis;* any other topics had become tasteless to him.

He passed Balagandi and made his way towards Sraddhabali. As he saw the small forests on either side, a *sphurti* of Vrndavana manifested before his eyes. He became overwhelmed with *prema,* and said, "Aho! I am so very fortunate! I am having *darsana* of that *vraja-bhumi,* which is extremely difficult to attain, even for the *devatas* such as Brahma. How beautiful these forest bowers are! Look at this *kunja-vana!* Oh! What am I seeing? Within this *mandapa* of *madhavi-malati* creepers, the master of my life, Sri Krsna, is sitting with the *gopis* and laughing and joking with them!' Vijaya Kumara became very restless. Abandoning fear and consideration of formalities, he ran at full speed in that direction, not even aware of his body and mind. However, after going just a short distance, he fainted and fell to the ground unconscious. A gentle breeze began to serve him, and after a short time he regained his external senses. He looked in all directions, but the vision was nowhere to be seen. After some time, he returned to his dwelling, grief-stricken, and lay down on his bed without saying anything to anyone.

Vijaya was exceedingly delighted by the *sphurti* of *vraja-lila.* In his heart, he thought, "Tomorrow, at the lotus feet of Sri Gurudeva, I will submit a description of the confidential mystery that I have seen tonight." However, the next moment

he recalled that one should not tell others, if by great fortune one happens to see the confidential *aprakrta-lila.* Reflecting like this, he gradually fell asleep.

The next day, after honoring *prasada,* he went to the house of Kasi Misra, offered his *sastanga pranama* to his Gurudeva, and sat before him. Sri Gurudeva embraced him affectionately and inquired about his well-being.

Vijaya Kumara was very happy to see his Gurudeva. Composing himself, he said, "Prabhu, by your unlimited grace my human life has become successful. Now, I long to know some confidential *tattvas* in regard to *sri-ujjvala-rasa.* I have been reading *Ujjvala-nilamani,* and there are certain parts whose purport I cannot comprehend. May I ask you some questions about it? Gosvami: Vijaya, you are my beloved disciple. You are quite welcome to ask whatever questions you wish to, and I will try to answer them as far as I can.

**Vijaya**: Prabhu, of the *mukhya rasas, madhura-rasa* has been called the *rasa* that gives rise to an abundance of mysteries. And why not? Since the qualities of the other four *rasas* - *santa, dasya, sakhya,* and *vatsalya* - are eternally present in *madhura-rasa,* whatever astonishing and wonderful qualities they lack are perfectly and beautifully established in *madhura-rasa.* Consequently, *madhura-rasa* is without any doubt superior to all others. *Madhura-rasa* is quite inappropriate for those who take shelter of the path of impersonal renunciation, because their hearts are dry. At the same time, those who are attracted to mundane sense gratification also find *madhura-rasa* difficult to understand, because it is exactly the opposite of mundane nature. The *madhura-rasa* of Vraja is not easy to attain because it is completely different from *srngara-rasa* within the material world. So why does the *aprakrta-madhura-rasa* appear just like the despicable mundane *rasa* between men and women in material existence?

**Gosvami**: Vijaya, you know well that all the varieties in the mundane sphere are a reflection of the varieties in the transcendental sphere, and the material world itself is also the reflection of the spiritual world. There is a profound secret in this, namely, that the nature of the reflected experience is naturally reversed. Whatever is most exalted in the original existence or form becomes most abominable in the reflection, and whatever is lowest in the original form is seen as highest in its reflected existence. Every part and limb of a body appears in a reversed form in its reflection in a mirror; similarly, the *parama-vastu* (supreme transcendental Reality) is reflected by the influence of His own inconceivable *sakti.* The shadow of that *sakti* has expanded itself in full

detail in the form of mundane existence. Consequently, all the characteristics of the *parama-vastu* appear in their reversed form in material existence.

Transcendental *rasa,* which is the very nature of *parama-vastu,* is reflected in this insentient material world as the abominable, mundane *rasa.* The astonishing, matchless, variegated happiness in the *parama-vastu* is its own innate *rasa,* but when it is reflected in the inert plane, the conditioned *jiva* imagines that this principle has material designations and attributes. He then decides that the spiritual substance is only formless and featureless (*nirvisesa),* and imagines that, since variety is absent in the *nirvisesa-tattva*, all kinds of variety must be essentially mundane. Consequently, he cannot comprehend the eternal nature of transcendental existence, which is free from all material attributes because it is totally beyond them. This is the inevitable result of using logic to try to understand the truth.

Actually, the *parama-vastu* is full of astonishing varieties because it is the embodiment of all *rasa.* Since spiritual varieties are reflected in mundane *rasa,* one can take help from the varieties of mundane *rasa* to infer the existence and qualities of the spiritual *rasa* that is beyond one's sense perception. The varieties of *rasa* in the *parama-vastu* are as follows: In the spiritual world, the *santa-dharma* that embodies *santa-rasa* is in the lowest position; above this is *dasya-rasa*, and above that *sakhya-rasa;* above *sakhya-rasa* is *vatsalya-rasa;* and *madhura-rasa* reigns splendidly above all. In the material world, everything is in the reversed order, so *madhura-rasa* is on the lowest level, *vatsalya* is above it, *sakhya* is above *vatsalya*, and *santa-rasa* is the highest of all.

The position and activities of the reflection of *madhura-rasa* in the mundane world are extremely petty and shameful. Consequently, people who deliberate on *rasa-tattva* from the mundane perspective conclude that *madhura-rasa* is wretched and contemptible. Actually, in the spiritual world, it is completely pure, immaculate and full of astonishing sweetness. There the meeting of Krsna with His various types of *sakti* as *purusa-prakrti* is completely pure and the origin of all truth.

In the material world, the mundane behavior between men and women is indeed shameful. However, there is no transgression of *dharma* in the spiritual world because Krsna is the only *purusa* and all the *cit-tattvas* in this *rasa* are *prakrti.* In the material world, one *jiva* becomes the enjoyer and another *jiva* becomes the enjoyed, and they want to relate with each other in that way. This affair becomes

abhorrent and shameful because it is completely opposed to fundamental *tattva*. In *tattva*, one *jiva* is not the enjoyer of another *jiva*. On the contrary, Sri Krsna is the only enjoyer and all *jivas* are to be enjoyed by Him. The situation in which the *jiva* becomes the enjoyer is against his eternal *dharma*. Actually, there is no doubt that this state of affairs is utterly shameful and despicable. From the perspective of reality and its reflection, it is inevitable that the behavior of mundane men and women will appear to be identical to Krsna's immaculate pastimes, even though one is thoroughly base and the other is supremely valuable and meaningful.

**Vijaya**: Prabhu, now that I have heard this unprecedented *siddhanta* and conception, my purpose has been accomplished. My self-evident conviction has now become firm and all my doubts are dispelled. I have now understood the position of *madhura-rasa* within the spiritual world. Aho! Just as the very word *madhura-rasa* means sweet, its transcendental *bhava* also gives rise to such supreme bliss *(paramananda)*. Who is so unfortunate as one who finds satisfaction in *santa-rasa* when there is a *rasa* such as *madhura-rasa?* Prabhu, I wish to hear the elaborate and full explanation of the philosophy and principles of the confidential *madhura-rasa*.

**Gosvami**: Listen, Baba! Krsna is the *visaya* of *madhura-rasa*, His dearly beloved *gopis* are the *asraya*, and both together are the *alambana* of this *rasa*.

**Vijaya**: What is the beautiful form of Krsna as the *visaya* of this *rasa*?

**Gosvami**: Aho, what a sweet question! Krsna's complexion is the hue of a monsoon cloud. He is charming and sweet, and He has all auspicious bodily characteristics. He is a strong, budding youth, and an eloquent and endearing speaker. He is intelligent, splendid, sober, skillful, clever, happy, grateful, sincere, and He is controlled by love. He is profound, super-excellent, and famous. He steals the hearts of young damsels, and He is ever-fresh. He enjoys incomparable pastimes, He is exquisitely beautiful, and He is the most dearly beloved who plays upon His *vamsi*. Krsna is the only person who has these qualities. The beauty of His two lotus feet has crushed to dust Kandarpa's pride. His sidelong glance enchants the hearts of all, and He is a treasury of playful pastimes.

**Vijaya**: I have fully realized that Sri Krsna with His *aprakrta* form and qualities is the only *nayaka* of the supremely wonderful, transcendental *madhura-rasa*.

Previously, I studied various *sastras*, and I used logic and reasoning to meditate on the form of Krsna, but my faith in His form did not become firmly established. However, through your mercy, *bhakti* based on *ruci* has arisen within my heart. Since my heart has been purified by devotion, I am continuously experiencing the *sphurti* of Krsna there, day and night. Even though I leave Krsna, Krsna does not leave my heart. *Aho!* How merciful He is! Now I really understand:

*sarvathaiva duruho 'yam abhaktair bhagavad-rasah tat-padambuja-sarvasvair*
*bhaktair evanurasyate vyatitya bhavana-vartma yas camatkara-bhara-bhuh hrdi*
*sattvojjvale badham svadate sa raso matah*

*Bhakti-rasamrta-sindhu*, (Southern Division 5.78-79)

Only the *suddha-bhaktas* who accept Sri Krsna's lotus feet as their all-in-all can experience this *bhagavad-rasa*. One can never experience this *rasa* or realize it if his heart does not have the slightest scent of *bhakti*, if he is full of mundane sentiments, or if his *samskaras* have molded his nature so that he is addicted to logic.

Prabhu, I have realized that *rasa* is the supremely pure and wondrous *bhava* that arises in the heart when it is illuminated by *suddha-sattva*, and that it transcends the limit of a human being's power of contemplation. *Rasa* is the entity of the spiritual world, and it is absent in the mundane world. It manifests upon the pure existence *(satta)* of the *jlva* who is by nature an atomic particle of consciousness *(cit-kana)*. This *rasa* is experienced in the state of *bhakti-samadhi*. One who has Sri Gurudeva's mercy and can discriminate between *suddha-sattva* (pure goodness) and *misra-sattva* (mixed goodness) will have no doubt about this at all.

**Gosvami**: What you have said is absolutely true. Now, I will ask you a question to dispel many of your doubts. Simply by answering it, you will realize a transcendental *tattva*. Tell me, what is the difference between *suddha-sattva* and *misra-sattva?*

Vijaya Kumara offered *sastanga-dandavat-pranama* at Sri Gurudeva's feet, and said humbly, "Prabhu, by your mercy, I will explain it to the best of my ability. Please correct me if I make any mistake. That which has existence is called *satta*, and a substance that has an actual position, form, quality and activity can

be called *sattva*. *Suddha-sattva* is *sattva* that has no beginning or end, and whose form is eternally new. It is not contaminated by the divisions of past and future time, and it always remains thoroughly astonishing. *Suddha-sattva* includes all aspects of existence that are the products of the pure spiritual energy *(suddha-cit-sakti).*

"In *maya*, which is the shadow of the *cit-sakti*, there is transformation of time as past and future. All aspects of existence in this *maya* contain the *rajo-dharma* (function of the mode of passion) of *maya*, for they have a beginning. They also contain the *tamo-dharma* (function of the mode of ignorance) for they have an end. *Misra-sattva* refers to aspects of *mayika-sattva* that have a beginning and an end.

"Now, the pure *jlva* is *suddha-sattva,* and his form, qualities, and activities are also composed of *suddha-sattva.* However, since the *suddha-jlva* was conditioned, the two qualities of *maya*—*rajo-guna* and *tamo-guna*—have become mixed with his pure *sattva.* Therefore the conditioned *jlva* is called *misra-sattva* (mixed existence or mixed goodness).

**Gosvami**: Baba, you have presented an extremely subtle *siddhanta.* Now tell me, how is the heart of the *jiva* illuminated by *suddha-sattva?*

**Vijaya**: The *suddha-sattva* (pure existence) of the *jiva* does not manifest clearly as long as he remains conditioned in the material world. He realizes his *svarupa* to the extent that this *suddha-sattva* arises, but he cannot attain this result by any *sadhana* of *karma* or *jnana.* The reason is as follows. No bodily impurity can be eradicated by another substance that is itself impure. Mundane *karma* is impure by nature, so how can it remove the contamination of *mayika* impurity on the *jiva*? As for *jnana*, it is like fire, for it burns the impurity and at the same time it obliterates the fundamental *sattva* (existence) along with it. How can this give rise to the happiness that comes from having cleansed the impurity? Thus, *suddha-sattva* can only appear through *bhakti,* which arises by the mercy of Krsna and the Vaisnavas. When *bhakti* appears, *suddha-sattva* illuminates the heart.

**Gosvami**: It is a pleasure to give instructions to a person as qualified as you. Now, what else do you wish to inquire about?

**Vijaya**: You have already explained that there are four types of *nayaka:*

*dhirodatta, dhira-lalita, dhira-santa,* and *dhiroddhata.* Which one of these is Krsna?

**Gosvami**: All of these four types of heroic characteristics are present in Krsna. The mutually contradictory *bhavas* that are seen in these four types of *nayaka* are all present in *nayaka* Krsna, through His *acintya-sakti,* and He has the *sakti* to maintain all the *rasas* at once. These *bhavas* act according to Krsna's desire. Krsna, who is endowed with the characteristics of all four types of *nayaka,* also has another fascinating and secret peculiarity, which only extraordinarily qualified persons are eligible to know. Vijaya: Since you have already bestowed your great mercy upon me, kindly tell me this *tattva* also.

Vijaya Kumara's eyes filled with tears as he said this, and he fell at Gosvamiji's feet. Gosvamiji lifted him up and embraced him. His own eyes also filled with tears, as he said in a voice choked with emotion, "Baba, the confidential mystery is that in *madhura-rasa* Krsna is two distinct types of *nayaka:* He is husband (pati) and paramour *(upapati)* as well."

**Vijaya**: Prabhu! Krsna is our eternal *pati.* He should only be called *pati,* so why is there the relationship of *upapati*?

**Gosvami**: This is a profound mystery. Spiritual affairs are like mysterious jewels, but among them *parakiya-madhura-rasa* is like the Kaustubha-mani.

**Vijaya**: *Bhaktas* who have taken shelter of *madhura-rasa* engage in *bhajana* with the *bhava* that Krsna is their *pati.* What is the deep import of considering Krsna one's *upapati*?

**Gosvami**: No *rasa* whatsoever appears if one conceives of *para-tattva* as impersonal and worships it in an impersonal mood *(nirvisesa-bhava).* This process denies the validity of Vedic statements such as *raso vai sah:* "That supreme Absolute Truth is the personification of all *rasa"(Chandogya Upanisad* 8.13.1). *Nirvisesa-bhava* is useless because of its severe lack of happiness. However, from another angle of vision the experience of *rasa* can develop progressively in accordance with the variety of *savisesa-bhava.* You should understand that *rasa* is the primary *tattva* of the *para-tattva*. The *savisesa-bhava* called *isvara-bhava*, in which one relates to the Supreme as Controller, is somewhat superior to *nirvisesa-bhava,* and the *prabhu-bhava* of *dasya-rasa* is higher than the *isvara-bhava* of *santa-rasa. Sakhya-bhava* is more elevated than

*dasya-bhava, vatsalya-bhava* is still more superior, and *madhura-rasa* is the topmost of all. Just as there is a sequence among these *bhavas*, each being better than the previous one, similarly *parakiya-madhura-rasa* is superior to *svakiya*.

There are two *tattvas*: *atma* (one's own) and *para* (others as *asraya).* The natural tendency to be fixed in the self *(atma-nistha dharma)* is called *atmaramata* (the satisfaction from being situated in the self), and in this *atmaramata, rasa* has no assistance from any separate entity. Krsna has this quality of being eternally self-satisfied. However, at the same time, the quality of enjoying with the assistance of others *(pararamata-dharma)* also exists in Him eternally. The aggregate of contradictory characteristics is present together simultaneously in *parama-purusa,* Sri Krsna. This is the intrinsic and constitutional nature of the Supreme Absolute Truth *(para-tattva).* In one aspect of *krsna-llla* there is *atmaramata,* while in its counterpart, the quintessence of *pararamata* reigns splendidly to its fullest extent. The summit of this *pararamata* is *paraklya-bhava. Paraklya-rasa* is the astonishing *rasa* that appears when the *nayaka* and *nayika* are united by *raga* (attraction), even though the relationship between them is *para-bhava (bhava* of accepting *para*—another's consort).

From *atmaramata* to *paraklya-madhura-rasa* is the full spectrum of *rasa*. As *rasa* is drawn in the direction of *atmaramata,* it gradually becomes dry, whereas to the extent that it is drawn towards *paraklya,* it attains its fully blossomed state. When Krsna is the *nayaka, paraklya-rasa* can never be disgraceful, whereas if any ordinary *jlva* becomes the *nayaka,* the consideration of *dharma* and *adharma* arises, and *paraklya-bhava* then becomes extremely base. Thus, poets have determined that the meeting between a male paramour and a married woman is utterly contemptible. However, Sri Rupa Gosvami has said that, although *alankara-sastra* has described the *upapati* as detestable and contemptible, this only applies to a mundane *(prakrta) nayaka.* No such conclusion can apply to Sri Krsna, who is directly the transcendental source of all *avataras*.

**Vijaya**: Kindly tell me about the distinct characteristic of *pati.*

**Gosvami**: A *pati* is one who has accepted the hand of a bride in marriage.

**Vijaya**: Please explain the characteristics of *upapati* and *paraklya.*

**Gosvami**: The *upapati* is a man who is driven by intense attachment to

transgress *dharma* and accept a *paraklya* as his most dearly beloved. A *paraklya* is a woman who neglects the *dharma* of this world and the next, transgresses the regulations of marriage, and completely offers herself to a man other than her husband. There are two types of *paraklya,* namely unmarried (*kanya*) and married *(parodha).*

**Vijaya**: What are the symptoms of *svaklya?*

**Gosvami**: A chaste woman who has been married according to the regulative principles, and who is always absorbed in following the orders of her husband, is called *svaklya*.

**Vijaya**: Who are *svaklya* and who are *paraklya* for Sri Krsna?

**Gosvami**: The married ladies of Dvaraka Puri are *svaklya*, and the young *gopls* of Vraja are mainly *paraklya.*

**Vijaya**: Where are these two types of consort situated in the *aprakata-llla?*

**Gosvami**: This is a very confidential matter. You know that the domain of the *para-tattva* comprises four quarters. Three quarters of His opulences *(vibhuti)* are manifest in the spiritual realm, and one quarter is in the mundane realm. Thus, the entire realm of *maya*, consisting of fourteen planetary systems, is situated in one quarter of His *vibhuti.* The River Viraja lies between the material and spiritual worlds, the world of *maya* being situated on this side of it, and the spiritual world on the other side. *Brahma-dhama,* which is composed of effulgence, surrounds the spiritual world *(cit-jagat)* on all sides. Apart from that, when one penetrates beyond the Viraja, the spiritual sky *(paravyoma)* is seen as *samvyoma-rupa* Vaikuntha. There, *aisvarya* is prominent and Narayana reigns as the Lord of lords, attended by unlimited transcendental majestic *saktis.* In Vaikuntha, Bhagavan has *svaklya-rasa,* and the *srl*, *bhu,* and *nlla-saktis* serve Him as *svaklya* consorts. Above Vaikuntha lies Goloka. In Vaikuntha, the *svaklya* consorts of the city (*pura*) remain absorbed in their respective appropriate services. In Goloka, the young ladies of Vraja serve Krsna in their particular *rasa.*

**Vijaya**: If Goloka is Krsna's highest *dhama,* then why have the wonderful glories of Vraja been extolled?

**Gosvami**: Places such as Vraja, Gokula and Vrndavana are within Sri Mathura-

mandala. Mathura-mandala and Goloka are non-different from each other *(abheda-tattva)*. When this one phenomenon is situated in the highest region of the *cit-jagat*, it is known as Goloka, and when it is manifested within this material universe, it is known as Mathura-mandala. Thus, it is celebrated simultaneously in these two *svarupas*.

**Vijaya**: How is that possible? I don't understand.

**Gosvami**: Such phenomena are possible only by Krsna's *acintya-sakti*. All the activities within the jurisdiction of *acintya-sakti* are beyond comprehension and argument. That eternal abode of Goloka is called Mathura-dhama in the *prakata-lila* within the world of gross elements (*prapanca*), and this very same place is called Goloka in *aprakata-lila*. Krsna's transcendental pastimes are eternal, and Goloka is eternally manifest in the *nitya-jagat*. Those who have become eligible to have *darsana* of the pure spiritual substance see Goloka. Not only that, but they can have *darsana* of Goloka in Gokula itself. However, the *jiva* whose intelligence is material cannot attain the *darsana* of Goloka. Even though Gokula is Goloka, *jivas* with mundane intelligence see Gokula as an ordinary place of this material world consisting of five gross elements.

**Vijaya**: What is the qualification to have the *darsana* of Goloka?

**Gosvami**: Sri Sukadeva Gosvami has said:

*iti sancintya bhagavan mahakaruniko vibhuh darsayamasa svam lokam*
*gopanam tamasah param satyam jnanam anantam yad brahma-jyotih*
*sanatanam yad dhi pasyanti munayo gunapaye samahitah*

*Srimad-Bhagavatam* (10.28.14-15)

Although the *gopas* are eternally perfect, they nonetheless descend to this world as assistants in Krsna's pastimes. The *sadhana-siddha-gopas* were the followers of those *nitya-siddha-gopas.* These *sadhana-siddha-gopas* thought, "Due to ignorance, the *jlvas* in this world identify themselves with their material bodies. Thus they are hankering with many types of desires, and they engage in various types of work in order to fulfill them. As a result, they wander aimlessly accepting repeated birth in higher and lower species. We are also engaged in the same activity".

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The five kinds of ignorance are: (1) ignorance of one's *svarUpa;* (2) misidentifying with the inert material body as the *atma;* (3) possessiveness toward mundane sense objects, or the self-conception of being an enjoyer; (4) absorption in duality, or attachment to substances other than Krsna; (5) fear and distorted perception *(virUpa-grahana).*

Considering this, the greatly compassionate Bhagavan Sri Krsna, who has inconceivable majestic opulence, granted to those *gopas darsana* of His *parama-dhama,* Goloka, which is beyond the dense darkness of *maya.* The variety in that *dhama* is eternal, absolute reality, full of unlimited spiritual pastimes. That *dhama* is eternally self-illuminated with the effulgence of *brahma,* and it is perceived by the hosts of sages and *sadhakas* through trance in the stage beyond the influence of the three *gunas.*

Baba, one cannot have *darsana* of Goloka without Krsna's mercy. Krsna bestowed mercy on the *vraja-vasls* and granted them *darsana* of Goloka. This Goloka is the excellent transcendental abode beyond material nature, and its variegatedness is the embodiment of eternal truth and endless spiritual pastimes. The spiritual effulgence of the *brahmajyoti* exists there eternally as the brilliant radiance *(prabha)* of His limbs. When the *sadhaka* is free from all mundane connections with matter, he can have *darsana* of that special *tattva.*

**Vijaya**: Can all liberated personalities have *darsana* of Goloka?

**Gosvami**: Even among millions of liberated souls, a *bhakta* of Bhagavan is very rare. In *brahma-dhama* the *jlvas* who become liberated by the practice of *astanga-yoga* and *brahma-jnana,* enjoy forgetfulness of the self. Just as a man in a state of deep sleep *(susupti)* remains completely inactive, being bereft of power to perceive, to understand, to desire and so forth, similarly, the *jlvas* who attain *brahma-dhama* are oblivious to their own *atma*, so they remain like inanimate lumps. What to speak of them, even *bhaktas* absorbed in *aisvarya* cannot see Goloka. *Bhaktas* with a mood of *aisvarya* render service to an opulent form of the Lord in Vaikuntha according to their respective *bhavas.* Even one who engages in *krsna-bhajana* in *vraja-rasa* can only have *darsana* of Goloka if he is so fortunate that Krsna bestows mercy upon him and releases him from the *maya's* endless bondage.

**Vijaya**: Well, if only this type of liberated *bhakta* can see Goloka, why has Goloka been described in *sastras* such as *Sri Brahma-samhita, Hari-vamsa* and the *Padma Purana?* If Krsna's mercy is only available through *vraja-bhajana*, what was the point of mentioning Goloka?

**Gosvami**: Those *vraja-rasika-bhaktas* whom Krsna elevates to Goloka from this world of five gross elements (*prapanca*) can see Goloka completely.

Furthermore, *suddha-bhaktas* in *vraja-bhava* can also see Goloka to a certain extent. There are two types of *bhaktas: sadhaka* and *siddha*. *Sadhakas* are not qualified to see Goloka. Again, there are two types of *siddha-bhaktas*, namely *vastu-siddha-bhaktas* and *svarupa-siddha-bhaktas*. *Vastu-siddha-bhaktas* are brought directly to Goloka by Krsna's mercy, whereas *svarupa-siddha-bhaktas* see the *svarupa* of Goloka, but they are still situated in the *prapanca* (material existence), and not directly in Goloka. By Krsna's mercy, their eyes of *bhakti* are in the process of gradually opening, thus there are many grades of eligibility in this group. Some see a little, some see something more, and others see more still. To the extent that Krsna is merciful to them, they will see Goloka. As long as they are in the *sadhana* stage of *bhakti*, whatever *darsana* they attain of Gokula is tinged with some *mayika-bhava*. After crossing the stage of *sadhana* and reaching the level of *bhava*, their *darsana* is somewhat pure, and when they arrive at the stage of *prema*, they begin to have *darsana* to the full extent. Vijaya: Prabhu, in what respects are Goloka and Vraja different from each other?

**Gosvami**: Everything that one sees in Vraja is present in Goloka, but the various aspects appear somewhat different because of differences in the *nistha* of the observer. In fact, there is no difference between Goloka and Vrndavana; they appear differently to different observers, depending on their different vision. Extremely ignorant people see everything in Vraja as material. The vision of a person in *rajo-guna* is somewhat more auspicious compared to this, and those who are situated in *sattva-guna* have *darsana* of *suddha-sattva* according to their ability to see. Everyone's vision is different according to their *adhikara*.

**Vijaya**: Prabhu, I have some realization, but will you kindly give an example to clarify the subject further? A material object cannot serve as a complete example to illustrate spiritual subjects, but still, even a partial indication can give rise to a full realization.

**Gosvami**: This is a very difficult problem. We are forbidden to reveal our own confidential realization to others. When you also have some confidential realization by Krsna's mercy, you should always keep it hidden. I will explain this subject to you only as far as our previous *acaryas* have revealed it, and by Krsna's mercy, you will be able to see the rest yourself. Perception in Goloka is purely spiritual, and there is not the slightest tinge of material perception. To nourish *rasa* there, the *cit-sakti* has manifested varieties of *bhava* in many places, and amongst them there is one spiritual conception known as *abhimana*.

For instance, Krsna has no beginning and no birth in Goloka, but to assist the *Ilia, vatsalya-rasa* is personified there by the conception (*abhimana*) in the spiritual existence of fatherhood and motherhood in the forms of Nanda and Yasoda. Again, wonderful varieties of *srngara-rasa,* such as separation *(vipralambha)* and meeting *(sambhoga),* exist in this conception (*abhimana*) form. Although the actual situation in *paraklya-bhava* is *suddha-svaklya,* the selfconceptions *(abhimana)* of paramour beloved *(paraklya)* and paramour lover *(upapati)* are eternally present in it.

Just see! All these *abhimana* are completely convincing in Vraja, for they are exhibited in a gross outward form by the potency of *yogamaya.* For example, in Vraja, Yasoda labors to give birth to Krsna in her maternity room, and the *nitya-siddha-gopls* have a *paraklya-abhimana* that arises from their marriages to husbands such as Abhimanyu and Govardhana-gopa. In other words, the *abhimana* of Goloka are all visible in Vraja in very tangible forms, which are managed by *yogamaya* from the exceedingly subtle, original reality. There is not even the slightest trace of falsity in Vraja, and it resembles Goloka in all respects. Differences in vision arise only according to the degree of material obstruction of the observer.

**Vijaya**: Then should one meditate on the appropriate aspects of *asta-kallya-llla* by proper deliberation?

**Gosvami**: No, it is not like that. One who has *darsana* of *vraja-llla* should remember *asta-kallya-llla* according to his realization. By Krsna's mercy, the *llla* manifests itself in the *sadhaka's* heart through the power of his *bhajana*. It is not necessary to try and improve the *bhavas* of the *llla* by one's own endeavors.

**Vijaya**: *Yadrslbhavana yasya siddhir bhavati tadrsl.* According to this logic, the perfection that one attains corresponds exactly to the type of meditation performed at the time of *sadhana,* so it seems that one must perform purified, immaculate meditation on Goloka.

**Gosvami**: What you are saying is correct. All the perceptions in Vraja are pure reality, and not even a single one is contrary to this; otherwise, there would be a fault. Perfection occurs when *sadhana* becomes pure, and the purer one's meditation is at the time of *sadhana,* the faster one attains *siddhi.* You should endeavor in such a way that your *sadhana* may be accomplished beautifully, but still, it is beyond your power to purify your *sadhana.* Only Krsna, through His

*acintya-sakti*, can do this. If you try to do it yourself, you will become entangled in the thorny thickets of *jnana*, but if Krsna bestows His mercy, there will be no such injurious result.

**Vijaya**: Today I have become fortunate. I want to ask one further question. Is the abode of the Dvaraka consorts only in Vaikuntha, or in Goloka as well?

**Gosvami**: The endless *ananda* of the *cit-jagat* is attained in Vaikuntha; there is no attainment higher than Vaikuntha. Cities such as Dvaraka are there and the young ladies of those cities reside in their own palaces', rendering service to Krsna. The only ones who are situated in the *madhura-rasa* of Goloka are the *vraja-ramanis.* All the pastimes that are in Vraja are in Goloka. However, it is mentioned in *Gopala-tapani Upanisad* that Rukminiji is situated in *svakiya-rasa* in Mathura Puri, which is in Goloka.

**Vijaya**: Prabhu, do all the activities in Goloka occur in the same sequence as I see them in Vraja?

**Gosvami**: Yes, they all exist there in the same order, but without the divisions based on *mayika* conceptions. However, all such *mayika* conceptions have their own supremely pure spiritual origins, which I cannot explain. This you can understand only by the power of your *bhajana.*

**Vijaya**: The whole of mundane existence *(prapanca)* becomes completely dissolved at the time of the universal dissolution *(maha-pralaya)*, so in what sense is *vraja-lila* eternally present?

**Gosvami**: *Vraja-lila* is eternal from both the *prakata* and *aprakata* perspective. The present perception (*samprata-pratiti*) of *vraja-lila* is eternally existing in one of the unlimited universes, which revolve in cyclic order like a wheel. A particular *lila* now present in one *brahmanda* appears the next moment in another *brahmanda.* Thus, that particular *lila* is *aprakata-lila* in the first *brahmanda*, but it is present in the next *brahmanda* as *prakata-lila*. In this way, all types of *prakata-lila* are eternal. Even in the *aprakata* state, all the *lilas* are eternally present.

**Vijaya**: If *prakata-lila* occurs in all the *brahmandas*, does *vraja-dhama* exist in each *brahmanda?*

**Gosvami**: Yes, it does. Goloka is a self-manifesting phenomenon which is

present in every universe as the abode of *krsna-lila.* Goloka also manifests itself in the heart of all *suddha-bhaktas.*

**Vijaya**: Why does Mathura-mandala remain manifest in a universe where the *lila* is non-manifest *(aprakata)?*

**Gosvami**: The *aprakata-lila* is eternally present in the *dhama,* which remains to bestow mercy upon the *bhaktas* who reside there.

That day's discussion drew to a close. While returning to his residence, Vijaya Kumara repeatedly meditated upon his *seva* in *asta-kaliya-lila.*

THUS ENDS THE THIRTY-FIRST CHAPTER OF JAIVA-DHARMA, Entitled "MADHURA-RASA: KRSNA'S SVARUPA, THE NAYAKA, & SVAKIYA-NAYIKAS"

# Chapter 32

**MADHURA-RASA: PARAKIYA-Nayikas**

It was night. Vrajanatha had completed his *bhajana* for that day. Putting his *hari-nama-mala* aside, he fell asleep. Vijaya . Kumara had honored *prasada*, and lay on his bed, but sleep would not come, for he was absorbed in thought. At first he had the idea that Goloka and Gokula were different places. Now, however, he concluded that Goloka and Gokula are non-different. The root of *parakiya-rasa* is in Goloka. But how can Krsna be *upapati* (paramour) there? He could not comprehend this point.

"If Krsna is the supreme substance," he thought, "and *sakti* and *saktiman* are non-different, even if *sakti* becomes separated from *saktiman,* how can *sakti* be called *parodha* (married to a *gopa* other than Krsna), and Krsna be called *upapati* (paramour)?"

At first he thought, "Tomorrow I will ask Sri Gurudeva the question and have my doubt removed," but then he thought, "It would be improper to ask Gurudeva anything further about Goloka. Still, it must be cleared."

Pondering in this way, he finally fell asleep. While asleep, he dreamt that he was in the presence of his Gurudeva, and in order to vanquish his doubt, he was asking the very question that had preoccupied him just before he fell asleep. Gurudeva replied, "Baba Vijaya, Krsna is fully independent in all activities, and His unimpeded desires are not dependent on the desires of others. His eternal desire is that His *aisvarya* should be concealed and His *madhurya* should be manifested. Accordingly, He assigns to His *sakti* an existence separate from Himself. Consequently, His *para-sakti* assumes the form of millions of attractive young *gopis,* all endeavoring to render Him various services. Still Krsna is not fully satisfied by His *sakti's* service while it is influenced by knowledge of His opulence. Therefore by the wonderful influence of His *yogamaya-sakti,* He provides those beautiful *gopis* with the *abhimana* (self-conception) that they belong to separate households. That is to say, through the influence of that *sakti* (*yogamaya*), they consider themselves the wives of others, and simultaneously, Krsna also assumes the relationship as their *upapati* (paramour).

"Out of *lobha* (greed) for *parakiya-rasa,* Krsna transcends His *atmarama-dharma* (self-satisfied nature) and performs varieties of wonderful *lilas,* such as *rasa-lila,* with those young *gopis,* who implicitly believe that they are married to others. *Vamsi* is His *priya-sakhi* (dear friend) in accomplishing this activity. In order that Krsna taste these special features the eternal *parakiya-bhava* is established in Goloka. For this reason, all the pastime-forests of Goloka and the sites of Krsna's loving play, such as Vrndavana, remain eternally present. All the *lila-sthanas* (places of pastimes) in Vraja—such as the arena of the *rasa*, Yamuna and Giri-Govardhana—are in Goloka, and in this way, the moods of being married (*dampatya-bhava*), and of being faithful to one's husband *(svakiyatva-bhava)* are present there. *Suddha-svakiyatva,* the pure conjugal mood reigns splendidly in Vaikuntha. The qualities of *svakiya* and *parakiya* are thus considered to be inconceivably different and non-different.

"Just see, this subject is so astounding. In Goloka, *parakiya-bhava* is present only as *abhimana* (a conception). In Vraja, it appears to be like an affair with another's wife, but there is actually no adultery because the young *gopis* are Krsna's own *sakti*. Krsna is united with them from the beginning of time; therefore, their fundamental quality is actually perfect faithfulness to one's husband *(svakiyatva)* and the quality of being married *(dampatya).* The *gopas* such as Abhimanyu are special *avataras* of their respective conceptions in Goloka. They become husbands to nourish Krsna's *lila* and to make Him the leader of *vilasa* (pastimes) on the stage of Vraja in the mood of an *upapati.* In Goloka, which is far beyond the material world, *rasa* is nourished only by this conception. Within the material universe in Gokula, all the conceptions manifest their individual existences and assume bodies by *yogamaya's* influence in order to create the experience of being married, and then to transgress the codes of marital conduct. All this is accomplished by the actions of *yogamaya."*

When Vijaya Kumara had thus heard *svakiya* and *parakiya-tattva* explained by Gurudeva in his dream, his doubts were dispelled. Goloka, beyond the mundane world, is factually the selfsame *bhauma* (earthly) Gokula—his conviction in this fact became steadfast, and the supremely blissful identity of *vraja-rasa* arose in his heart. At the same time, he felt an awakening of implicit faith in the *nitya-asta-kaliya-lila* of Vraja. Rising early the next morning, he thought, "Sri Gurudeva has shown me unlimitedly mercy. Now I will hear from him about the components of *rasa* and then attain *nistha* in *bhajana."*

Vijaya Kumara honored *prasada* and came before his Gurudeva at the

prearranged time. Shedding tears of *prema,* he offered his *pranama.* Gurudeva lovingly embraced him and said, "Baba, Krsna has favored you with His genuine mercy. Thus I have become fortunate simply by seeing you." As he said this, the powerful influence of *prema* made his mind unsteady.

After a short time, when Gosvamiji regained external perception, Vijaya Kumara offered his *sastanga-pranama,* and said, "Prabhu, I do not know Krsna's mercy; I only know your mercy. Now I have given up trying to realize Goloka. I am fully satisfied in the endeavor to attain realization of Vraja. I want to thoroughly understand the fascinating varieties of *vraja-rasa*. Kindly tell me, can the unmarried *gopis* who maintained the mood that Krsna was their husband be called *svakiya* or not?"

**Gosvami**: Those unmarried *gopis* of Gokula were *svakiya* at that time because of their *nistha* in the mood of approaching Krsna as their husband, but their intrinsic mood is *parakiya.* Although their *svakiya* mood is not natural, their *svakiya* relationship is perfected in that particular condition in Gokula *lila* because Krsna accepted them as His wives by the *gandharva-vivaha-riti* (the custom of marriage by the exchange of garlands).

**Vijaya**: Prabhu, in due course, I will ask many questions, one after the other. I want to understand all the topics of *Sri Ujjvala-nilamani* in the sequence in which they have been presented. First, I wish to learn all about *nayaka* (heroes). There are four types of *nayaka,* namely, *anukula, daksina, satha* and *dhrsta.* Please describe the *anukula* (favorable) *nayaka.*

**Gosvami**: The *anukula-nayaka* is He who gives up the desire for other attractive maidens because of extreme attachment to only one *nayika* (heroine). The *bhava* of Sri Ramacandraji towards Sri Sita-devi and of Sri Krsna towards Srimati Radhikaji is that of the *anukula-nayaka*.

**Vijaya**: I want to know the identity of the various *bhavas* - such as *anukula* - of the four types of *nayaka,* such as *dhirodatta.* Kindly describe the symptoms of the *dhirodatta-anukula-nayaka.*

**Gosvami**: The *dhirodatta-anukula-nayaka* is grave, humble, forgiving, compassionate, resolute, steadfast in his vows, free from vanity, modest and extremely munificent. Still, He renounces all those qualities for the sake of His *nayika,* and goes to meet with her in secret.

**Vijaya**: Please tell me the symptoms of *dhira-lalita-anukula-nayaka*.

**Gosvami**: The *dhira-lalita-nayaka* is by nature a connoisseur of *rasa*, ever-youthful, expert in joking, and free from anxiety. The *dhlra-lalita-anukula-nayaka* has all these, combined with the symptom of enjoying uninterrupted pleasure.

**Vijaya:** What is *dhlra-santa-anukula-nayaka*?

**Gosvami:** The *dhlra-santa-anukula-nayaka* is naturally serene and tolerant, wise, and considerate.

**Vijaya:** Kindly explain the symptoms of the *dhlroddhata-anukula-nayaka.*

**Gosvami:** When the *nayaka* who is envious, proud, deceitful, easily angered, and boastful is favorable, He is called *dhlroddhata-anukula-nayaka.*

**Vijaya:** What is a *daksina-nayaka?*

**Gosvami:** The word *daksina* means "simple and honest." A *daksina-nayaka* is He who does not give up respect, awe, and submissive love for His previous beloved, even when He gives His heart to another *nayika.* One who is equally disposed towards many heroines is also called a *daksina-nayaka.*

**Vijaya:** What are the symptoms of a *satha-nayaka?*

**Gosvami:** A *satha-nayaka* is endearing in the presence of His beloved, but He secretly commits grave offenses by acting in an unloving manner behind her back.

**Vijaya:** What are the characteristics of a *dhrsta-nayaka?*

**Gosvami:** A *dhrsta-nayaka* is completely fearless and expert at lying, even though everyone can clearly see the signs of His having enjoyed the company of another beloved.

**Vijaya:** Prabhu, how many different types of *nayaka* are there altogether?

**Gosvami:** As far as we are concerned, Krsna is the only *nayaka.* There is no one besides Him. That one Krsna is *purna* (perfect) in Dvaraka, *purnatara* (more

perfect) in Mathura, and *purnatama* (most perfect) in Vraja. He is both *pati* (husband) and *upapati* (paramour) in all three of these places. Thus He is (2x3)= 6 types of *nayaka.* Furthermore, because of the four categories beginning with *dhlrodatta,* He embodies (6x4) = 24 types. Then again, these types are divided into *anukula, daksina, satha* and *dhrsta,* so there are (24x4)= 96 types of *nayaka.* Now you should know that there are 24 types of *nayaka* in *svakiya-rasa,* and 24 types of *nayaka* again in *parakiya-rasa.* In *vraja-lila, svakiya-rasa* is a contracted *bhava,* and *parakiya-rasa* predominates. Thus, the 24 types of *nayaka* in *parakiya-rasa* are eternally and splendidly manifest in Sri Krsna in Vraja. He is perceived as whatever type of *nayaka* is necessary to perform any particular part in any aspect of a *lila.*

**Vijaya**: Prabhu, I have realized the various qualities of *nayaka* and *nayika.* Now I want to know how many types of assistants (*sahayaka*) the *nayaka* has.

**Gosvami**: The *nayaka* has five types of assistants, namely *ceta, vita, vidusaka, pitha-mardda,* and *priya-narma-sakha.* They are all expert in using joking words; they are always intensely devoted to Krsna with *anuraga* (deep love); they know how to behave according to the occasion and circumstance; they are expert; and they are adept in the art of pleasing the *gopis* when they become angry, as well as giving confidential advice. All five types of assistants have these qualities.

**Vijaya**: What are the attributes of the *ceta* assistants?

**Gosvami**: They are expert in discovering anything, they perform secret tasks, and their disposition is somewhat bold and arrogant. In Gokula, *sakhas* such as Bhangura and Bhrngara perform the activities of Krsna's *ceta.*

**Vijaya**: Who are called *vita*?

**Gosvami**: Krsna's *vita,* such as Kadara and Bharati Bandha, are extremely talented in activities such as dressing and decorating Krsna. They are cunning, skilled in conversation and expert in manipulating others.

**Vijaya**: Who are the *vidusakas?*

**Gosvami**: The *vidusakas* are fond of eating and quarreling. They are expert at making others laugh with their comical gestures, words and dress. Madhumangala and *gopas* such as Vasanta are prominent among Krsna's

*vidusakas.*

**Vijaya:** Who is in the category of *pitha-mardda?*

**Gosvami:** Sridama is Krsna's *pttha-mardda.* Though his qualities are just like those of a *nayaka,* he conducts all his activities according to the order of the *nayaka.*

**Vijaya:** What are the symptoms of the *priya-narma-sakhas?*

**Gosvami:** They are privy to extremely confidential secrets and have taken shelter of the *bhavas* of the *sakhis.* Subala and Arjuna are prominent among Krsna's *priya-narma-sakhas.* Thus they are the best of all Krsna's friends. Among these five - *ceta, vita, vidusaka, pttha-mardda* and *priya-narma-sakha* - the *cetas* are in *dasya-rasa,* the *pitha-marddas* are in *vira-rasa,* and the rest are in *sakhya-rasa*. The *cetas* are servants (*kinkara*) and the other four are *sakhas.*

**Vijaya:** Are there no female assistants *(sahayakas)?*

**Gosvami:** Yes, there are, and they are called *dutis* (messengers).

**Vijaya:** How many types of *duti* are there?

**Gosvami:** There are two kinds: *svayam-duti* and *apta-duti. Kataksa* (the sidelong glance) and *vamsi-dhvani* (the sound of Krsna's flute) are *svayam-dutis.*

**Vijaya:** Aha! Who are the *apta-dutis?*

**Gosvami:** Vira is proficient in speaking bold words, and Vrnda is expert in persuasive flattery. They are both Sri Krsna's *apta-dutis.* The *svayam-dutis* and *apta-dutis* are extraordinary *dutis.* Apart from them, there are ordinary messengers such as *lingini, daiva-jna* and *silpa-karini. I* will describe them elaborately later in the context of *nayikas* and *dutis.*

**Vijaya:** I have understood the mood and attributes of Sri Krsna as *nayaka,* and I have also heard that Sri Krsna performs *nitya-lila* in both *pati* and *upapati bhava.* He performs pastimes in Dvaraka in *pati-bhava,* and in *vraja-puri* in *upapati-bhava.* Our Krsna is *upapati,* so it is essential for us to know about the *vraja-ramanis,* the charming young *gopis*.

**Gosvami**: Most of the damsels of Vraja with whom Vrajendranandana Syamasundara performs pastimes are in *paraklya-bhava,* because *madhura-rasa* does not fully develop without *paraklya.* The *rasa* of the charming ladies of Dvaraka-puri remains limited by their marital relationship, whereas the *rasa* of the female residents of Vraja, who possess that *suddha-kama* from which Krsna derives the utmost happiness, is unrestricted *(akuntha).*

**Vijaya**: What is the purport of this?

**Gosvami**: Sri Rudra, who is highly knowledgeable in the subject of *srngara-rasa,* states that the supreme weapons of Kandarpa (Cupid) are obstacles such as the contrary moods of women *(vamata),* and the extreme difficulty in meeting with women *(durlabhata)* because of the prohibitions that society imposes. Canakya Pandita has stated that the *nayaka's* heart becomes more deeply attached when He is forbidden to meet His beloved and when the doe-eyed beloved is difficult to attain. Look! Although Krsna is *atmarama*, at the time of *rasa-llla,* He manifested Himself in as many *svarupas* as there were *gopls,* and then performed *llla* with them. Every *sadhaka* should follow *rasa-llla.* Here the special instruction is that, if the *sadhakas* desire auspiciousness, they should enter this *rasa-llla* as a *bhakta*, but they should never imitate Krsna. In other words, they should enter this *llla* only by becoming a follower of a *gopl,* by adopting the mood of *gopl-bhava.*

**Vijaya**: Can you kindly explain more elaborately the subject of *gopl-bhava*?

**Gosvami**: Nandanandana Krsna, the son of Nanda Maharaja, is a *gopa,* and He does not perform amorous pastimes with anyone except with the *gopls.* The *sadhaka* who is eligible for *srngara-rasa* should engage in *krsna-bhajana* with the same *bhava* with which the *gopls* render loving service to Sri Krsna. In the course of his *bhajana,* the *sadhaka* should meditate on himself as a *vraja-gopl.* The *sadhaka* should consider himself the maidservant of some extremely fortunate *vraja-vasinl* (female resident of Vraja), and under her guidance, should render services to Radha-Krsna. One cannot possibly awaken *rasa* unless one considers oneself *parodha,* that is, married to a *gopa* other than Krsna. It is this *parodha-abhimana,* the self-conception of being married to a *gopa* other than Krsna, that is the specific *dharma* of the *vraja-gopis.* Sri Rupa Gosvami has written:

*maya-kalita-tadrk-stri-silanemmsuyibhih na jatu vrajadevinam patibhih saha*

*sangamah*

*Sri Ujjvala-nilamani, Krsna vallabha prakarana* (19)

The *vraja-devis* who, through the influence of *yogamaya,* consider themselves married to *gopas* other than Krsna, never come in physical contact with their *dharmika* wedded husbands. At the time of the *gopis' abhisara* (rendezvous with Krsna) and so on, the *gopas* in their houses see forms of the *gopis* that exactly resemble their own wives. These forms are fabricated by *yogamaya* so that the *gopas* will think to themselves, "Our wives are right here at home," and they never have any opportunity to be jealous or to feel enmity towards Krsna.

The *vraja-devis* never had physical contact with their lawfully-wedded husbands, who were all contrived by *yogamaya.* Each of the *vraja-gopis'* husbands is only the manifestation from their respective *bhavas* in the Goloka *lila.* Their marriages are also nothing but an implicit conviction created by *yogamaya.* The *gopis* are not actually married to other *gopas,* but the *abhimana,* or self-conception, of being married to other *gopas* is eternally present. If it were not so, it would naturally be impossible for the unprecedented *parakiya-rasa* to manifest because of contrariness (*vamata*), inaccessibility *(durlabhata),* obstructions, social prohibitions, fear and so on. The *nayika-bhava* of *vraja-rasa* cannot be attained without such a conception. Laksmiji of Vaikuntha is an example of this.

**Vijaya**: What is the *bhava* of knowing oneself as *parodha*?

**Gosvami**: A *gopl* thinks, "I am a girl who was born in the house of a *vraja-gopa,* and when I grew up to be a young adolescent, I was given in marriage to a youthful gopa." Only through this type of conviction does the intense yearning to meet intimately with Krsna become powerful. *Gopi-bhava* means to attribute *(aropa)* to oneself the mood of being a *gopa's* wife who has not yet given birth to a child.

**Vijaya**: If the *sadhaka* is male, how can he attribute *gopi-bhava* to himself?

**Gosvami**: People only consider themselves male because they are under the influence of the illusory nature imposed by *maya.* Except for Krsna's eternal male associates, the pure, inherent spiritual nature of all others is female. Really, there are no male and female characteristics in the spiritual structure, but the *sadhaka* can attain eligibility to be a *vraja-vasini* when he is impelled by

*svabhava* and a steadfast *abhimana.* Only those who have *ruci* for *madhura-rasa* are eligible to become *vraja-vasinis.* If one performs *sadhana* according to one's *ruci,* one will attain a perfected state that corresponds exactly to the nature of that *sadhana.*

**Vijaya**: What are the glories of being a *gopi* married to a *gopa* other than Krsna?

**Gosvami**: The *vraja-gopis* who are married to others naturally become mines of superabundant beauty and extraordinarily powerful transcendental virtues when the intense hankering to meet intimately with Krsna arises in their hearts. They also become decorated with the exquisite loveliness of *prema.* The sweetness of their *rasa* exceeds that of all the *saktis* of Bhagavan, headed by the goddess of fortune Laksmi.

**Vijaya**: How many kinds of *vraja-sundari* (beautiful damsels) are there?

**Gosvami**: There are three types: *sadhana-para, devi,* and *nitya-priya.*

**Vijaya**: Are there also different types of *sadhana-para-sundan*?

**Gosvami**: Yes, there are two types of *sadhana-para-sundarl: yauthikl* and *ayauthiki.*

**Vijaya**: Who are the *yauthikl?*

**Gosvami**: The *yauthikl sundarls* have taken birth in Vraja together in a group, after being absorbed in the *sadhana* for *vraja-rasa.* In other words, they are members of a particular group. There are two kinds of *yauthikl: muni-gana* and *upanisad-gana.*

**Vijaya**: Which *munis* have taken birth in Vraja as *gopls?*

**Gosvami**: Some *munis* offered worship to Gopala, but were unable to attain *siddhi* (perfection). After having *darsana* of Sri Ramacandra's beauty, they further endeavored in *sadhana* in accordance with their cherished desire. Thus, they accepted *gopl-bhava* and took birth as *gopls. Padma Purana* refers to them in this way, and *Brhad-Vamana Purana* states that some of them attained perfection at the beginning of the *rasa-llla.*

**Vijaya**: How did the *Upanisads* take birth as *gopls* in Vraja? Gosvami: The

*Maha-Upanisads* personified, who were gifted with extremely fine discrimination, became thoroughly astonished when they saw the *gopls'* good fortune, and after performing severe austerities with *sraddha,* they attained birth in Vraja as *gopls*.

**Vijaya**: Who are *ayauthikl*?

**Gosvami**: There are two types of *sundarls* celebrated by the name *ayauthikl:* long-standing *(praclna)* and new *(navlna).* They are exceptionally attached to *gopl-bhava,* and perform *sadhana* with intense eagerness and natural *anuraga*. Some take birth alone, and others in groups of two, three, or even more at the same time. The *praclna ayauthikl-gopls* attained *salokya* (living on the same planet) together with the *nitya-priyagopls* a long time ago. The *navlna-ayauthiklgopls* come to Vraja by taking birth in the species of *devas,* humans, and other beings. They gradually become *praclna,* and attain *salokya* in the way I have already mentioned.

**Vijaya**: I have understood the subject of *sadhana-para.* Now please be so kind as to explain to me about the *devls.*

**Gosvami**: When Krsna descends among the *devas* in Svarga by His *amsa, amsas* of His *nitya-kantas* also manifest as *devis* in order to satisfy Him. Those very *devis* take birth in *krsna-lila* as the daughters of *gopas* and become the *prana-sakhis* of the *nitya-priya-gopis* of whom they are *amsas* - in other words, of their own *amsanis.*

**Vijaya**: Prabhu, when does Krsna take birth by His *amsa* in the species of *devas?*

**Gosvami**: Krsna takes birth from Aditi's womb by His *svamsa* form as Vamana, and by His *vibhinnamsas* (separated expansions), He becomes the *devatas.* Siva and Brahma are not born from the womb of a mother, and although they are not in the category of ordinary *jivas* who have fifty qualities to a minute degree, they are still only *vibhinnamsa.* Those fifty qualities are certainly present in Brahma and Siva to a somewhat greater extent, and in addition they have five more qualities that are not found in the ordinary *jivas.* Therefore, these two are called the chief *devatas.* Ganesa and Surya are also situated in the same category as Brahma for the same reason, but all the other *devas* are classified as *jivas.* All the *devatas* are Krsna's *vibhinnamsas,* and their wives *(devis)* are the

*vibhinnamsas* of *cit-sakti.* Just before Krsna's appearance, Brahma ordered them to take birth to satisfy Krsna, and following his order some of them took birth in Vraja and others in Dvaraka, according to their different tastes and *sadhana.* The *devis* who take birth in Vraja because of intense eagerness to attain Krsna are the *prana-sakhis* of the *nitya-priya-gopis.*

**Vijaya**: Prabhu, the *Upanisads* attained birth as *gopis,* but kindly tell me, do any other presiding *devis* of the *Vedas* also accept birth in Vraja?

**Gosvami**: It is written in the *srsti-khanda* of *Padma Purana* that Gayatri, who is Veda-mata, the mother of the *Vedas,* also took birth as a *gopi* and attained Sri Krsna's association. From that time, she assumed the form of *kama-gayatri.*

**Vijaya**: But isn't *kama-gayatrl* without any beginning *(anadi)?*

**Gosvami**: *Kama-gayatrl* is certainly *anadi,* and this *anadi-gayatrl* first manifested in the form of Veda-mata. Later, by the influence of *sadhana,* and seeing the good fortune of many *Upanisads,* she took birth in Vraja along with the *Gopala Upanisad.* Although the form of *kama-gayatrl* is eternal, she exists splendidly in an eternal and separate form as Veda-mata Gayatri.

**Vijaya**: All those, such as the *Upanisads,* who took birth in Vraja had the *abhimana* of being the daughters of *gopas,* and they accepted Krsna as their own husband with the conception that He was a *gopa-nayaka.* Krsna became their husband at that time by the custom of *gandharva-vivaha.* I have understood this much. However, Krsna's eternal beloved consorts are His associates from time without beginning, so is Krsna's relationship of *upapati* with them only a contrivance of *maya?*

**Gosvami**: It is certainly one type of creation of *maya,* but not of *jada-maya*, the illusory energy exhibited in the material world. *Jada-maya* can never touch *krsna-llla.* Although *vraja-llla* is within the material world, it is completely beyond the jurisdiction of *jada-maya.* Another name for *cit-sakti* is *yogamaya,* and in *krsna-llla* this very *yogamaya* acts in such a way that one who is influenced by *jada-maya* sees that *krsna-llla* in an external form. *Yogamaya* brings to Vraja the *parodha-abhimana* of Goloka with each of the *nitya-priyas,* and gives that *abhimana* form a separate individual existence. Then, by arranging for the marriages between the *nitya-priya-gopls* and those separate existences,[1] she makes Krsna *upapati.*

The omniscient *purusa* and the all-knowing *saktis* who are absorbed in their respective *rasa* accept these *bhavas*. This indicates the superiority of *rasa* and the super-excellence of the fully independent *iccha-sakti*. There is no such eminence in Vaikuntha and Dvaraka. When the *prana-sakhls* attain *salokya* along with the *nitya-priya gopis*, their restricted *pati-bhava* broadens and becomes *upapati-bhava*. This is their ultimate achievement.

**Vijaya**: This *siddhanta* is quite extraordinary. My heart has become refreshed. Now kindly explain to me about the *nitya-priya gopis*.

**Gosvami**: Sri Gauracandra could not have revealed such esoteric principles through my mouth if there were no qualified listener present such as your good self. Look here, in various places, Sri Jiva Gosvami, who is all-knowing (*sarva-jna*), has deliberated on this subject in a very confidential manner, which one can understand by reading his commentaries and literatures such as *Krsna-sandarbha*. Sri Jiva Gosvami was always afraid that if unqualified persons came to know about these very esoteric principles, they might later take shelter of a corrupted form of *dharma*. At that time, Sri Jiva Gosvami felt anxious about all the faults, such as *rasabhasa* and the distortion of *rasa*, that are seen in so-called Vaisnavas today. He could not prevent this misfortune, although he was so careful. You should not speak this *siddhanta* in the presence of others, except for those who are qualified to receive it. Now I will describe the *nitya-priya gopis*.

**Vijaya**: Who are the *nitya-priya gopis?* Although in the past I have studied many *sastras*, now my sole desire is to drink this nectar from the lotus mouth of Sri Gurudeva.

**Gosvami**: Like Krsna, the *nitya-priya gopis* in Vraja are the abodes of all qualities, such as beauty and cleverness. Radha and Candravali are most prominent among them. They have been referred to in the *Brahma-samhita* (5.37).

*ananda-cinmaya-rasa-pratibhavitabhis tabhir ya eva nija-rupataya kalabhih goloka eva nivasaty akhilatma-bhuto govindam adi-purusam tam aham bhajami*

When the *ananda-amsa* of the *sac-cid-ananda-para-tattva* agitates the *cid-amsa*, and is then enthused by the separately manifest *hladini pratibha* (splendor), then

Srimati Radhika, along with Her *sakhis* who are all extensions of Her spiritual form, become manifest. I perform *bhajana* of that Govinda, who is the supreme, original Soul of all souls. He eternally resides in Goloka-dhama with those damsels, who are all endowed with the sixty-four arts.

The *nitya-priya gopis* have been mentioned in this statement of Brahma, which is the essence of all the *Vedas.* They are *nitya,* which means that they are a manifestation of *cit-sakti* and are thus beyond time and space—this is truth. There, *nitya-lila* is an expression of the sixty-four arts: *kalabhih svamsa-rupabhih saktibhih.* Although there are different meanings given by the *acaryas* in other commentaries on *Brahma Samhita,* I have explained Sri Svarupa Damodara Gosvami's extremely confidential commentary. This secret treasure is hidden in the vault of the hearts of Sri Rupa-Sanatana and Sri Jiva Gosvamis.

**Vijaya**: I am intensely eager to hear the various names of the *nitya-priya gopis.*

**Gosvami**: *Sastras* such as the *Skanda Purana* and *Prahlada-samhita,* have mentioned names such as Radha, Candravali, Visakha, Lalita, Syama, Padma, Saibya, Bhadrika, Tara, Vicitra, Gopali, Dhanistha, and Pali. Another name of Candravali is Somata, and Srimati Radhika is also called Gandharva. *Vraja-gopis* such as Khanjanaksi, Manorama, Mangala, Vimala, Lila, Krsna, Sari, Visarada, Taravali, Cakoraksi, Sankari and Kumkuma are also famous in this world.

**Vijaya**: What is their relationship with each other?

**Gosvami**: These *gopis* are *yuthesvaris* (group leaders). There are not one or two groups, but hundreds, and in each of them, there are hundreds of thousands of beautiful, individual *gopis.* All of the above mentioned *gopis,* from Srimati Radhika to Kumkuma, are *yuthesvaris.* Visakha, Lalita, Padma and Saibya have been described in the *sastras* more elaborately than the others. Among these *yuthesvaris,* the eight *gopis* beginning with Radha have been called *pradhana,* because they are most fortunate. Vijaya: Visakha, Lalita, Padma, and Saibya are *pradhana gopis,* and they are especially expert in nourishing Krsna's pastimes. Why have they not been accepted as distinct *yuthesvaris?* Gosvami: They are so qualified that although it would be proper to call them *yuthesvaris,* Lalita and Visakha remain so enchanted by Srimati Radhika's supremely blissful *bhava* that they do not want to call themselves independent *yuthesvaris.* Among them, some are followers of Srimati Radhika, and others are followers of

Candravali.

**Vijaya**: I have heard that Lalita has a *gana* (sub-group). What type of group is it?

**Gosvami**: Srimati Radhaji is prominent amongst all the *yuthesvaris.* Some of the *gopis* in Her dependent *yuthas* are attracted to Sri Lalitaji's special *bhava*, and call themselves Lalita *gana.* Other *gopis* refer to themselves as Visakha *gana,* and so on. The *asta-sakhis* headed by Lalita and Visakha are the heroines of Srimati Radhika's various *ganas*. If one is very fortunate, one can acquire the qualification to enter Srimati Lalita's *gana.* Vijaya: In which *sastra* can the names of these *gopis* be found? Gosvami: Their names are found in *sastras* such as *Padma Purana*, *Skanda Purana* and the *Uttara khanda* of *Bhavisya Purana.* Many names are also mentioned in *Satvata-tantra.*

**Vijaya**: *Srimad-Bhagavatam* is the crest-jewel of all *sastras* in the entire universe, so it would have been a matter of great joy if these names were mentioned there.

**Gosvami**: *Srimad-Bhagavatam* is a *tattva-sastra,* but it is also an ocean of *rasa.* From the point of view of the *rasika-bhaktas, Srimad-Bhagavatam* is filled with the complete deliberation on *rasa-tattva,* as if an ocean were contained in a single jar. Sri Radha's name and the *bhavas* and identities of all the *gopis* have been described there in a highly confidential way. If you reflect thoroughly upon the *slokas* of the Tenth Canto, you can find everything. Sri Sukadeva Gosvami has described this subject in a confidential way to keep unqualified people at a distance. Vijaya, what will be the result of giving chanting beads and full and explicit descriptions to one and all? The reader can understand the confidential topics only as far as his conceptions are advanced. Therefore, one quality of a genuine *pandita* is that he can reveal in a hidden way subjects that are not fit to be revealed in the presence of everyone. Qualified people understand them only as far as their *adhikara* allows. There is no knowledge of the factual *vastu* without *sri-guru-parampara.* One may acquire knowledge in other ways, but it will have no effect. You can only attain the complete *rasa* of *Srimad-Bhagavatam* after thoroughly understanding *Ujjvala-nilamani.*

In this way, after a long period of questions and answers, that day's *istagosthi* was completed. Vijaya returned to his residence, meditating incessantly on the subjects that he had heard. As all the *vicara* (considerations) in relation to

*nayaka* and *nayika* awakened in the field of his heart, he became absorbed in *paramananda,* and as he remembered the discussion about *vamsi* and *svayam-duti,* a stream of tears flowed from his eyes. At that time, the pastime that he had seen in the grove on his way to Sundaracala the previous night appeared vividly upon the screen of his heart.

THUS ENDS THE THIRTY-SECOND CHAPTER OF JAIVA-DHARMA, ENTITLED "MADHURA-RASA: PARAKIYA-NAYIKAS"

# Chapter 33

### MADHURA-RASA: SRI RADHA'S SVARUPA. FIVE TYPES OF SAKHIS & MESSENGERS

One day, Vijaya Kumara and Vrajanatha took bath in Indradyumna Sarovara, and upon returning to their residence, they honored *prasada* together. Vrajanatha then set off to have *darsana* of Sri Haridasa Thakura's *samadhi,* while Vijaya Kumara came before the lotus feet of his Gurudeva at Sri Radha-Kanta Matha. When he saw that the time was appropriate, he posed some questions about Srimati Radhika: "Prabhu, Sri Vrsabhanu-nandini is our be-all and end-all and our very life's breath. I cannot express it. I do not know why my heart melts when I just hear the name of Sri Radhika. Although Sri Krsna is our only refuge, still I only like to taste the playful pastimes that He performs with Sri Radhika. My mind does not want to hear any *krsna-katha* that does not mention Srimati Radhika's name or discuss Her pastimes. What can I say? Now I am not at all pleased to introduce myself as Vijaya Kumara Bhattacarya. I am overjoyed to call myself Sri Radhika's *palya-dasl.* Another surprising thing is that I have no desire to speak *vraja-llla-katha* to those who are *krsna-bahirmukha* (reluctant to serve Krsna). I want to get up and flee from any assembly where those who are not *rasika* describe the glories of Sri Radha-Krsna." Gosvami: You are fortunate! As long as one does not have complete conviction in being a *vraja-ramanl,* he is not qualified to enter into the descriptions of Sri Sri Radha-Krsna's *llla-vilasa*. What to speak of those in male forms, even a *devl* has no eligibility for Radha-Krsna *katha*.

I have already discussed Krsna's beloved consorts with you. Radha and Candravali are the foremost amongst them, and they both have millions of *yuthas* of fresh adolescent *gopis. At* the time of the *maha-rasa* hundreds of millions of charming young *gopis* took part in the *rasa-mandala* and expanded its beauty.

**Vijaya**: Prabhu, let Candravali have her millions of *yuthas*, but please show mercy to me and tell me about Srimati Radhika's glories, so that my contaminated ears may be purified and filled with *rasa.* I have taken full shelter of you.

**Gosvami**: Aha Vijaya, of Radha and Candravali, Sri Radhaji is *mahabhava-svarupa* (the complete embodiment of the highest love), and She therefore excels Candravali in all qualities, and in all matters. Look, in the *Tapani sruti,* She has been called Gandharva. In the *Rk-parisista* (supplement to the *Rg Veda),* there is a description of the immense brilliance of Madhava when He is with Radha. In the *Padma Purana,* Naradaji has also said, "Just as Srimati Radhika is the most beloved of Krsna, similarly Her *kunda* is also equally dear to Him. Of all the *gopis,* Sri Radharani is the most dear to Krsna." What an unprecedented and astonishing *tattva* this *radha-tattva* is! Among all the various *saktis* of Bhagavan, the supermost *maha-sakti* is called *hladini.* Radhika is *mahabhava-svarupa,* the embodiment of the condensed essence of that *hladini.*

**Vijaya**: What an exceptional *tattva*! Now please describe Sri Radha's *svarupa*.

**Gosvami**: In all respects Srimati Radha is the most beautiful of all Sri Krsna's beloved consorts *(susthu-kanta-svarupa),* and She is adorned with sixteen *srngara* (decorations) and twelve *abharana* (ornaments).

**Vijaya**: What is the meaning of *susthu-kanta-svarupa?*

**Gosvami**: Sri Radha's *svarupa* is so beautiful that there is no necessity of decorative embellishments. Her unparalleled loveliness is expanded by Her hair, which is a mass of elegant curls, by Her lotus face, by Her large, restless eyes, and by Her beautiful breasts. The extraordinary beauty of Her *svarupa* is increased many times over by Her slender waist, by Her two exquisite shoulders that are slightly lowered, and by Her flower-bud hands, which are embellished by the jewels of Her finger nails. There is no comparison to Her beauty in all the three worlds.

**Vijaya**: What are the sixteen *srngaras?*

**Gosvami**: Her sixteen *srngaras* are Her bath, the radiance of the jewel decorating the tip of Her nose, Her blue garments, the belt about Her waist, Her braid, Her earrings, the sandalwood paste smeared on Her limbs, the arrangement of flowers in Her hair, Her garland, the *lila-kamala* (play-lotus) in Her hand, the *tambula* in Her mouth, the dot of *kasturi* on Her chin, the *kajala* around Her eyes, the pictures drawn in *mrgamada* (musk) on Her rosy cheeks, the red *lac* on Her feet, and the *tilaka* on Her forehead. Srimati Radhika is always beautified by these types of decoration.

**Vijaya**: What are the twelve *abharanas?*

**Gosvami**: The twelve *abharanas* that decorate Sri Radha's limbs are the exceptionally brilliant jewelled tiara upon Her head, Her golden earrings, the golden belt upon Her hips, the golden necklace, the *valli* and golden *salaka* on Her ears, the bracelets on Her wrists, the ornament on Her neck, the rings on Her fingers, Her pearl necklace, Her armlets, the jewelled ankle bells on Her feet, and the rings on Her toes.

**Vijaya**: Please show compassion to me by describing Sri Radha's prominent qualities.

**Gosvami**: Like Sri Krsna, Srimati Radha also has innumerable qualities, among which twenty-five are prominent.

1. She is sweet *(madhura),* that is, She is incomparably beautiful in appearance.

2. She is an ever-fresh youth.

3. Her eyes are restless and inclined to give sidelong glances.

4. She has a radiant, gentle and sweet smile.

5. She has beautiful lines, indicating auspiciousness.

6. She maddens Krsna with the fragrance of Her bodily limbs. 7 She is expert in the musical arts.

8. She speaks sweetly.

9. She is expert in making jokes.

10. She is very polite and modest.

11. She is merciful

12. She is cunning.

13. She is expert in all duties.

14. She is shy.

15. She is always steadfast on the path of righteous conduct.

16. She is patient.

17. She is grave, so that it is very difficult to understand the import of Her mind.

18. She is fond of enjoying pastimes.

19. She is acutely eager to manifest the supermost excellence of *mahabhava.*

20. When the residents of Gokula see Her, their hearts immediately overflow with *prema.*

21. Her fame pervades the entire universe.

22. She is the object of affection for Her superiors *(guru-jana*).

23. She is controlled by the intense love (*pranaya*) of Her *sakhls.*

24. She is prominent among all Krsna's *sakhls.*

25. Kesava always remains submissive to Her orders.

**Vijaya**: I want to know in detail about the elegant lines that indicate Her immense good fortune.

**Gosvami**: According to the *Varaha-samhita, Jyotisa-sastra, Kasl-khanda,* and the *Puranas* such as the *Matsya Purana* and *Garuda Purana,* these are the auspicious signs on Her left foot: 1) There is a barleycorn at the base of Her big toe, 2) below that is a *cakra.* 3) Below the middle toe is a lotus flower, and 4) below the lotus is a banner, and 5) a flag. 6) There is a line curving up from the middle of the sole to the right side of the middle toe. 7) Below Her little toe is an elephant-goad.

The signs on Her right foot are as follows. 1) At the root of Her big toe is a conch-shell, 2) on Her heel is a fish, and 3) below Her little toe is an altar. Above the fish are 4) a chariot, 5) a mountain, 6) an earring, 7) a club, and 8) the mark

of a *sakti*.

On Her left hand, 1) a long-life line extends from the point where the index finger and the middle finger meet, to below the little finger. 2) Another line begins from below the long life-line, and extends to the place between the index-finger and the thumb. 3) Below the thumb, a curved line extends from the wrist to the space between the thumb and index-finger to meet with the middle line. 4-8) On the tip of Her thumb and each of Her fingers is a *cakra*. The three lines plus the five *cakras* makes eight signs all together. 9) Then, below the ring-finger is an elephant, 10) below the lifeline is a horse, 11) below the middle line is a bull, and below the little finger are 12) an elephant goad, 13) a fan, 14) a Sri tree, 15) a victory-column, 16) an arrow, 17) a javelin, and 18) a garland.

On the right hand, just as on the left, there are three lines beginning with the life-line. In addition, there is a conch-shell on the tip of Her thumb and each of Her fingers. That makes eight signs altogether. 9) Below the index finger is a *camara*, and 10) below the little finger are an elephant goad, 11) a palace, 12) a *dunduhhi* drum, 13) a lightning bolt, 14) two carts, 15) an archer's bow, 16) a sword, and 17) a waterpot.

Since there are seven signs on the left foot, eight on the right, eighteen on the left hand and seventeen on the right, altogether there are fifty auspicious signs indicating supreme fortune.

**Vijaya**: Are these symptoms not possible in others?

**Gosvami**: These qualities are present in the *jlvas* to a very slight degree, and somewhat more in the *devis*, but they are all fully manifest in Sri Radhika. All of Sri Radhika's qualities are *aprakrta* (transcendental), because these qualities are not present purely and completely in anybody in the mundane world, even in goddesses such as Gauri.

**Vijaya**: Aha! Srimati Radhika's virtues are inconceivable. One can realize them only by Her mercy.

**Gosvami**: How can I express Her glories? What is there to compare with the beauty and qualities that perpetually bewilder even Krsna Himself?

**Vijaya**: Prabhu, please describe Srimati Radhika's *sakhis*.

**Gosvami**: Srimati Radhika's *yutha* is the best of all. Every young *gopi* in that group is adorned with all transcendental virtues. They directly attract even Krsna with their qualities, playful glances and gestures.

**Vijaya**: How many types of *sakhis* does Srimati Radhika have?

**Gosvami**: There are five types: 1) *sakhi,* 2) *nitya-sakhi,* 3) *prana-sakhi,* 4) *priya-sakhi,* and 5) *parama-prestha-sakhi.*

**Vijaya**: Who are the *sakhis*?

**Gosvami**: The *sakhis* include Kusumika, Vrnda and Dhanistha.

**Vijaya**: Who are the *nitya-sakhis*?

**Gosvami**: Kasturi, Mani-manjari and others are *nitya-sakhis.*

**Vijaya**: Who are the *prana-sakhis*?

**Gosvami**: The *prana-sakhis* include Sasimukhi, Vasanti, and Lasika. They have attained forms and qualities similar to those of Vrndavanesvari, Srimati Radhika.

**Vijaya**: Who are the *priya-sakhis*?

**Gosvami**: Kurangaksi, Sumadhya, Madanalasa, Kamala, Madhuri, Manjukesi, Kandarpa-sundari, Madhavi, Malati, Kama-lata, Sasi-kala, and many others are *priya-sakhis*.

**Vijaya**: Who are the *parama-prestha-sakhis*?

**Gosvami**: Lalita, Visakha, Citra, Campaka-lata, Tunga-vidya, Indu-lekha, Rangadevi, Sudevi—these eight are *pradhana* and *parama-prestha-sakhis*. Their *prema* for Radha-Krsna is developed to the highest degree. They please Radha and Krsna by sometimes showing more love for Krsna, and sometimes showing more for Radha.

**Vijaya**: I have understood the meaning of *yutha.* Now please tell me about *gana*.

**Gosvami**: In every *yutha*, there are several further divisions, which are called gana. For example in the *yutha* of Srimati Radhika, the *sakhis* who follow Lalita

are known as Lalita *gana.*

**Vijaya**: The *parodha-bhava* (paramour mood) of the *gopis* of Vraja is a very important characteristic. But in what circumstances does *parodha-bhava* not indicate a desirable state?

**Gosvami**: In this mundane world, all femininity and masculinity is only a designation. According to the result of peoples' *karma* (activities) under the influence of illusion, one is now a woman and another a man. People in *maya* have many petty and *adharmika* desires, so the *rsis* have forbidden a man to associate with any woman except the one to whom he is married according to the injunctions of *sastra.* Poets and authors of mundane *alankara* have also rejected the paramour mood, in order to make others understand that this instruction of the *rsis* is compatible with *dharma.* The *rasa* of the transcendental pastimes is *nitya-rasa*, whereas the *srngara-rasa* of males and females who are products of the material energy is merely its perverted reflection. The mundane display of *srngara-rasa* is extremely limited and subject to regulative principles, and that is why the *parodha-bhava* of the insignificant mundane *nayikas* has been rejected. However, Sri Krsna is *sac-cid-ananda,* so when He is the only *purusa* or *nayaka,* whatever meeting takes place with a paramour in order to nourish *rasa* is not subject to criticism. In this *tattva*, there is no place for conventional marriage, which is an extremely insignificant, illusory designation. The criticism of paramours is proper in worldly literature, but it cannot be applied to the young maidens of Gokula when Goloka-bihari manifests both His supreme *parakiya-rasa* and Goloka in this world.

**Vijaya**: Please tell me what are the excellent characteristics that are exhibited by the young *gopis* of Gokula due to their *krsna-prema?*

**Gosvami**: The cowherd damsels of Gokula accept Krsna only to be Nanda Maharaja's son, since He appears to be that and nothing more. The *bhavas* and characteristics that arise from this conviction are not a subject matter for *abhaktas* (non-devotees), who are addicted to logic, and they are rarely understood even by *bhaktas.* Sri Nandanandana is not lacking in *aisvarya-bhava,* but it remains practically hidden, because *madhurya* is always in the ascendant. For example, when the *gopis* were afflicted with feelings of separation from Krsna, He played a joke by hiding His two-armed form from them and manifesting a four-armed form, but they did not pay attention to it. Then, as soon as He came before Sri Radhikaji, the four-armed form disappeared and His two-

armed form became manifest again. This is the result of Sri Radha's extremely confidential *parakiya-bhava.*

**Vijaya**: I have become so fortunate by hearing this. Prabhu, now please describe the different types of *nayika.*

**Gosvami**: There are three types of *nayikas,* namely *svakiya, parakiya* and *samanya*. I have already described the transcendental *rasa* of the *svakiya* and *parakiya-nayikas,* and now I will explain about the *samanya-nayika. Panditas* of mundane *alankara* (rhetoric) have ascertained that *samanya-nayikas* are prostitutes. They are simply avaricious. They do not hate the *nayaka* who has no good qualities, and they do not really love the virtuous *nayaka.* They only love money. Consequently, their *srngara-rasa* is not actually *srngara-rasa,* but only a semblance. Nonetheless, the maidservant Kubja of Mathura is included in the category of *parakiya* as a *samanya-nayika* because of some qualification in her *bhava,* even though her relationship with Krsna lacks *srngara rasa.*

**Vijaya**: What is her qualification in *bhava?*

**Gosvami**: Kubja never had *rati* for anyone as long as she was deformed, but when she saw Krsna's beauty, the desire arose in her heart to anoint Krsna's limbs with sandal-paste in the mood of a beloved. For this reason she can be called *parakiya*. However, her *rati* is inferior to that of the *mahisis* because, unlike the queens of Dvaraka, she showed little desire to make Krsna happy. She tugged at Krsna's upper garment and fervently be-seeched Him to enjoy with her, but because of self-interest or because the desire for her own pleasure was mixed with the *bhava* of a beloved, her *rati* is considered *sadharani* (ordinary). Vijaya: In *cid-rasa* there is a distinction between *svakiya* and *parakiya-nayikas.* If there are any more distinct categories within these two, then please be merciful and describe them. Gosvami: In the spiritual *rasa,* both kinds of *nayika* - namely *svakiya* and *parakiya* - have three divisions: *mugdha, madhya* and *pragalbha.*

**Vijaya**: Prabhu, just now by your mercy, *cid-rasa* entered for a moment within my heart, and you appeared to me as a *vraja-gopi.* I have no idea what became of my illusory *purusa-bhava* (male mood). Now I am becoming increasingly eager to know about the various *bhavas* of the *nayikas.* Although I have attained *ramani-bhava*, I do not know the appropriate activities of the *ramanis.* Thus remembering your transcendental form, I am inquiring at your lotus feet

about the process of rendering *krsna-seva.* Now please tell me, who is the *mugdha nayika* (innocent heroine)?

**Gosvami**: These are the symptoms of the bewildered and innocent *nayika,* who has newly discovered her youthfulness *(nava-yauvana):* She desires union with Krsna *(kamini),* but in loving affairs she acts in a contrary way. Her friends control her. Although she is extremely shy in the intimate activities of sensual love, still she tries her best to arrange for *sambhoga* with her lover in a covered way, hiding from the view of others. When the *nayaka* commits an offense, she gazes at Him with tearful eyes, and neither responds with endearing words, nor rebukes Him; she does not even show jealous anger.

**Vijaya**: What are the characteristics of the *madhya nayika?*

**Gosvami**: These are the symptoms of the *madhya:* Her impulse for passionate love is very strong, but she is also shy. She is a fresh budding youth (*nava-yauvana),* and in her speech there is a touch of arrogance. She experiences erotic union with Krsna until she becomes bewildered and faints. When she is in *mana,* she is sometimes soft and sometimes harsh. There are three categories of *madhya nayika,* according to their behavior when *mana* arises: *dhira, adhira* and *dhiradhira.* The *nayika* who jokingly speaks crooked words with her beloved after He has offended her is called *dhira madhya;* the *nayika* who furiously rebukes her *priya-vallabha* with harsh words is called *adhira madhya;* and the *nayika* who tearfully uses crooked words against her *priya-vallabha* is called *dhiradhira madhya*. The supreme excellence of all *rasa* is evident only in the *madhya nayika*, because of the mixture of *mugdha* and *pragalbha* in her nature.

**Vijaya**: Kindly describe the symptoms and nature of the *pragalbha* (impudent) *nayika*.

**Gosvami**: The *pragalbha nayika* is in full-blown youth *(purna-yauvana*). She is blinded by pride and extremely eager for sensual love. She is expert in fully expressing a variety of *bhavas,* and she is qualified to overwhelm her lover with *prema-rasa.* Her words and deeds are extremely profound *(gambhira*) and mature, and when her *mana* is aroused, her behavior is very harsh. *Pragalbha nayikas* display three types of behavior at the time of *mana: dhira, adhira* and *dhiradhira.* The *dhira pragalbha* either becomes apathetic in amorous pastimes, or else she treats her beloved with extreme respect outwardly, while hiding her real *bhavas*. The *adhira pragalbha* becomes harsh, threatens and scolds her

lover, and punishes Him with loud abuse. The *dhiradhira pragalbha* has virtues like those of the *dhiradhira madhya nayika*.

*Madhya* and *pragalbha nayikas* are both divided into two further categories, namely *jyestha* (senior) and *kanistha* (junior). Thus, there are *jyestha-madhya* and *kanistha-madhya, jyestha-pragalbha* and *kanistha-pragalbha.* The distinction between *jyestha* and *kanistha* depends entirely on the degree of the *nayika's pranaya* for her lover.

**Vijaya**: Prabhu, how many types of *nayika* are there altogether?

**Gosvami**: There are fifteen types of *nayika.* There is only one type of *kanya* (unmarried *nayika),* because they are only *mugdha.* The other *nayikas* are classified as *mugdha*, *madhya* and *pragalbha*; and of these, the *madhya* and *pragalbha* are both sub-divided into three further categories: *dhira*, *adhira* and *dhiradhira.* This means that there are seven types of *svakiya nayika*, and also seven types of *parakiya-nayika*, so altogether there are (7+ 7+1) = 15 types of *nayika.*

**Vijaya**: How many *avasthas* (conditions or situations) do the *nayikas* have?

**Gosvami**: There are eight *avasthas: abhisarika* (trysting)*, vasaka-sajja* (prepared and perfumed)*, utkanthita* (impatiently hankering), *khandita* (jealous), *vipralabdha* (disappointed)*, kalahantarita* (anguished due to separation by quarrel)*, prosita-bhartrka* (separation from the beloved) and *svadhina-bhartrka* (contols her lover). These eight conditions occur in the fifteen types of *nayika* that I have already mentioned.

**Vijaya**: Who is the *abhisarika?*

**Gosvami**: The *abhisarika* arranges a tryst *(abhisara)* with her lover at an appointed place, and goes there to rendezvous with Him. The *jyotsna-abhisarika* goes for *abhisara* dressed in white garments during the bright fortnight of the moon (*sukla-paksa*), and the *tamo 'bhisarika* dresses herself in black clothes during *krsna-paksa* (the dark fortnight). At the time of going for *abhisara*, she is absolutely silent and gorgeously decorated from head to toe, as if out of shyness. She contracts Her bodily limbs, and she is accompanied by one affectionate *sakhi*.

**Vijaya**: Please tell me about the *vasaka-sajja nayika.*

**Gosvami**: The *vasaka-sajja nayika* ornaments and perfumes her body and prepares and decorates the place of meeting in eager anticipation of her lover's arrival, determined to engage in *smara-krida* (the games of Kamadeva). Hoping that her lover will come when He gets the opportunity, she gazes down the path along which her lover will approach, glorifies her lover, and hears His *lila-katha* in the company of her *sakhis,* and at every moment eagerly waits for a messenger to bring news of her lover—all these are the activities of the *vasaka-sajja.*

**Vijaya**: Please describe the *utkanthita.*

**Gosvami**: When the *nayaka* is late for the rendezvous through no fault of His own, the restless *nayika* who becomes excessively impatient and eager to meet her lover is called *utkanthita*. Her heart burns in agony, her body trembles, she speculates as to why her lover has not come, she loses all desire to do anything, and she describes her own sorry plight, shedding tears of lamen-tation —these are the activities of the *utkanthita nayika*.

The condition of *vasaka-sajja* also ultimately transforms into that of *utkanthita.* When the *vasaka-sajja* has been waiting since the arranged time of her *kanta's* arrival, and sees that He has not come, she changes her mind and thinks, "Perhaps He could not come because of the influence of another *nayika."* Bereft of the company of her most beloved *kanta,* she grows excessively eager and restless. She is then called *utkanthita nayika.*

**Vijaya**: Who is the *khandita nayika?*

**Gosvami**: The *khandita nayika* is one whose *nayaka* finally appears long after the appointed time for meeting, during the last *prahara* (3 hours) of the night, bearing the signs of amorous pastimes with another *nayika.* At that time, the *khandita nayika* takes very long, drawn-out breaths due to anger, and does not speak a word to her beloved.

**Vijaya**: Who is called *vipralabdha?*

**Gosvami**: Sometimes, by the will of providence, the *nayaka* is unable to come for one reason or another, even after fixing the time and place of the tryst by a signal or hint. The *nayika* who is severely afflicted by pangs of separation from her beloved at that time is called *vipralabdha.* She shows many different types of behavior, such as decrying her own worthlessness, becoming anxious, lamenting,

weeping bitterly, sighing deeply, and fainting.

**Vijaya**: What are the symptoms of a *kalahantarita?*

**Gosvami**: The *kalahantarita nayika* severely rprimands her *prana-vallabha,* and then spurns Him, even after He falls at her feet before all of her friends. She is called *kalahantarita* because of her activities and emotions, such as delirious, incoherent speech; anguish; debility of body and mind; and taking long, drawn-out breaths.

**Vijaya**: Who is called *prosita-bhartrka?*

**Gosvami**: The *prosita-bhartrka nayika's* lover has gone to a distant land. She has many activities including melancholy, inertia, anxiety, and not sleeping, dressing or bathing herself.

**Vijaya**: Who is *svadhina-bhartrka?*

**Gosvami**: The *nayika* whose *priyatama* is submissive to her and who always stays with her is called *svadhma-bhartrka.* She has many activities, such as enjoying pastimes with Him in the forest, playing in the water with Him, and picking flowers.

**Vijaya**: So the condition of *svadhma-bhartrka* must be the source of immense joy.

**Gosvami**: The *svadhma-bhartrka nayika* whose beloved cannot leave her for even a moment because of being controlled by her *prema* is called *madhavi.* Among the eight types of *nayika,* three—the *svadhina-bhartrka, vasaka-sajja* and *abhisarika*—are cheerful at heart, and adorned with ornaments and other decorations. The remaining five *nayikas*—namely *khandita, vipralabdha, utkanthita, prosita-bhartrka* and *kalahantarita*—do not have any ornaments and finery. Their hearts are afflicted with anxiety, and they lament bitterly, resting their left cheek on their left hand.

**Vijaya**: How can such suffering exist in *krsna-prema*? What is the meaning of this affliction?

**Gosvami**: Since *krsna-prema* is *cinmaya* (transcendental), this apparent suffering is also only another astonishing variety of *paramananda.* The affliction

experienced in the material world is actually a source of acute distress, whereas in the *cit-jagat* it is simply a transformation of ecstatic *ananda.* When one tastes this suffering, it gives rise to the immense happiness of *cinmaya-rasa.* However, this cannot be expressed by words.

**Vijaya**: What are the degrees of *prema* that these *nayikas* possess?

**Gosvami**: The *nayikas* have been divided into three categories - *uttama, madhyama,* and *kanistha* - according to their degree of *prema* for Vrajendranandana. Krsna feels *bhava* for any particular *nayika* to the degree that that *nayika* feels *bhava* for Him.

**Vijaya**: What are the symptoms of *uttama?*

**Gosvami**: The *uttama nayika* can abandon all her *dharmas* as if they were an insignificant piece of straw for the sake of giving her beloved just a moment's happiness. Even if the *nayaka* makes this type of *nayika* unhappy, she does not become jealous; and her heart is torn asunder if anyone tells her that her beloved is unhappy, even if it is not true.

**Vijaya**: Please describe the symptoms of the *madhyama.*

**Gosvami**: Her heart simply becomes dejected when she hears about the unhappiness of her beloved.

**Vijaya**: What are the symptoms of the *kanistha?*

**Gosvami**: The *kanistha nayika* is fearful of obstacles—such as the shame arising from public opinion—that might prevent her from meeting Krsna.

**Vijaya**: How many types of *nayika* are there altogether?

**Gosvami**: Altogether, there are 360 types of *nayika.* First, there are the fifteen types that I mentioned before, and these fifteen types have been further divided into eight types each. (15 x 8) = 120 types, and each of these is again classified as *kanistha*, *madhyama*, and *uttama.* (120 x 3) = 360 types of *nayika.*

**Vijaya**: Now that I have heard an account of the *nayikas,* I have become eager to know about the mutual distinctions between the *yuthesvaris.* Please be causelessly merciful and explain this to me.

**Gosvami**: *Yuthesvaris* are divided into *svapaksa*, *vipaksa* and *tatastha.* After that, there are three more divisions, according to the degree of *saubhagya* (good fortune): *adhika* (great), *sama* (moderate) and *laghvi* (light). These are again divided into three further categories: *prakhara* (harsh), *madhya* (moderate) and *mrdvi* (soft). The *nayika* who boldly expresses her sorrow and anger in words is called *prakhara.* The *mrdvi nayika* speaks sweetly, and the nature of the *madhya nayika* is situated between these two.

The *adhika nayikas* are divided into two sections, namely *atyantiki* (extreme) and *apeksiki* (comparative). One who has no superior and no equal is called *atyantika-adhika.* This applies only to Srimati Radha. She is *madhya* and She has no equal in Vraja. Vijaya: Who are the *apeksika-adhikas?*

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All the *abhimanas* of Goloka are manifest in tangible forms in Vraja, such as Abhimanyu.

**Gosvami**: *Apeksika-adhika nayikas* are *yuthesvaris* who are superior to one or several other *yuthesvaris.*

**Vijaya**: Who are *atyantiki laghu?*

**Gosvami**: *Atyantiki laghu* is the *nayika* to whom all other *nayikas* are superior. All *nayikas* are *laghu* compared to *atyantiki adhika.* Except for the *atyantiki laghu,* all *yuthesvaris* are *adhika*. Thus, there is no question of the *atyantiki-adhika-yuthesvari* being equal or inferior to anyone else, and similarly, there is no question of the *atyantiki-laghu* being superior to anyone else. There is only one type of *sama-laghu*. The *madhya yuthesvari* is of nine types arising from the categories of *adhika, prakhara* and so on.

Therefore, there are twelve divisions among the *yuthesvaris:* 1) *atyantiki-adhika,* 2) *sama-laghu,* 3) *adhika-madhya,* 4) *sama-madhya,* 5) *laghu-madhya,* 6) *adhika-prakhara,* 7) *sama-prakhara,* 8) *laghu-prakhara,* 9) *adhika-mrdvi,* 10) *sama-mrdvi,* 11) *laghu-mrdvi,* and 12) *atyantiki-laghu.*

**Vijaya**: Now I would like to know about the different types of *dutis* (messengers).

**Gosvami**: The *nayikas* who are afflicted with an intense hankering to meet with Krsna require the help of messengers *(dutis),* who are of two kinds: *svayam-duti* and *apta-duti.*

**Vijaya**: What is the nature of the *svayam-duti?*

**Gosvami**: When the *nayika* is bewildered by *anuraga* (deep attachment), her excessive eagerness sometimes vanquishes her shyness, so that she becomes shameless, and personally expresses her *bhava* to her *nayaka.* This is called *svayam-duti.* The expression can be of three kinds—with the body *(kayika-abhiyoga),* in words *(vacika-abhiyoga),* and with the eyes *(caksusa-abhiyoga).* Vijaya: What is a *vacika-abhiyoga*?

**Gosvami**: *Vacika-abhiyoga* is only a hint or suggestion *(vyanga).* There are two types of suggestion: the suggestion through intonation *(sabda-vyanga),* and the suggestion in the meaning *(artha-vyanga*). Sometimes the suggestion is made by referring to Krsna, and sometimes by referring to something nearby.

**Vijaya**: What are the suggestions of which Krsna is the subject?

**Gosvami**: There are two types of suggestions of which Krsna is the subject: *saksat* (direct) and *vyapadesa* (by deceit).

**Vijaya**: What is the direct suggestion?

**Gosvami**: Direct suggestions are categorized as *garva* (proud statement), *aksepa* (accusation) and *yanca* (directly begging). There are many kinds.

**Vijaya**: What is a suggestion expressed through an accusation (*aksepa*)?

**Gosvami**: One type of suggestion expressed through an accusation is based on the sound of the words, and another on the meaning. There is no necessity of giving examples to illustrate this, because you are conversant with *alankara* (rhetoric).

**Vijaya**: Very well. What is a suggestion expressed by begging (*yanca*)?

**Gosvami**: The suggestions expressed as begging are divided into two types: *svartha* and *parartha. Svartha-yanca* means to express only one's own request, and *parartha-yanca* means that one's request is expressed by someone else. Within these two categories, there are distinct suggestions either through intonation (*sabda-vyanga*) or through meaning (*artha-vyanga*). When the *bhava* is mixed in with the words, it is known as an indication *(sanketika-yanca).*

**Vijaya**: I have understood the *saksat-vyanga.* In those direct *abhiyoga* statements in the speech of the *nayikas* to Krsna, there are suggestions in intonation *(sabda-vyanga)* and suggestions in meaning *(artha-vyanga).* Their use is seen in drama and other theatrical performances, and poets have manifested them through their oratory genius. Now kindly explain the meaning of *vyapadesa.*

**Gosvami**: The word *vyapadesa* is a technical term derived from the word *apadesa* in *alankara-sastra. Vyapadesa* means 'by deceit', that is, one expresses a confidential meaning on the pretext of saying something else. The purport is that one speaks to Krsna in such a way that the obvious meaning conveys one idea, but there is a hidden entreaty to render some service. This method of communication is called *vyapadesa*, and it performs the work of a *duti*.

**Vijaya**: So, *vyapadesa* is a kind of deceptive statement, whose secret meaning expresses the sense of begging for loving service. Now kindly continue.

**Gosvami**: There is a type of expression called *purusa-visaya-gata-viyoga.* This occurs when one thinks, "Krsna is present, and although He is hearing, He is not really hearing," and begins to converse with a nearby animal or bird. This is also divided into two types: the suggestion arising from the sound of the words, and the suggestion arising from the meaning of the words.

**Vijaya**: I have understood this by your mercy. Now, please tell me what the bodily suggestions are.

**Gosvami**: Bodily *abhiyoga* is performing activities in Krsna's presence, such as snapping one's fingers, standing up suddenly on some pretext, covering one's limbs out of fear and shyness, writing on the ground with one's toe, scratching one's ear, applying *tilaka,* dressing oneself, gesturing with one's eyebrows, embracing one's *sakhl,* scolding one's *gopl* friend, biting one's lips, stringing a necklace, making a sound with one's ornaments, exposing one's armpit, writing Krsna's name, and twining creepers around a tree.

**Vijaya**: Please tell me about suggestions with the eyes (*caksusa-abhiyoga).*

**Gosvami**: Laughing with the eyes, half-closing the eyes, making dancing movements with the eyes, ogling, squinting, looking with the left eye, and sidelong glancing—these are all suggestions with the eyes.

**Vijaya**: I have understood *svayam-dutl.* You have just given a hint to convey some idea about these messengers, and I have understood that they are of innumerable varieties. Now, please tell me about *apta-dutl.*

**Gosvami**: These *dutls* never commit a breach of confidence, or disclose the secrets to which they are privy, even if their life-airs are about to depart. They are affectionate and extremely cunning in the art of conversation. Only those youthful *gopls* who are endowed with all virtues are the *dutls* of the *vraja-sundarls.*

**Vijaya**: How many types of *apta-dutl* are there?

**Gosvami**: There are three types: *amitartha, nisrstartha* and *patra-harl. Amitartha* is a *dutl* who understands certain hints or signals, and then arranges

for the *nayaka* and *nayika* to meet. *Nisrstartha* is a *sakhl* who causes the meeting of the lover and beloved by employing persuasive arguments and reasoning, and the *patra-harl* is one who only delivers a message.

**Vijaya**: Are there any other kinds of *apta-dutl?*

**Gosvami**: *Silpa-karini* (artists), *daiva-jna* (astrologers), *lingini* (ascetics), *paricarika* (maid servants), *dhatreyi* (nurses), *vana-devi* (goddesses of the forest) and *sakhis* are also included in the category of *dutis. Silpa-karim* use their artistic paintings to induce the lovers to meet. The *daiva-jna dutis* arrange meetings by explaining their astrological predictions. *Lingini dutis,* for example Paurnamasi, wear the garments of *tapasvinis* (female ascetics). Several *sakhis,* including Lavanga-manjari and Bhanumati, are *paricarika dutis.* Srimati Radhika's nursemaids are *dhatreyi dutis.* The *vana-devis* are presiding deities of the forest of Vrndavana *(adhisthatri-devis).* The *sakhis* mentioned previously are also *dutis,* and they perform their function by expressing their messages openly, or by indirect hints and suggestions. To do this, they employ all kinds of devices such as *vyapadesa* (deceit), *sabda-mula* (tone of words), *artha-mula* (direct word meaning), *prasamsa* (praise), and *aksepa* (allegations).

When Vijaya Kumara had heard this explanation, he offered his *dandavat-pranama* to the lotus feet of Sri Gopala Guru Gosvami. Taking his leave, he returned to his residence, reflecting along the way upon all that he had heard.

Thus Ends The Thirty-third Chapter Of Jaiva-dharma, Entitled "MADHURA-RASA: SRI RADHA'S SVARUPA, FIVE TYPES OF SAKHIS, & MESSENGERS"

# Chapter 34

## Madhura-Rasa: Different Categories of Sakhis

The next day, Vijaya Kumara honored *prasada* somewhat earlier than usual, and then set out along the seashore towards Kasi Misra Bhavan. When he saw the ocean waves, the sentiments of the ocean of *rasa* began to surge within his heart. Overwhelmed with *bhava*, he thought to himself, "Aha! The ocean is inspiring *bhava* to swell within me. Although it is a material substance, it is evoking my deeply concealed transcendental sentiments. It is just like the ocean of *rasa* that my Prabhu has described to me.

"When I leave my gross and subtle bodies far behind, I find myself sitting upon the shore of the ocean of *rasa*, relishing *rasa* in my *manjari-svarupa*. Krsna, who is imbued with the luster of a fresh monsoon rain cloud, is the exclusive Lord of my life's breath. Srimati Radhika, the daughter of Vrsabhanu Maharaja, who keeps Her gorgeous presence at Krsna's side, is the be-all and end-all of my very existence. This ocean is the transformation of Radha and Krsna's intimate love (*pranaya*). The rows of waves are the different types of *bhava* that combine to comprise *rasa* itself. I am a *sakhi* on the shore, and the manifold waves rising up in this ocean are *bhavas* which drown me in *prema-rasa*. Krsna is the ocean of *rasa*, and that is why the color of the ocean is exactly like His. The waves of love in that ocean are Srimati Radhaji, and that is why the ocean waves are white. The high towering waves are the *sakhis* and the small waves are their maidservants *(paricarika)*. Among them, I am a follower of a *paricarika*, like a particle of spray on a distant shore."

Vijaya Kumara derived great delight from these beautiful meditations. After a short while, his external consciousness returned and continuing slowly on his way, he gradually arrived at the residence of Sri Guru Gosvami. He offered his *sastanga-pranama*, and sat down near his Gurudeva, feeling very insignificant.

Sri Guru Gosvami then inquired with affectionate concern, "Vijaya, is everything all right?"

**Vijaya**: Prabhu, your mercy alone is the very root of auspiciousness for me. I want to thoroughly understand the different categories of *sakhi* so that I may become their follower.

**Gosvami**: Vijaya, it is beyond the capability of any *jiva* to describe the glories of the *sakhis*, but still, I have realized it practically because I have been under the *anugatya* (guidance) of Sri Rupa. The beautiful *sakhis* of Vraja cause the complete and perfect unfolding of *prema-lila*. They are the storehouse of trust in *vraja-yugala*, the divine couple of Vraja. Only one who is very fortunate has the desire to know clearly about the elaborate considerations concerning the *sakhis*. The divisions I have already men-tioned—namely *adhika, sama* and *laghu;* and *prakhara, madhya* and *mrdvi*—also exist among the *sakhis* who are affiliated with a *yutha*. I described all these divisions to you yesterday. In this connection, it is always befitting to remember the authoritative statements of Sri Rupa Gosvami:

*prema-saubhagya-sad-gunyady- adhikyad adhika sakhi sama tat-samyato jneya tal-laghutvat tatha laghuh*

Some of the *sakhis* are called *adhika* (greater), due to the abundance of their transcendental qualities and their great fortune in the matter of *prema*. Some *sakhis* are celebrated by the name *sama* because they are equal in qualities, while others, who are less endowed with those qualities, are called *laghu*.

*durllanghya-vakya-prakhara prakhyata gauravocita tad-unatve bhaven-mrdvi madhya tat-samyam agata*

A *sakhi* whose words are not easily transgressed *(durlanghya)* is renowned as *prakhara,* and she has imposing gravity. A *sakhi* who lacks gravity is called *mrdvi,* and one who has an average amount of gravity is called *madhya*.

*atyantikadhikatvadi-bhedah purvavad atra sah sva-yuthe yutha-nathaiva syad atratyantikadhika sa kvapi prakhara yuthe kvapi madhya mrduh kvacit Ujjvala-nilamani, Sakhi-prakarana* (3-5)

One should also understand divisions such as *atyantika-adhika* among those *sakhis*. The *yuthesvari* is *atyantika-adhika* in her own group, although she may also be known as *prakhara* or *mrdu* in some other *yuthas*.

**Vijaya**: The *atyantika-adhika yuthesvaris* are the most prominent *sakhis* in their own groups. They are of three types according to their respective natures, *atyantika-adhika prakhara, atyantika-adhika madhya* and *atyantika-adhika mrdvi*. You have already described them. Now, by your causeless grace, please explain this subject elaborately.

**Gosvami**: Only the *yuthesvaris* are called *atyantika-adhika* (unlimitedly great*)*. The other group members are classified as *apeksika-adhika* (relatively great), *apeksika-sama* (relatively equal) and *apeksika-laghu* (relatively unimportant), and there are also three kinds in each of these three groups, so there are nine types altogether:

1. *apeksika-adhika prakhara*
2. *apeksika-adhika madhya*
3. *apeksika-adhika mrdvi*
4. *apeksika-sama prakhara*
5. *apeksika-sama madhya*
6. *apeksika-sama mrdvi*
7. *apeksika-laghu prakhara*
8. *apeksika-laghu madhya*
9. *apeksika-laghu mrdvi*

There are also two types of *atyantika-laghu*—*atyantika-laghu* and *sama-laghu*—which, added to the other nine makes eleven, so when we include the *yuthesvari*, there are twelve types of *nayikas* in every *yutha*.

**Vijaya**: Prabhu, please be so merciful as to tell me about the groups of the most famous *sakhis*.

**Gosvami**: The *sakhis* headed by Lalita in Sri Radha's *yutha* are in the category of *apeksika-adhika prakhara*. The *sakhis* headed by Visakha in the same group are in the *apeksika-adhika madhya*, and *sakhis* such as Citra and Madhuri are *apeksika-adhika mrdvi*. In comparison with Srimati Radhika, the *asta-sakhis* headed by Sri Lalita are *apeksika-laghu* (relatively unimportant).

**Vijaya**: How many types of *apeksika-laghu prakhara sakhis* are there?

**Gosvami**: There are two sorts of *laghu-prakhara sakhi:* left-wing *(vama)* and

right-wing *(daksina).*

**Vijaya**: What are the symptoms of *vama?*

**Gosvami**: They are always eager to accept honor, and they become angry when there is any laxity in offering them respect; and they are not at all easily controlled by their *nayaka.* Such *nayikas* are called *vama.* In Radhika's *yutha, sakhis* such as Lalita are called *vama-prakhara.*

**Vijaya**: Please describe the symptoms of *daksina.*

**Gosvami**: The *nayika* who does not have *mana,* who is frank and expresses herself openly, and who becomes submissive to the sweet words of the *nayaka* is called *daksina.* In Srimati Radhika's *yutha, sakhis* such as Tungavidya are called *daksina prakhara.*

**Vijaya**: Who are *atyantika-laghu?*

**Gosvami**: *Sakhts* such as Kusumika can be called *atyantika-laghus,* because they are gentle in all respects and they are insignificant in comparison with the other *sakhts.*

**Vijaya**: What are the *sakhts'* activities when they act as messengers *(dutts)?*

**Gosvami**: When the *sakhts* act as *dutts,* it is their duty to arrange a meeting (*abhisara*) in order to unite the *nayaka* and *nayika* who are staying at a distance from one another.

**Vijaya**: Can the *sakhts* (girlfriends) be *nayikas?*

**Gosvami**: The *yuthesvarts* are eternally *nayikas.* The *apeksika-adhika prakhara, apeksika-adhika madhya* and *apeksika-adhika mrdvt sakhts* have the intrinsic natures of both *nayika* and *sakht.* They are *nayikas* in relation to those who are *laghu* in comparison, and *sakhts* in relation to those who are *adhika* in comparison, so they can be called "almost heroines" *(nayika-praya). Apeksika-sama prakhara, madhya* and *mrdvt* are known as *dvi-sama* - that is, they are *sakhts* to those who are *adhika,* and *nayika* to those who are *laghu.* Those who are in the category of *apeksikt laghu, prakhara, madhya* and *mrdvt* are mainly *sakhts. Atyantikt laghu gopts* are *yuthesvarts* and according to the calculation of the three types of *sakhts* that I mentioned before, they are in the

fifth category. They are *nitya-sakhts.* In relation to the *yuthesvart, apeksikt sakhts* are *sakhts* and *dutts,* not *nayikas.* For the *atyantikt laghu (nitya-sakht),* all are *nayikas,* not *dutts.*

**Vijaya**: Who are *dutts* among the *sakhts*?

**Gosvami**: *Yuthesvarts* are eternally *nayikas.* They do not act primarily as *dutts* because they are the object of respect of all the others. The *yuthesvart* engages the *sakht* who is dearest to her in her group as a *dutt.* Sometimes the *yuthesvart* also performs the activity of a *dutt* in a secondary capacity for her *sakht* because of that *sakht's* intimate love *(pranaya)* for her. All the activities of a *dutt,* except for coming and going to distant places, are secondary. They are divided into activities performed right before Krsna's eyes, and activities performed in His absence.

**Vijaya**: How many types of messages are sent in Krsna's presence?

**Gosvami**: These messages are of two kinds: messages in the form of hints or signals (*sanketika*) and verbal messages (*vacika*).

**Vijaya**: What are *sanketika?*

**Gosvami**: Sending a *sakhi* to Krsna by a sidelong glance, a wink, a movement of the eyebrows or other gestures is called a *sanketika* communication, in the form of a hint or signal.

**Vijaya**: What type of message is called *vacika?*

**Gosvami**: *Vacika* messages are those that are communicated by the *sakhis* conversing amongst themselves in front of Krsna or behind Him.

**Vijaya**: What are the messages carried in Krsna's absence *(paroksa)?*

**Gosvami**: *Paroksa* means that one *sakhi* is offered or sent to Krsna by another.

**Vijaya**: What are the communications that the *nayika-praya* perform?

**Gosvami**: When three types of *sakhis apeksika-adhika prakhara, madhya* and *mrdvi* perform the activities of a *duti* for *sakhis* who are *laghu* in comparison with themselves, those communications are called the activities of *nayika-praya.*

Among these, the *sama* and *madhya sakhis* have an especially sweet and intimate companionship, in which they feel no mutual differences.
Only specialists in *prema* can understand this.

**Vijaya**: What do the *sakhi-praya* do when they carry messages? Gosvami: *Laghu-prakhara, laghu-madhya* and *laghu-mrdvi* mainly perform the activities of *dutis.* Therefore, their communication of messages is called the activity of *sakhi-praya.*

**Vijaya**: Then what is a *nitya-sakhi*?

**Gosvami**: *Nitya-sakhis* are those who only want to be *sakhis,* and not *nayikas.* There are two types of *nitya-sakhis: atyantiki laghu* (least significant) and *apeksikilaghu* (relatively unimportant).

**Vijaya**: If a *sakhi* has a particular *svabhava,* such as *prakhara,* is that her permanent mode of behavior?

**Gosvami**: It may be a *sakhi's* natural disposition, but she may also exhibit other types of behavior according to time and circumstance. Lalita's diligent efforts to break Radhika's *mana* are an example of this.

**Vijaya**: It seems that the *sakhis* always meet with Krsna through Srimati Radhika's careful arrangement.

**Gosvami**: There is an esoteric mystery in this. When a *sakhi* meets with Krsna in a solitary place while she is acting as a *duti,* even if Krsna fervently requests her to enjoy with Him, she will not agree to His proposition. If she were to agree, then her *priya-sakhi's* confidence in her as a *duti* would be lost.

**Vijaya**: What are the activities of the *sakhis?*

**Gosvami**: The *sakhis* perform sixteen types of activities:

1. describing the virtues of the *nayika* to the *nayaka,* and vice versa;

2. increasing Their mutual attachment;

3. arranging Their rendezvous;

4. bringing one's *sakhi* and offering her to Krsna;

5. making jokes;

6. giving consolation;

7 dressing and decorating;

8. expertly expressing the heartfelt sentiments of the *nayaka* before the *nayika*, and vice versa;

9. expertly hiding Their faults and blunders;

10. giving instructions on how to cheat the husband or other relatives;

11. arranging for the *nayaka* and *nayika* to meet at the appropriate time;

12. rendering the service of fanning with a *camara;*

13. reproaching and disregarding the *nayaka* and *nayika* under special circumstances;

14. sending messages;

15. protecting the *prana* of the *nayika;*

16. exercising extreme care and diligence in all matters. There are astounding examples of all these activities.

**Vijaya**: Prabhu, I have understood the idea, and I will look at the examples in *Sri-Ujjvala-nilamani.* Now I have understood a great deal, and I want to know about the resolute *prema* that the *sakhis* have for Krsna and for each other.

**Gosvami**: There are two kinds of *svapaksa-sakhis.* Those whose affection for Krsna is the same as their affection for their *yuthesvari* are *sama-sneha*, and those whose affection for Krsna and their *yuthesvari* is not equal are *asama-sneha.*

**Vijaya**: Who are the *sakhis* who have *asama-sneha?*

**Gosvami**: There are two types of *asama-sneha sakhis.* Some have more

affection for their *yuthesvari* than for Krsna, while other *sakhis* think, "I am the maidservant of Hari." They do not mix with other groups, and they have complete affection for their *yuthesvari,* but they have still more affection for Krsna. Alternatively, those *sakhis* who think, "I am the maidservant of my *sakhi,"* and who have more affection for their *sakhi* than for Krsna are called *sakhi sneha-adhika.*

**Vijaya**: Who are they?

**Gosvami**: Among five types of *sakhis,* those who have more affection for Krsna (*krsna-sneha-adhika*) are simply called *sakhi.* The *prana-sakhis* and *nitya-sakhis* are both *sakhi-sneha-adhika,* for they have more affection for their *sakhi.*

**Vijaya**: Who are the *sama-sneha sakhis?*

**Gosvami**: Those who have equal affection for both Krsna and their *yuthesvari* are *sama-sneha.*

**Vijaya**: Who are the best among all the *sakhis*?

**Gosvami**: The best of all are those who consider themselves Sri Radha's nearest and dearest *(nija-jana),* although they love both Srimati Radhika and Krsna equally. They are called *priya-sakhis* and *parama-prestha-sakhis.*

**Vijaya**: Prabhu, please explain the divisions between *svapaksa* and *pratipaksa.*

**Gosvami**: All the *vraja-sundaris* are divided into four categories: *svapaksa, suhrt-paksa, tatastha* and *pratipaksa.* The *suhrt-paksa* and *tatastha* are incidental; it is the distinction between the *svapaksa* and *pratipaksa* that gives rise to *rasa.*

**Vijaya**: Please describe the *svapaksa* and *pratipaksa* in detail. Gosvami: I have already explained almost everything in relation to *svapaksa.* Now I will explain the different groups, such as *suhrt-paksa.* The *suhrt-paksa* are divided into two categories, namely *ista-sadhika* and *anista-sadhika* (those who accomplish the desirable and undesirable, respectively). Those who are friendly towards a rival party are called *tatastha.*

**Vijaya**: Now please tell me about *vipaksa.*

**Gosvami**: The *vipaksa* (rival party) are those who are inimical, and who perform antagonistic activities, such as destroying what is desirable and promoting what is undesirable. These *vipaksa-sakhis* exhibit a host of moods, including trickery, spite, restlessness, jealousy, hostility, grief and pride.

**Vijaya**: How do they manifest pride?

**Gosvami**: Pride is expressed in six ways: egotism *(ahankara)*, *abhimana* (ostentatiousness), *darpa* (smugness), *uddhasita* (arrogance), *mada* (conceit), and *auddhatya* (haughtiness).

**Vijaya**: What does *ahankara* (egotism) mean in this context?

**Gosvami**: *Ahankara* involves criticizing another group *(paksa)* while glorifying the virtues of one's own group.

**Vijaya**: What is the purport of *abhimana* here?

**Gosvami**: Using expressive moods and postures to show the superiority of one's own party's *prema* is called *abhimana* (ostentatiousness).

**Vijaya**: What is *darpa*?

**Gosvami**: *Darpa* (smugness) is the pride that indicates the superiority of one's enjoyment of pastimes.

**Vijaya**: What is *uddhasita* (arrogance)?

**Gosvami**: *Uddhasita* is directly laughing at the rival party. Vijaya: What is *mada*?

**Gosvami**: In this context, *mada* (conceit) is the pride that enhances the excellence of *seva* and so on.

**Vijaya**: What is *auddhatya?*

**Gosvami**: *Auddhatya* (haughtiness) is openly declaring one's own superiority. The *sakhis'* double-edged taunting and depreciation of others are examples of this kind of *garva*.

**Vijaya**: Do the *yuthesvaris* also directly exhibit jealousy?

**Gosvami**: No. The *yuthesvaris* are very grave, and they do not directly manifest spite towards the rival party. Besides, even a *sakhi* who is *prakhara* will not speak about trivial things in the presence of *vipaksa-yuthesvaris.*

**Vijaya**: Prabhu, the *yuthesvaris* in *vraja-lila* are eternally perfect *saktis* of Bhagavan. What is the significance of the existence of *bhavas* such as their mutual enmity? When the worldly logicians and empiricists who are averse to Krsna see all this, they disrespect the transcendental principle of *vraja-lila* and ridicule it. They say that if there is malice and so on in the *parama-tattva,* then why condemn enmity in the activities of this material world? What is the point of celebrating such activities? We reside in Sridhama Navadvipa where, by Sri Krsna Caitanyadeva's will, one can find all kinds of materialistic people. Some are staunch followers of *karma-kanda,* and most of them are offenders who find faults in Krsna's pastimes. They disregard this unique, transcendental *lila,* thinking that it is a product of *maya*. Kindly be merciful to me and clarify this subject so that my heart can be steadfast in the face of such remarks.

**Gosvami**: Only those who are completely bereft of *rasa* say that it is improper for the dear *bhaktas* of Hari to express sentiments such as hostility. If we reflect deeply on this matter, we find that Krsna destroys sins and also enchants millions of Kamadevas.

His *priya-narma-sakha, srngara-rasa* himself, reigns splendidly, fully manifest in Vraja. It is this *rasa* alone, who, in order to satisfy Krsna, incites jealousy and all its related sentiments among the rival groups' egotism. However, in reality there is no jealousy between them. Their apparently inimical moods are nothing but a transformation of affection.

**Vijaya**: Prabhu, I am an insignificant creature, and such esoteric subjects do not arise within my heart easily. Please bestow your grace upon me by explaining this matter so explicitly that I may easily understand it and become blessed.

**Gosvami**: *Prema-rasa* is like the ocean of milk, which becomes unpalatable when it is mixed with the cow urine of logic and arguments. It is not appropriate to apply philosophical considerations of *tattva* in the context of *prema-rasa.* On the one hand, Bhakti-devi bestows the illumination of *cit* and *hladini* in the hearts of the *sadhakas* who have accumulated a vast amount of *sukrti,* so that

they realize the essence of all *siddhanta* without the assistance of any logic at all. On the other hand, these inconceivable conclusions do not awaken at all in the hearts of those who want to comprehend *siddhanta* through mundane logic, argument and worldly scholarship. The application of false and misguided logic (*kutarka*) only gives rise to more *kutarka.* However, you are an extremely fortunate *jiva.* By Bhakti-devi's mercy, you have already understood everything, but you are still inquiring from me for the sake of fortifying your understanding of *siddhanta.* I will certainly inform you of these principles. You are not a logician or a follower of *karma-kanda* or *jnana-kanda,* and neither are you excessively devoted to *vaidhi-bhakti,* or self-restraint through rules and regulations. There is no objection to my telling you about any *siddhanta.*

There are two types of inquisitive people. One makes inquiries after having taken shelter of dry logic, whereas the other, who has confidence in the existence of *bhakti,* can be satisfied by its *svatah-siddha* (self-evident) ideals. You should never reply to the questions of dry logicians, because they will never have faith in genuine explanations of the truth. Their power of reason is confined to the realm of *maya,* so they are lame in relation to the *acintya-bhavas.* Their intelligence cannot even begin to enter the *acintya* subject matter, no matter how strenuously they agitate their minds. Ultimately, mental speculation only diminishes whatever feeble trace of conviction one has in Isvara. Those who accept the party of *bhakti-paksa* (the devotional viewpoint) are divided into many types according to their eligibility. Even amongst those who have attained a *sad-guru,* only those who have achieved the *adhikara* for *srngara-rasa* can understand this confidential *tattva.*

Vijaya! What an unprecedented *rasa* this *vraja-lila* is! It appears to be the same principle as the mundane *srngara-rasa* of this world, but actually it is completely the opposite. It has been stated in the *rasa-pancadhyayi* (*Srimad-Bhagavatam* 10.33.40) that the heart disease of those who study this *lila* is vanquished. What is the heart disease of the conditional soul? Material lust. This lust naturally arises in those who identify themselves with a male or female body composed of seven *dhatus,* such as flesh and blood, and who take shelter of the subtle body by accepting an identity consisting of desires pertaining to the mind, intelligence and false ego. Nothing has the power to remove this lust easily; it can only be dispelled by the continuous cultivation of endeavors and moods in pursuit of *vraja-lila.* In this *siddhanta* you will see the miraculous feature of the *srngara-rasa* of Vrndavana *lila.* You will also realize that, although *nirvisesa-brahma* is characterized by self-satisfaction (*atmarama*), this *aprakrta-srngara-*

*rasa* considers it quite insignificant and throws it very far away, reigning splendidly for all time. Moreover, this *srngara-rasa* externally exists with a brilliance that fully and perfectly diminishes the value of the opulence of the transcendental Vaikuntha world in the spiritual sky.

The glories of *srngara-rasa* are unsurpassed. There is *sandrananda* (highly condensed bliss) in this *rasa,* but there is no dry pleasure *(suskananda),* no happiness derived from inert matter (*jadananda*) and not even limited happiness *(sankucitananda).* It is the embodiment of complete *ananda,* and in order to achieve the completion of *rasa* in this *purnananda,* in many instances the unlimited varieties of *bhava* are afflicted with mutually opposite *bhavas.* In some circumstances, these opposing *bhavas* are affectionate and in other circumstances, they consist of emotions such as enmity. However, the *bhavas* of the *aprakrta-rasa* are not base and full of defects like mundane emotions such as enmity. They are simply varieties of the fascinating transformations of *paramananda.* They surge up like waves, which excite the ocean of *rasa*.

Sri Rupa Gosvami's conclusion is that *bhava* is possessed of wonderful variegatedness. The various *bhavas* that are completely compatible with each other are in relation to *svapaksa. Bhavas* that are mostly compatible, and only slightly incompatible, are in relation to *suhrt-paksa.* When the incompatible *bhavas* predominate, and there are very few compatible *bhavas,* those *bhavas* are called *tatastha*, and when all the *bhavas* are completely incompatible, those groups of *bhavas* are in relation to *vipaksa.* Another point is that when these *bhavas* are incompatible, they are not mutually pleasing, which is why they give rise to enmity and similar sentiments in this *paramananda-rasa*.

**Vijaya**: What is the necessity for *paksa* and *vipaksa bhavas?*

**Gosvami**: When the *bhavas* of two *nayikas* are equal, the *bhava* of rivalry occurs, and consequently the moods of friendship and hostility perform their activities as transformations of *rasa.* You should understand that this is also only to enrich the supreme sweetness of the *akhanda-srngara-rasa.*

**Vijaya**: Are the two *saktis,* Srimati Radha and Candravali, equal from the point of view of *tattva?*

**Gosvami**: No, no. Only Srimati Radhika, who is composed entirely of *mahabhava,* is the essence of *hladini.* Candravali is Her *kaya-vyuha* (bodily

expansion), and is unlimitedly less qualified than Srimati Radhika. Nevertheless, in *srngara-rasa* Candravali has a mood of equality with Radha, so that a rivalry emerges to nourish the *prema-rasa.* Again, consider this. The *bhava* of these two *yuthesvaris* cannot be completely compatible. If somehow or other it seems to be so, that is simply a coincidence, just as the shape eaten by a book worm out of the pages of a book might accidentally resemble a letter of the alphabet. Actually, the *svapaksa* and *vipaksa bhavas* of *rasa* occur naturally. Vijaya: Prabhu, you have dispelled whatever small doubts I had. Your sweet instructions have entered my heart through the path of my ears, and they are destroying all my bitterness. I have fully understood *alambana* (the object and the abode of *rasa)* in regard to the *vibhava* of *madhura-rasa. Sac-cid-ananda* Krsna is the one and only *nayaka,* and I am meditating upon His qualities, form and activities. He has the temperaments of *dhirodatta, dhira-lalita, dhira-santa* and *dhiroddhata,* and He eternally performs His *lila* as a *nayaka* in the roles of *pati* and *upapati.* As a lover, He is *anukula* (faithful), *daksina* (sincere), *satha* (cheating), and *dhrsta* (reckless and bold). He is always served by friends who arrange His meetings *(cetaka),* dress Him *(vita),* and make jokes *(vidusaka);* and by His masseurs (*pitha-marddaka*) and His most intimate friends *(priya-narma-sakhas).* He is fond of playing on the *vamsi.* Today, Krsna has appeared in my heart as the *visaya* of *rasa.*

At the same time, I have also understood how the beautiful young women of Vraja are the *asraya* of *madhura-rasa.* These *gopis* are *nayikas. Nayikas* are divided into two types: *svakiya* and *parakiya.* In Vraja, the *parakiya-nayikas* are the *asraya* of *srngara-rasa,* and they are of three types: *sadhana-para, devi* and *nitya-priya.*

The attractive damsels of Vraja divide into groups in which they serve Krsna, and millions of lovely *vraja-gopls* are subordinate to one of the many *yuthesvarls.* Among all the *yuthesvarls,* Sri Radha and Sri Candravali are prominent. In Sri Radha's *yutha* there are five kinds of *sakhl,* namely *sakhl, nitya-sakhl, prana-sakhl, priya-sakhl* and *parama-srestha-sakhl.* Although the *parama-srestha-sakhls,* who are also known as *asta-sakhls,* are qualified to be *yuthesvarls,* they do not create separate *yuthas* because they desire to remain the followers of Sri Radha. The *sakhls* under their guidance are collectively called their *gana,* for instance Lalita gana, Visakha *gana* and so on.

*Nayikas* are divided into three types - *mugdha, madhya* and *pragalbha* - and of these, the *madhya* and *pragalbha* are each divided into three further categories:

*dhlra, adhlra* and *dhlradhlra.* These six categories plus *mugdha* make seven categories in all, which are divided into two types—*svaklya* and *paraklya*—to make fourteen types in all. The category of unmarried *nayika* (*kanya*) is added to these fourteen to make a total of fifteen categories of *nayika.* These fifteen types of *nayika* have the eight *avastha* (conditions or situations), beginning with *abhisarika* and so on, and all these categories are divided again into *uttama, madhyama* and *kanistha* to make the sum total of (15 x 8 x 3) = 360 types of *nayika.* The distinct types of behavior *(vyavahara)* of the *yuthesvarls,* such as *suhrt,* as well as their purposes (*tatparya*), have awakened within my heart. I have also understood the duties of the *sakhls* and the messengers *(dutls).* Now that I have learned all of these topics, I have an understanding of the *asraya-tattva* of *rasa,* and by combining this with the details of the *visaya-tattva* of *rasa,* I have also understood *alambana-tattva,* which is included within the subject of *vibhava.* And tomorrow I will learn about *uddlpana*! Krsna has shown me unlimited kindness by giving me the association of a *sad-guru* like yourself. I am taking my nourishment by drinking the liquid nectar flowing from your lotus mouth.

Sri Gopala Guru Gosvami embraced Vijaya and said, “My dear son, I have also become successful by attaining a disciple like you. As you make more inquiries, Sri Nityananda Prabhu is personally replying to those questions through my mouth." Tears of *prema* began to cascade from the eyes of both *guru* and *sisya.* When the *mahatmas* such as Sri Dhyanacandra witnessed Vijaya's immense fortune, they became immersed in *paramananda.* Just then, some *suddha* Vaisnavas arrived outside Radha-Kanta Matha and began to sing some *slokas* composed by Candidasa:

*sai (sakhl), keba sunaila syama-nama* (refrain)

*kanera bhltara diya, marame pasila go, akula karila mora prana*

Oh, my dear *sakhl,* who is that person who first made Me hear this name "Syama"? When it enters My heart through My ears, I become overwhelmed with impatience.

*na jani kateka madhu, syama-name ache go, vadana chadite nahi pare*

I don't know how much sweetness fills this name; it is so sweet that My tongue will not leave it for a moment.

*japite japite nama, avasa karila go kemone paibo sai, tare*

As I go on repeating this name, I become completely absorbed. Oh, *sakhl,* how will I ever be able to meet Him?

*nama-paratape jara, aichana karila go angera parase kiba haya*

If that person's name alone has the power to put Me in such a condition, I cannot even imagine what My condition would be if I were to touch His body.

*yekhane vasati tara, sekhane thakhiya go, yuvati dharama kaiche raya*

Wherever He stays, how can the young women maintain their religious principles?

*pasarite kari mane, pasara na jaya go, ki karibe ki habe upaya*

In My heart I want to forget Him, but I cannot. Now I cannot understand what is the remedy, what to do.

*kahe dvija-candidasa, kulavati kula-nase apanara yauvana jacaya*

Dvija Candidasa says, "That Syamananda has destroyed the dynasty of chaste ladies by showing His youthful beauty."

They continued to chant this *kirtana* with *mrdanga* and *karatalas* for an hour and a half, and all became immersed in *prema.* When their absorption subsided somewhat, Vijaya Kumara offered his respects to the Vaisnavas according to their eligibility. He then offered his *sastanga-pranama* to Sri Guru Gosvami and set off for his residence in Haracandi Sahi.

THUS ENDS THE THIRTY-FOURTH CHAPTER OF JAIVA-DHARMA, ENTITLED "MADHURA-RASA: DIFFERENT CATEGORIES OF SAKHIS"

# Chapter 35

## MADHURA-RASA UDDIPANA

The next day, Vijaya Kumara, having honored *prasada,* come to Sri Guru Gosvami's lotus feet at the appointed time. As he offered his *sastanga-dandavat-pranama,* he became overwhelmed with excitement. Gosvamiji lifted him up, embraced him, and very affectionately made him sit beside him. Vijaya Kumara seized the opportunity and said, "Prabhu, I want to know about the *uddipana* of *madhura-rasa.* Will you be so kind as to explain this to me?"

Sri Guru Gosvami replied, "The *uddipana-vibhavas* in *madhura-rasa* are the following: the *guna* (qualities) of Krsna and His beloved *gopis,* their names *(nama),* activities and character *(carita),* ornaments *(mandana),* things related to the object of love *(sambandhi),* and things that are not directly related to the object of love *(tatastha)."*

**Vijaya**: Please describe the *guna* first.

**Gosvami**: There are three types of *guna:* relating to the mind *(manasika),* speech *(vacika)* and the body *(kayika).*

**Vijaya**: What are the various types of qualities that relate to the mind *(manasa-guna)* in this *rasa?*

**Gosvami**: There are many kinds of *manasa-guna,* such as gratefulness, forgiveness and compassion.

**Vijaya**: What are the different types of *vacika-guna?*

**Gosvami**: All spoken words that give joy to the ears constitute *vacika-guna.*

**Vijaya**: What are the different types of bodily qualities *(kayika-guna)*?

**Gosvami**: The *kayika gunas* are *vayasa* (age), *rupa* (form), *lavanya* (luster), *saundarya* (beauty), *abhirupata* (influence), *madhurya* (sweetness), *marddva*

(softness), and so on. The four divisions of age that have taken shelter of *madhura-rasa* are *vayah-sandhi*, *navya-vayasa*, *vyakta-vayasa* and *purna-vayasa.*

**Vijaya**: What is *vayah-sandhi?*

**Gosvami**: *Vayah-sandhi* is the juncture between the stage of childhood *(balya)* and youth *(yauvana)*, and this particular stage is called *prathama-kaisora.* The stage of full youth *(sampurna-kisora)* is included within *vayah-sandhi. Pauganda* (childhood up to ten years old) can be called *balya.* The sweetness of the *vayah-sandhi* of Krsna and His beloveds is *uddipana.*

**Vijaya**: What is *navya-vayasa* (sprouting)?

**Gosvami**: The symptoms of *navya-vayasa* include the arrival of fresh youthfulness (*nava-yauvana*), slight appearance of the breasts, restlessness of the eyes, gentle smiles, and somewhat agitated hearts.

**Vijaya**: What is *vyakta-vayasa* (revealed)?

As Vijaya Kumara was asking this question, a Vaisnava from the Ramanuja-sampradaya and a *pandita-sannyasi* from the Sankara Matha arrived there to take *darsana* of the Deity. The Vaisnava had the conception of being a male servant of Bhagavan, and the Sankara *sannyasi* was absorbed in dry meditation on the impersonal *nirvisesa-brahma*, so neither of them could identify themselves as being a *vraja-gopi.* Since it is forbidden to discuss *rasa-katha* in the presence of people who consider themselves male, Gosvami and Vijaya both became silent, and then began to engage in ordinary small talk about various things with the Vaisnava newcomer and the *ekadandi sannyasi.* After a short time, the two visitors set off in the direction of Siddha-bakula, and Vijaya repeated his question, smiling slightly.

**Gosvami**: In the stage known as *vyakta-vayasa*, the *gopis'* breasts become quite prominent, their bellies have three folds, and all their limbs begin to shimmer with an effulgent luster.

**Vijaya:** What is *purna-vayasa* (full)?

**Gosvami:** *Purna-vayasa* is the stage at which the buttocks become highly developed, the waist becomes thin, all the limbs become lustrous, the breasts

become heavy, and the thighs resemble the trunks of banana trees. A few particular *vraja-sundaris* also exhibit the features of *purna-yauvana* in their earlier youth.

**Vijaya:** I have understood the subject of *vayasa.* Now please tell me about *rupa.*

**Gosvami:** *Rupa* is such extraordinary beauty that a woman appears to be decorated, even though she is not wearing any ornaments. Exquisite *rupa* occurs when all the limbs are in perfect proportion.

**Vijaya:** What is *lavanya?*

**Gosvami:** *Lavanya* is a pearl-like luster that emanates from the bodily limbs.

**Vijaya:** What is *saundarya*?

**Gosvami:** *Saundarya* is the bodily perfection in which each and every one of the bodily limbs is appropriately shaped and in ideal proportion to the others.

**Vijaya:** What is *abhirupata?*

**Gosvami:** One is said to have *abhirupata* when one's astonishing qualities cause nearby objects to attain the same beauty as one's own.

**Vijaya:** What is *madhurya?*

**Gosvami:** *Madhurya* is bodily beauty that is simply indescribable.

**Vijaya:** What is *marddva*?

**Gosvami:** *Marddva* is softness which is unable to tolerate even the touch of soft things. There are three types of *marddva: uttama, madhyama* and *kanistha.*

**Vijaya:** Prabhu, I have understood *guna.* Now please tell me about *nama.*

**Gosvami:** Names such as Radha-Krsna, which are full of supremely mysterious and confidential *rasa,* are called *nama.*

**Vijaya:** Now kindly tell me about *carita* (behavior).

**Gosvami:** There are two types of *carita: anubhava* and *lila.* I will tell you about

*anubhava* when I have completed the subject of *vibhava*.

**Vijaya:** Then please describe *lila*.

**Gosvami:** The term *lila* refers to *sundara-krida* (beautiful games) and activities, *tandava* (dancing), *venu-vadana* (playing the flute), *go-dohana* (milking the cows), and calling them down from the hill and counting them.

**Vijaya:** What are *sundara-krida?*

**Gosvami:** There are unlimited sportive pastimes, such as *rasa-lila,* ball games, and speaking in the languages of the birds and animals.

**Vijaya:** How many types of *mandana* (decorations) are there? **Gosvami:** There are four types of *mandana*: clothes, ornaments, garlands, and *anulepana* (pastes and perfumes that are smeared on the body).

**Vijaya:** What is *sambandhi*?

**Gosvami:** *Sambandhi* has been divided into two types: things that are connected *(lagna)* and things that are nearby *(sannihita).*

**Vijaya:** What does *lagna* (auspicious occurences) mean?

**Gosvami:** *Lagna-sambandhi* includes the sounds of the flute and the bugle, singing, fragrances, the tinkling of ornaments, footprints, the sound of the *vina,* and artistic skill.

**Vijaya:** What is the nature of the flute's melody?

**Gosvami:** The stream of nectar that comes out from Krsna's lips through the *murali* is prominent among all types of *uddipana.*

**Vijaya:** Now please describe things that are nearby (*sannihita-sambandhi*).

**Gosvami:** *Sannihita-sambandhi* include remnant garlands, peacock feathers, *gairika* (red stone) and other colored minerals from the hills, the cows, the stick, the bugle, the sight of Krsna's dear associates, the dust raised by the hooves of the cows, Vrndavana, entities and objects in the shelter of Vrndavana (*vrndavanasrita-vastu),* Govardhana, Yamuna, and the *rasa-sthall.*

**Vijaya**: What is meant by *vrndavanasrita* (in the shelter of Vrndavana)?

**Gosvami**: Animals such as deer, birds such as the peacock, bumble-bees, groves of flowering vines, *tulasl*, flowers, and *kadamba* trees are all *vrndavanasrita.*

**Vijaya**: What is meant by *tatastha* (marginal)?

**Gosvami**: Moonbeams, clouds, lightning, the spring season, autumn, the full moon, the breezes, and birds such as the peacock are all *tatastha.*

After hearing attentively about the *uddlpana-bhavas,* Vijaya Kumara was silent for a while. The meeting of *alambana* with *uddlpana-bhavas* aroused an exalted sentiment within his heart, and at once *anubhavas* began to manifest in his body. In a voice choked with emotion he said, "Prabhu, now kindly describe the *anubhavas* in detail. You have explained one part of *krsna-carita* (Krsna's activities and qualities), namely *llla.* When I learn about *anubhava,* I will be able to know about *krsna-carita* completely.

**Gosvami**: There are three types of *anubhavas: alankara* (ornaments), *udbhasvara* (symptoms), and *vacika* (verbal).

**Vijaya**: What is *alankara* (ornament)?

**Gosvami**: The twenty types of *alankaras* of the attractive *gopls* of Vraja in their youth *(yauvana)* have been called *sattva-ja* (arising from *suddha-sattva).* These manifest wonderfully because of intense absorption in their beloved Krsna. These twenty types of *alankara* have been divided into three categories:

1. those arising from the limbs *(anga-ja),*

2. those that arise spontaneously *(ayatna-ja),* and

3. those that arise from one's own nature *(svabhava-ja).*

The *alankaras* arising from the limbs *(anga-ja)* are: 1) seed attachment (*bhava*), 2) gestures *(hava)* and 3) amorous dalliance *(hela). Ayatna-ja* includes 4) beauty *(sobha),* 5) luster *(kanti),* 6) brilliance *(dipti),* 7) sweetness *(madhurya),* 8) boldness *(pragalbhata),* 9) magnanimity *(audarya),* and 10) patience *(dhairya). Svabhava-ja* includes 11) imitating *lila,* 12) enjoyment *(vilasa),* 13) a particular mood of dressing *(vicchitti),* 14) bewilderment *(vibhrama),* 15) a

particular mixture of *bhavas* (*kila-kincita*), 16) awakening of longing *(mottayita),* 17) apparent opposition *(kuttamita),* 18) disrespect *(vivvoka),* 19) tenderness *(lalita),* and 20) *bhavas* expressed through activity *(vikrta).*

**Vijaya:** What is the meaning of *bhava* in this context?

**Gosvami:** In *ujjvala-rasa,* when *rati,* which is like a seed, appears upon the unagitated *citta*, its first transformation is called *bhava.* The untransformed stage of *citta* is called *sattva.* When the cause of transformation is present, the original transformation, which is like the first sprouting of a seed, is called *bhava.*

**Vijaya:** What is *hava* (gestures)?

**Gosvami:** *Hava* is a condition in which *rati* is more clearly evident than in *bhava,* with a tilting of the neck, gestures of the eyebrows and eyes, and other symptoms.

**Vijaya:** What is *hela*?

**Gosvami:** *Hava* is called *hela* when it clearly indicates sensual passion.

**Vijaya:** What is *sobha* (beauty)?

**Gosvami:** *Sobha* is the beautification of the bodily limbs that arises due to youthfulness and *rupa-sambhoga.*

**Vijaya:** What is *kanti* (luster)?

**Gosvami:** *Kanti* is the radiant splendor that emanates in the act of satisfaction of this supernatural *kama.*

**Vijaya:** What is *dipti*?

**Gosvami:** *Kanti* is called *dipti* when it is intensified and becomes highly inflamed with passion through the influence of factors such as age, enjoyment, place, time, qualities, *rupa* and attire.

**Vijaya:** What is *madhurya* (sweetness)?

**Gosvami:** *Madhurya* is the stage in which every endeavor is exquisitely elegant

under all circumstances.

**Vijaya:** What is *pragalbhata* (boldness)?

**Gosvami:** *Pragalbhata* is a complete lack of inhibition or fear at the time of *prayoga*, when one's own bodily limbs are on top of the limbs of one's lover.

**Vijaya:** What is *audarya* (magnanimity)?

**Gosvami:** *Audarya* is the quality of being self-controlled and courteous in all situations.

**Vijaya:** What is *dhairya* (steadiness)?

**Gosvami:** The tendency of the heart is called *dhairya* when it is steady and unwavering.

**Vijaya:** What is the meaning of *lila* in this context?

**Gosvami:** *Lila* is imitating the charming attire and activities of one's beloved.

**Vijaya:** What is *vilasa* (enjoyment)?

**Gosvami:** The particular suggestive expressions of the face and eyes that one makes while moving, standing still or sitting, to bring about union with one's beloved are called *vilasa*.

**Vijaya:** What is *vicchitti?*

**Gosvami:** *Vicchitti* is a way of dressing that enhances one's splendor, although employing very little in the way of decorations and ornaments. According to the opinion of some experts in *rasa*, sometimes, when a *nayika's* lover approaches her after He has committed an offense against her, the *bhava* arises in her heart that her ornaments are simply a burden and she has only dressed and decorated herself on the insistence of her *sakhis.* This sort of jealous and neglectful mood is also called *vicchitti.*

**Vijaya:** What is *vibhrama* (bewilderment)?

**Gosvami:** *Vibhrama* is a state of bewilderment that is caused by the powerful

urges of *madana* when the *nayika* meets with her beloved. In this state, she intends to put on her necklace, garland and other ornaments in particular places, but actually puts them on in different places.

**Vijaya:** What is *kila-kincita?*

**Gosvami:** *Kila-kincita* is the condition in which pride, hankering, weeping, laughing, hostility, fear and anger arise at the same time because of feelings of jubilation.

**Vijaya:** What is *mottayita?*

**Gosvami:** *Mottayita* is the intense longing that arises in the *nayika's* heart when she receives news about her lover and remembers Him.

**Vijaya:** What is *kuttamita?*

**Gosvami:** *Kuttamita* is the anger that the *nayika* feigns externally due to dignity, shyness and so on - although she is delighted within her heart - when her lover touches her breast or lips. **Vijaya:** What is *vivvoka?*

**Gosvami:** *Vivvoka* is disrespect shown towards one's lover out of pride and *mana*.

**Vijaya:** What is *lalita*?

**Gosvami:** *Lalita* is the tenderness that is expressed by movements of the eyebrows and gestures of all the bodily limbs.

**Vijaya:** What is *vikrta?*

**Gosvami:** *Vikrta* is the expression by activities - rather than in words - of moods such as shyness, jealousy or *mana* that arise within the heart.

These are the twenty bodily and psychological *alankaras. Rasika-bhaktas* have also accepted two more *alankaras* in addition to the ornaments that I have already mentioned. These are feigned ignorance (*maugdhya*) and feigned fear *(cakita)*.

**Vijaya:** What is *maugdhya?*

**Gosvami:** A *nayika* exhibits *maugdhya* when she pretends to be unaware of something that she actually knows perfectly well, and inquires from her lover as if in ignorance.

**Vijaya:** Now please tell me about *cakita.*

**Gosvami:** *Cakita* is making a show of being very afraid in the lover's presence, although one is actually not afraid at all.

**Vijaya:** Prabhu, I have understood the *alankaras.* Now, please instruct me about *udbhasvara.*

**Gosvami:** When the *bhava* of the heart is manifest in the body, the manifestation is called *udbhasvara.* In *madhura-rasa,* the *udbhasvaras* include a slackening or slipping of the drawstrings of one's skirt, loosening of the blouse, disarray of the braids and so on, an affliction in the body, yawning, a flaring of the nostrils, sighing deeply, restlessness, singing, and condemning oneself.

**Vijaya:** Couldn't all the *udbhasvaras* you have just described be considered within the categories of *mottayita* and *vilasa?*

**Gosvami:** They have been described separately because they enhance a special type of beauty *(sobha).*

**Vijaya:** Prabhu, now please kindly explain the *vacika-anubhavas.*

**Gosvami:** There are twelve types of *vacika-anubhavas: alapa, vilapa, samlapa, pralapa, anulapa, apalapa, sandesa, atidesa, apadesa, upadesa, nirdesa* and *vyapadesa.*

**Vijaya:** What is *alapa*?

**Gosvami:** *Alapa* is pleasing words of flattery.

**Vijaya:** What is *vilapa*?

**Gosvami:** *Vilapa* is words uttered out of sorrow.

**Vijaya:** What is *samlapa*?

**Gosvami:** *Samlapa* is conversation.

**Vijaya:** What is *pralapa*?

**Gosvami:** *Pralapa* is meaningless talk.

**Vijaya:** What is *anulapa*?

**Gosvami:** *Anulapa* means to utter the same words repeatedly.

**Vijaya:** What is *apalapa*?

**Gosvami:** *Apalapa* means giving another meaning to words that have already been spoken.

**Vijaya:** What is *sandesa*?

**Gosvami:** *Sandesa* is sending a message to one's lover when He has gone to another land.

**Vijaya:** What is *atidesa?*

**Gosvami:** *Atidesa* is saying, "His words are my words."

**Vijaya:** What is *apadesa?*

**Gosvami:** *Apadesa* is expressing the subject in question through other words, and not speaking about it directly.

**Vijaya:** What is *upadesa?*

**Gosvami:** The term *upadesa* refers to words full of instruction.

**Vijaya:** What is *nirdesa?*

**Gosvami:** *Nirdesa* is confessing, "I am that very person."

**Vijaya:** What is *vyapadesa?*

**Gosvami:** *Vyapadesa* is revealing the desire of one's heart on the pretext of saying something else.

All these *anubhavas* are present in all the *rasas*, but they have been described in this context because the sweetness of *ujjvala-rasa* is more greatly enhanced by these *anubhavas*.

**Vijaya:** Prabhu, why is it necessary to describe the *anubhavas* separately in the subject of *rasa*?

**Gosvami:** The *bhavas* in the heart that have arisen from the combination of *alambana* and *uddipana* are called *anubhavas* when they manifest on the bodily limbs. This subject cannot be understood clearly without explaining them separately.

**Vijaya:** Please be merciful and describe the *sattvika-bhavas* in *madhurya-rasa.*

**Gosvami:** I mentioned the eight *sattvika-bhavas,* such as *stambha*, *sveda* and so on, while I was talking about ordinary *rasa-tattva.* They are also the *sattvika-bhavas* of this *rasa*, but the examples of these *bhavas* are quite different in this *rasa.*

**Vijaya:** How are they different?

**Gosvami:** You will see that in *vraja-lila*, becoming stunned (*stambha-bhava*) arises out of jubilation *Qiarsa),* fear *(bhaya),* wonder *(ascarya),* despondency *(visada),* and indignation *(amarsa).*

Perspiration (*sveda*) arises from jubilation, fear and anger *(krodha).* Horripilation *(romanca)* comes from wonder, jubilation and fear. Faltering of the voice occurs due to despondency, astonishment *(vismaya)*, indignation, and fear. Fear, jubilation, and indignation cause trembling. Changing colour *(vaivarnya)* arises from despondency, anger, and fear. Shedding of tears *(asru)* may occur due to jubilation, anger, or despondency. Loss of consciousness *(pralaya)* may occur due to happiness or distress.

**Vijaya**: Are there any manifestations of *sattvika-vikara* in this *rasa* that are different from those in the other *rasas*?

**Gosvami**: Yes. I have explained the *sattvika-bhavas* known as *dhumayita, jvalita, dipta* and *uddipta* in the context of general *(sadharana) rasa-vicara.* In this *madhura-rasa,* there is one division of *uddipta* called *suddipta-bhava.*

**Vijaya**: Prabhu, you have been unlimitedly merciful to me. Now please tell me how the *vyabhicari bhavas* are manifested in this *rasa*.

**Gosvami**: Almost all of the thirty-three *sancari* or *vyabhicari-bhavas* that I have already explained to you, beginning with selfdisparagement *(nirveda),* occur in *madhura-rasa.* Ferociousness *(augrya)* and laziness *(alasya)* are the two exceptions. The *sancari-bhavas* of *madhura-rasa* have several wonderful features.

**Vijaya**: What are they?

**Gosvami**: The most fascinating feature is that whatever type of *krsna-prema* is present in the friends and elders *(guru-jana*) in the other *rasas* is also attained as a *sancari-bhava* in *madhura-rasa.* In other words, the *sthayibhavas* of those other *rasas* act as *sancari* or *vyabhicari-bhavas* in this *rasa.*

**Vijaya**: What are the other surprising aspects?

**Gosvami**: Another wonderful point is that the *vyabhicari-bhavas* in this *rasa* - even those such as *marana* (death) - are not considered direct *angas* of *rasa.* Quite logically, in this *rasa* they have been counted among the attributes (*gunas*) of the *rasa.* The conclusion is that *rasa* itself is the *guni* (that which possesses the attributes), and the *vyabhicari-bhavas* are the attributes *(guna)* that it possesses.

**Vijaya:** How do the *sancari-bhavas* arise?

**Gosvami:** Self-disparagement *(nirveda)* arises from distress, aversion, jealousy, despondency, calamity, and offense.

**Vijaya:** What is the cause of humility *(dainya)?*

**Gosvami:** *Dainya* comes from sorrow, fear, and offense.

**Vijaya:** How does debility *(glani*) arise?

**Gosvami:** *Glani* is the result of exertion, anxiety, and amorous endeavors.

**Vijaya:** How does exhaustion *(srama)* arise?

**Gosvami:** *Srama* is the result of so much wandering, dancing, and amorous exertion.

**Vijaya:** What is the cause of intoxication (*mada*)?

**Gosvami:** *Mada* is induced by drinking honey-wine.

**Vijaya:** How does pride *(garva*) appear?

**Gosvami:** *Garva* comes from good fortune, beauty, personal attributes, obtaining shelter of the most excellent person, and the attainment of the object of one's desire.

**Vijaya:** What causes apprehension *(sanka)?*

**Gosvami:** The causes of *sanka* are theft, offense, cruelty, lightning, ferocious animals, and fearsome sounds.

**Vijaya:** How does agitation and uncertainty (*avega*) arise?

**Gosvami:** *Avega* is an acute uncertainty about what to do, which arises from seeing or hearing the object of one's affection or of one's aversion.

**Vijaya:** What is the cause of madness (*unmada*)?

**Gosvami:** *Unmada* can be caused by excessive ecstasy (*mahananda*) or by feelings of separation.

**Vijaya:** Why does confusion or absence of mind *(apasmrti)* occur?

**Gosvami:** *Apasmrti* is the confusion or absence of mind that arises from utter distress.[1]

**Vijaya**: What is disease (*vyadhi*)?

**Gosvami**: *Vyadhi* is bodily transformation, such as fever, that arises due to apprehension and anxiety.

**Vijaya**: What is bewilderment *(moha)?*

**Gosvami**: *Moha* is the bewilderment that occurs when the heart is stupefied due

to jubilation, separation and sorrow.

**Vijaya**: What is death *(mrtyu)?*

**Gosvami**: There is no *mrtyu* in this *rasa*—only the attempt to die.

**Vijaya**: What is laziness *(alasya)?*

**Gosvami**: There is also no *alasya* in this *rasa. Alasya* is pretending to be powerless, although one has energy; however, there is not even the slightest room for *alasya* in Krsna's service. It may be observed in a secondary sense, though, among the opposing elements.

**Vijaya**: What is the cause of inertia *(jadya)?*

**Gosvami**: *Jadya* may come about on seeing the object of one's love, on hearing about Him, or on seeing something that is most undesirable. *Jadya* may also arise from feelings of separation.

**Vijaya**: Why does bashfulness *(vnda)* occur?

**Gosvami**: *Vnda* occurs due to meeting for the first time, behaving inappropriately, or because of words of praise or contempt. Vijaya: What is the cause of *avahittha* (concealing one's nature)? Gosvami: *Avahittha* is caused by treachery, shyness, duplicity, fear, and dignity.

**Vijaya**: What is the cause of remembrance *(smrti)?*

**Gosvami**: *Smrti* is the result of seeing something similar, or due to a fixed habit.

**Vijaya**: How does pondering logical possibilities *(vitarka)* arise? Gosvami: *Vitarka* is the result of investigation and doubt. Vijaya: What is anxiety *(cinta)?*

**Gosvami**: *Cinta* arises from not attaining what one desires, and from fear of the undesirable.

**Vijaya**: What is thoughtfulness (*mati*)?

**Gosvami**: *Mati* is reflection or deliberation on something.

**Vijaya**: What is fortitude *(dhrti)?*

**Gosvami**: *Dhrti* is the steadfastness of the heart that comes from fulfilling one's aspirations and being free from sorrow.

**Vijaya**: What is jubilation (*harsa*)?

**Gosvami**: *Harsa* is the joyfulness that arises on seeing or attaining the object of one's cherished desires.

**Vijaya**: What is eagerness *(autsukya)?*

**Gosvami**: *Autsukya* is the ardent desire to see one's beloved, and the intense hankering or impatience to attain Him.

**Vijaya**: What is ferociousness *(augrya)?*

**Gosvami**: Violence is called *augrya,* and it has no place in *madhura-rasa*.

**Vijaya**: What is indignation *(amarsa)?*

**Gosvami**: *Amarsa* is the intolerance that is expressed because of being disrespected or insulted.

**Vijaya**: What is enmity (*asuya*)?

**Gosvami**: *Asuya* is resentment of others' good fortune, and it arises due to good fortune and virtues.

**Vijaya**: What is the cause of unsteadiness *(capala)?*

**Gosvami**: *Capala* is fickleness or lightness of mind, and it is caused by attachment and aversion.

**Vijaya**: What is the cause of sleep *(nidra)?*

**Gosvami**: *Nidra* is induced by fatigue.

**Vijaya**: What is *supti*?

**Gosvami**: *Supti* means dreaming.

**Vijaya**: What is wakefulness *(bodha)?*

**Gosvami**: *Bodha* is being far from sleep.

Baba Vijaya, in addition to these *vyabhicari-bhavas,* there are four stages, namely *bhavotpatti, bhava-sandhi, bhava-sabalya* and *bhava-santi. Bhavotpatti* is the appearance of a *bhava,* and *bhava-sandhi* is the joining together of two *bhavas. Sa-rupa-sandhi* is the amalgamation of two *bhavas* that have the same cause, and *bhinna-sandhi* is the mixing of *bhavas* that have arisen from separate causes. The mixing of many *bhavas* at once is called *bhava-sabalya,* and the destruction or pacification of *bhavas* is called *bhava-santi.*

Vijaya now had a complete understanding of the components of *madhura-rasa,* for he had heard the explanations of its *vibhavas, sattvika-bhavas,* and *vyabhicari-bhavas.* His heart became overwhelmed with *prema,* which was, however, somewhat indistinct. Having thoroughly understood this, he fell at the feet of his Gurudeva. Weeping and weeping, he said, "Prabhu, please bestow your mercy on me, and tell me why *prema* has still not blossomed in my heart."

Guru Gosvamiji embraced Vijaya and said, "You will be able to understand *prema-tattva* tomorrow. You have understood the components of *prema*, but it still has not yet arisen distinctly in your heart. *Prema* is the *sthayibhava.* You have already heard about *sthayibhava* in a general way, but you will attain all perfection when you hear specifically about the *sthayibhava* in *ujjvala-rasa.* Now it has become very late. I will explain further tomorrow."

Tears began to fall from Vijaya's eyes again. He offered his *dandavat-pranama* and then returned to his residence, deeply pondering all that he had heard.

THUS ENDS THE THIRTY-FIFTH CHAPTER OF JAIVA-DHARMA, Entitled "MADHURA-RASA: UDDIPANA"

# Chapter 36

## MADHURA-RASA: STHAYIBHAVA & STAGES OF RATI

The next day, Vijaya Kumara arrived punctually at the lotus feet of his Gurudeva, offered *sastanga-dandavat,* and sat in his place. Sri Gopala Guru Gosvami observed Vijaya's eagerness to know about *sthaylbhava* and said, *“Madhura-rati* is the *sthaylbhava* of *madhura-rasa."*

**Vijaya**: What causes the appearance of *rati?*

**Gosvami**: *Rati* arises from *abhiyoga, visaya, sambandha, abhimana, tadlya-visesa, upama* and *svabhava.* Each of these causes is progressively superior to the previous one, so the *rati* that arises from *svabhava* is the best of all.

**Vijaya**: What is *abhiyoga*?

**Gosvami**: *Abhiyoga* is expressing one's *bhava.* There are two types of *abhiyoga:* that which one reveals personally, and that which someone else reveals.

**Vijaya**: What is *visaya*?

**Gosvami**: There are five types of *visaya,* namely, sound *(sabda),* touch *(sparsa),* beauty *(rupa),* taste *(rasa)* and fragrance *(gandha*). Vijaya: What is *sambandha*?

**Gosvami**: *Sambandha* refers to the glories of four aspects: lineage, beauty, qualities and pastimes.

**Vijaya**: What is *abhimana*?

**Gosvami**: *Abhimana* is the definite decision to accept only one particular object although many other beautiful objects are present. For example, when Krsna went to Mathura, a certain *vraja-gopl* had awakened her *rati* for Krsna. However, she had not been able to have His association because she had not yet attained full youth. One of her friends saw the exquisite beauty of her age, and spoke to her in a solitary place to test her: "O *sakhi,* Krsna has left Vraja and

gone away, and now your new youthfulness and other qualities are developing. There are so many youths in Vraja who are handsome and qualified. If you want to marry any of them, whisper to me, and I will speak with your mother and make all the necessary arrangements."

When that *vraja-gopi* heard her friend's words, she replied, "O *sakhi*, this whole world may have so many expert young men, who are like waves of beauty and sweetness, each sweeter and more beautiful than the one before. Let them be. Highly qualified young ladies may accept them. As far as I am concerned, if someone does not wear a crown of peacock feathers upon His head, if there is no *murali* splendidly adorning His lips, and if His body is not beautified by *tilaka* and other decorations made with minerals such as *gairika-dhatu*, then I will consider him to be as insignificant as a piece of straw, and I will not have the slightest inclination towards him."

This is an example of *abhimana*.

**Vijaya**: I have understood *abhimana*. What is *tadiya-visesa?*

**Gosvami**: Krsna's footprints, the pasturing grounds of Vrndavana, and Krsna's *priya-jana* are called *tadiya-visesa*. Krsna's *priya-jana* are those who have *raga*, *anuraga* and *mahabhava* for Him.

**Vijaya**: What is *upama*?

**Gosvami**: *Upama* is a resemblance between one object and another. In this context, it refers to some resemblance to Krsna. Vijaya: What is *svabhava*?

**Gosvami**: *Svabhava* is the nature that is self-manifest and does not depend on any other cause. There are two kinds of *svabhava: nisarga* and *svarupa*.

**Vijaya**: What is *nisarga*?

**Gosvami**: *Nisarga* is the desire or *samskara* arising from firmly established habits or practices. Hearing about Krsna's *guna*, *rupa* and so on is only a partial cause of the awakening of *rati*. *Nisarga* consists of the impressions caused by steadfast *raty-abhasa* developed in many lives of the *jiva*. It is awakened suddenly and unexpectedly when one hears the descriptions of Krsna's *guna*, *rupa* and so on. This means that hearing about Krsna's qualities and beauty is not the only cause of *rati*.

**Vijaya**: Please explain *svarupa*.

**Gosvami**: *Svarupa* is the *bhava* that has no birth and no origin, and which manifests its own perfection independently. There are three types of *svarupa: krsna-nistha, lalana-nistha* and *ubhaya-nistha.* Those who have a demonic nature cannot attain *krsna-nistha-svarupa,* but it is easily attainable for those who have a godly nature. *Lalana-nistha-svarupa* is self-manifest *rati* that is expressed as an involuntary impulse towards Sri Krsna, even when one has not seen Him or heard about His beauty and qualities. The *svabhava* in which both *krsna-nistha* and *lalana-nistha* are manifest is called *ubhaya-nistha-svarupa*.

**Vijaya**: That means that there are seven causes all together: *abhiyoga, visaya, sambandha, abhimana, tadiya-visesa, upama* and *svabhava.* Do all types of *madhura-rati* arise from these seven causes?

**Gosvami**: The *krsna-rati* of the *gopis* of Gokula occurs naturally and of its own accord. It is self-manifest, and is not aroused by *abhiyoga* and so on. However, these causes also play a role in many pastimes. The *rati* of the *sadhana-siddhas* and *nisarga-siddhas* is awakened by these seven causes, beginning with *abhiyoga.* Vijaya: I have not been able to comprehend this subject thoroughly. Please give one or two examples to help me to understand. Gosvami: The *rati* that I am talking about arises only from *raganuga-bhakti,* but this type of *rati* is very far away as long as *vaidhi-bhakti* does not become *bhavamayi.* A *sadhaka* who develops a greed for those moods on seeing the *vraja-gopis'* ecstatic emotional performance of *krsna-seva* gradually attains *rati* arising from the six causes other than *svabhava,* and especially from *priya-jana.* When he becomes *sadhana-siddha,* he experiences a *sphurti,* a momentary, internal manifestation of *lalana-nistha-svarupa.*

**Vijaya**: How many kinds of *rati* are there?

**Gosvami**: There are three kinds of *rati: sadharani* (general), *samanjasa* (proper), and *samartha* (competent). The *rati* of Kubja is an example of *sadharani rati.* It has been condemned because its fundamental basis is the desire to enjoy union. The *rati* of the *mahisis* of Dvaraka is called *samanjasa* (proper), because it satisfies worldly standards of righteous conduct, and it is awakened by the regulative principles of marriage. "I am His wife, He is my husband," this *rati* is limited by such sentiments. The *rati* of the residents of Gokula is *samartha* because such *rati* magnificently goes beyond even the

boundaries of social restrictions and religious principles. *Samartha rati* is not actually improper. Indeed, from the perspective of the ultimate transcendental objective *(parama-paramartha),* only *samartha rati* is correct in the highest sense. *Sadharani rati* is like a jewel; *samanjasa rati* is like *cintamani;* and *samartha rati* is supremely rare, like the Kaustubha-mani.

Vijaya's eyes filled with tears and, weeping continuously, he said, "Today, I am extremely fortunate to hear such an unprecedented and exalted subject. Prabhu, by your causeless mercy, please describe the characteristics of *sadharani rati."*

**Gosvami**: *Sadharani rati* appears from the desire for *sambhoga.* It is stimulated by utter infatuation when one sees Krsna face-to-face, but it is not so deep and neither is it thick nor permanent. When the desire for *sambhoga* subsides, this *rati* also subsides, which is why it is categorized as inferior.

**Vijaya**: What is the nature of *samanjasa rati?*

**Gosvami**: *Samanjasa rati* is the full and concentrated *rati* that is aroused by hearing about Krsna's beauty and qualities, and which arises from the conception, "I am His wife, and He is my husband." Sometimes the desire for *sambhoga* also occurs in this *rati.*

When the desire for *sambhoga* is separate from *samanjasa rati,* it is not possible to control Sri Krsna by expressing one's mood, or by the *hava, bhava, hela* and so on arising from the desire for *sambhoga.* Vijaya: What is the nature of *samartha rati?*

**Gosvami**: The desire for *sambhoga* with Krsna is present in every type of *rati.* In *sadharani* and *samanjasa rati,* the desire for *sambhoga* is for one's own personal satisfaction. *Samartha* is the special *bhava* that is completely selfless and free from the self-interested desire for union, and which attains the state of *tad-atmya* or oneness with the desire for union.

**Vijaya**: What is the nature of that special *bhava?* Kindly clarify this point a little more.

**Gosvami**: There are two types of desire for *sambhoga.* The first is the desire for *sambhoga* in which one desires that one's own senses are satisfied by the beloved for one's own happiness. The second is the desire for *sambhoga* that consists entirely of the conception that one should satisfy the senses of the

beloved for His happiness. The first type of desire can be called *kama,* because the desire for one's own happiness is inherent in it. The second type of desire has been called *prema,* because it consists exclusively of the desire for the happiness of one's beloved. The first type of desire, *kama,* is powerful and it is prominent in *sadharani rati,* but it does not predominate in *samanjasa.* The latter characteristic, namely *prema,* or the exclusive desire for the happiness of one's beloved, is the inherent distinctive function *(visesa-dharma)* of the desire for *sambhoga* in *samartha rati.*

**Vijaya**: One must feel happiness from the touch of one's beloved in *sambhoga.* Is there no desire for this happiness in *samartha rati*?

**Gosvami**: It is certainly extremely difficult to be completely free from such a desire. Nevertheless, although such a desire is present in the heart of one who has *samartha rati,* it is extremely faint. This *samartha rati* becomes powerful with the support of its *visesa-dharma* (specific characteristic) when it embraces and becomes one with the desire for *sambhoga.* This type of *rati* is celebrated by the name *samartha* (capable) because it is endowed with great capability (to control Krsna).

**Vijaya**: What is the special glory of *samartha rati?*

**Gosvami**: As soon as this *samartha rati* appears, one becomes oblivious to all types of obstacles, such as family, religious principles, patience and shyness. This is so, whether it was aroused by *sambandha, tadiya, svabhavika-svarupa,* or any of the other causes beginning with *abhiyoga* that I mentioned previously. This type of *rati* is extremely deep.

**Vijaya**: How does the desire for *sambhoga* attain oneness when it mixes with *suddha rati?*

**Gosvami**: The *samartha rati* of the *vraja-gopis* is only for the sake of Krsna's happiness, and whatever happiness they experience in their *sambhoga* is also to please Krsna. Therefore, the desire for *sambhoga* combines with *rati,* which is exclusively the desire for Krsna's happiness, and assumes the most astounding splendor with waves of *vilasa*. This *rati* does not allow the desire for *sambhoga* to exist separately from itself. Sometimes this *rati* can terminate itself in *samanjasa.*

**Vijaya**: *Aho!* How extraordinary this *rati* is! I want to hear about its ultimate

glory.

**Gosvami**: When this *rati* is mature, it attains the condition of *mahabhava.* All liberated personalities are searching for this *rati*, and five kinds of *bhaktas* attain it to the degree that they are capable of doing so.

**Vijaya**: Prabhu, I wish to know about the sequence in which *rati* evolves.

**Gosvami**:

*syad drdhe 'yam ratih prema prodyan snehah kramad ayam syan manah pranayo rago'nurago bhava ity api*

*(Ujjvala-mlamani, Sthayibhava-prakarana* 53)

The meaning is that this *madhura-rati* is made unshakable by the presence of antagonistic elements. Then it is called *prema.* This *prema* gradually manifests its own sweetness as it develops into *sneha, mana*, *pranaya, raga, anuraga* and *bhava.*

**Vijaya**: Prabhu, please give an example to help me understand this point.

**Gosvami**: Just as the seed of sugar cane grows and progressively develops into cane juice, *guda, khanda, sarkara, sita* and *sitotpala,* similarly *rati, prema, sneha*, *mana, pranaya, raga, anuraga* and *bhava* are all one substance in progressive stages of development. In this context, the word *bhava* refers to *mahabhava*.

**Vijaya**: Why have you referred to all these *bhavas* as *prema* when they all have different names?

**Gosvami**: *Panditas* have used the word *prema* to denote all the stages beginning with *sneha* because they are six progressive stages in the development of the unmitigated pleasure sports *(vilasa)* of *prema* itself. As *prema* for Sri Krsna appears in His *bhaktas,* the corresponding type of *prema* also arises in Krsna for His *bhaktas*.

**Vijaya**: What is the primary characteristic of *prema*?

**Gosvami**: In *madhura-rasa*, the bond of emotion between the youthful couple

never breaks despite there being cause for the destruction of the relationship. That indestructible emotional bond is called *prema*.

**Vijaya**: How many kinds of *prema* are there?

**Gosvami**: There are three kinds: *praudha, madhya* and *manda.*

**Vijaya**: What is the nature of *praudha-prema?*

**Gosvami**: In *praudha-prema,* the heart of the beloved flounders in anxiety over the pain that her lover must be feeling when she is late for the meeting.

**Vijaya**: What is *madhya-prema*?

**Gosvami**: *Madhya-prema* is that in which the beloved can tolerate the distress of the lover.

**Vijaya**: What is *manda-prema?*

**Gosvami**: *Manda-prema* is *prema* in which forgetfulness may occur under some particular circumstances of time and place, or in which there is no sacrifice or respect, as the lovers are always extremely familiar which each other, due to being very intimate and remaining together. Although this *prema* is mild *(manda),* there is no disrespect or neglect in it.

**Vijaya**: If there are any more important points on this subject, please explain them.

**Gosvami**: *Praudha, madhya* and *manda-prema* can also be easily understood by one other type of characteristic. The *prema* in which separation is intolerable is *praudha-prema;* the *prema* in which the pain inflicted by separation is tolerable is *madhya-prema*; and the *prema* in which forgetfulness may occur in certain special circumstances is called *manda-prema.*

**Vijaya**: I have understood *prema.* Now please describe *sneha.* Gosvami: When *prema* attains its ultimate limit and illuminates the lamp of the *citta* (mind) and melts the heart, it is called *sneha.* Here the word *citta* denotes the attainment of the object *(visaya)* of *prema.* The marginal characteristic of *sneha* is that one is never satiated, despite repeatedly looking at the object of one's affection. Vijaya: Are there any superior and inferior divisions within *sneha*?

**Gosvami**: Yes. There are also three divisions in accordance with the gradations of the development of *sneha.* These are *uttama, madhya* and *kanistha.* In *kanistha-sneha,* the heart melts on touching the limbs of one's beloved; in *madhya-sneha,* the heart melts simply upon seeing one's beloved; and in *uttama-sneha*, the heart melts merely by hearing anything in connection with one's dearest beloved.

**Vijaya**: How many types of *sneha* are there?

**Gosvami**: The natural characteristic of *sneha* is that it can manifest in two ways: *ghrta-sneha* and *madhu-sneha.*

**Vijaya**: What is *ghrta-sneha*?

**Gosvami**: *Ghrta-sneha* is deep with a great deal of respectful affection. *Ghrta* (ghee) is not independently sweet like honey; it is only delicious when it is mixed with sugar and other ingredients. Similarly, *ghrta-sneha* is not independently sweet like *madhu-sneha,* and it only becomes highly palatable when mixed with other *bhavas* such as *garva* (pride) and *asuya* (jealousy). *Ghrta-sneha* is cool in its natural state, so it becomes thick with mutual honor and deep respect. In other words, *ghrta-sneha* solidifies in contact with the mutual respect *(adara)* of the *nayaka* and *nayika,* just as ghee naturally solidifies in contact with a cool substance. This *sneha* is called *ghrta-sneha* because it has the characteristics of ghee. Vijaya: You have mentioned *adara* (honor). What is its nature? Gosvami: *Adara* is born from *gaurava* (awe and veneration), so *adara* and *gaurava* are mutually interdependent. This honor *(adara)* becomes clearly manifest in *sneha,* although it is present in *rati.*

**Vijaya**: What is *gaurava*?

**Gosvami**: *Gaurava* is the conception, "He is my *guru-jana* (respectable superior)," and the *bhava* that is aroused by this conception is called *sambhrama. Adara* and *gaurava* are mutually interdependent. Maintaining a respectful attitude is a sign that *gaurava* (awe and veneration) is naturally present.

**Vijaya**: What is the nature of *madhu-sneha*?

**Gosvami**: *Madhu-sneha* is the affection that is imbued with excessive possessiveness *(madiyatva),* which makes the lover think, "He is mine." This

affection manifests its own sweetness without depending on any other *bhavas*. It is independently full of sweetness, and a variety of *rasas* are combined within it. It also creates heat because of its natural tendency towards mad passion. It has been called *madhu-sneha* because it has these characteristics of honey.

**Vijaya**: What is possessiveness (*madiyatva*)?

**Gosvami**: Two conceptions are active in *rati*. One type of *rati* is imbued with the idea, "I am His," and the other type of *rati* is imbued with the conviction, "He is mine." The predominant mood in *ghrta-sneha* is "I am His," whereas the predominant mood in *madhu-sneha* is "He is mine." *Ghrta-sneha* is Candravali's characteristic mood, while *madhu-sneha* is Srimati Radhika's. Both these *bhavas* are *madiyatva.*

When Vijaya heard about these two types of *bhava*, his hair began to stand on end. Choked with emotion, he offered his *dandavat-pranama* to Sri Guru Gosvami and said, "Today I have become fortunate, and my human birth has become successful. Although drinking the nectar of your instructions, my thirst to hear is still not satiated. Now please be causelessly merciful to me by explaining about *mana."*

**Gosvami**: *Mana* is *sneha* that has attained the pinnacle of its excellence and has externally assumed a guileful or crooked mood to cause the *nayaka* and *nayika* to realize a new sweetness. Vijaya: How many types of *mana* are there?

**Gosvami**: There are two types of *mana: udatta* and *lalita.*

**Vijaya**: What is *udatta-mana*?

**Gosvami**: There are also two types of *udatta-mana*. One type takes on a submissive mood (*daksinya-bhava*) externally, and a contrary mood *(vamya-bhava)* internally. The other is expressed through extremely cryptic behavior; it hides the *bhavas* of the mind and is characterized by profound gravity, laced with a slight scent of *vamya. Udatta-mana* occurs only in *ghrta-sneha.*

**Vijaya**: What is *lalita-mana*? I cannot say why, but for some reason I have more interest in it.

**Gosvami**: When *madhu-sneha* becomes turbulent due to its tendency to boil over, conveying unrestrained and extremely sweet crookedness and humor, it is

called *lalita-mana.* There are also two types of *lalita-mana,* namely *kautilya-lalita-mana* and *narma-lalita-mana.* When the heart independently assumes a crooked nature, it is called *kautilya-lalita-mana,* and *mana* that is infused with humor is called *narma-lalita-mana.* Both types of *lalita-mana* arise from *madhu-sneha.*

**Vijaya**: What is *pranaya?*

**Gosvami**: When *mana* is imbued with *visrambha* so that one considers oneself non-different from one's beloved, it is called *pranaya.*

**Vijaya**: What is the meaning of *visrambha* in this context? Gosvami: *Visrambha* is intimate confidence, and it is the intrinsic nature of *pranaya. Visrambha* is not the instrumental cause *(nimitta-karana)* of *pranaya;* rather, it is the ingredient cause *(upadana-karana).* There are two kinds of *visrambha: maitra* and *sakhya.* Vijaya: What is *maitra-visrambha*?

**Gosvami**: *Maitra-visrambha* is the implicit trust that is imbued with courtesy and humility.

**Vijaya**: What is *sakhya-visrambha*?

**Gosvami**: Implicit trust is called *sakhya-visrambha* when it is free from all types of fear and is imbued with the full confidence that one's beloved is controlled by one's love.

**Vijaya**: Please clearly explain the inter-relationship between *pranaya, sneha* and *mana.*

**Gosvami**: In some circumstances, *pranaya* arises from *sneha,* and then develops the characteristic behavior of *mana.* In other cases, *mana* arises from *sneha,* and then becomes *pranaya.* Therefore, *mana* and *pranaya* are interchangeably related as cause and effect. That is why *visrambha* has been described separately. The appearance of *maitra* and *sakhya* is caused by the differences between *udatta* and *lalita.* Moreover, there is also the further consideration of *sumaitra* and *susakhya* in *pranaya* (i.e., the prefix *su* indicates special or good).

**Vijaya**: Now please describe the symptoms of *raga.*

**Gosvami**: *Pranaya* is called *raga* in its highest condition, when even extreme

distress seems like happiness.

**Vijaya**: How many types of *raga* are there?

**Gosvami**: There are two types of *raga: nilima-raga* and *raktima-raga*. Vijaya: How many types of *nilima-raga* are there?

**Gosvami**: There are also two types of *nilima-raga,* namely *nili-raga* and *syama-raga*.

**Vijaya**: What is *nili-raga?*

**Gosvami**: *Nili-raga* is *raga* that has no possibility of becoming weakened and when it is visible externally, it conceals the other *bhavas* with which it is combined. This *raga* can be seen in Candravali and Krsna.

**Vijaya**: What is *syama-raga?*

**Gosvami**: *Syama-raga* is the *raga* that is displayed through timidity, *ausadhaseka* and so on. It is manifest somewhat more than *nili-raga*, and is attained after a long time.

**Vijaya**: How many types of *raktima-raga* are there?

**Gosvami**: There are two types: *kusumbha-raga* and *manjistha sambhava-raga*.

**Vijaya**: What is *kusumbha-raga*?

**Gosvami**: *Kusumbha-raga* is the *raga* that is infused at once within the heart, and that manifests its own beauty according to necessity, although it illuminates the splendor of other *ragas* at the same time. *Kusumbha-raga* is stable in the heart that has a special capacity to contain it, although it sometimes diminishes when it is mixed with *manjistha* in Krsna's beloveds.

**Vijaya**: What is *manjistha-raga?*

**Gosvami**: *Manjistha-raga* is the *raga* that is self-manifest; that is, it is not dependent on others; it is never destroyed; it is always steadfast; and it is never dulled, unlike *kusumbha.* Such *raga* is found in Srimati Radha and Krsna.

The conclusion is that the *bhavas* that I have already described - such as *ghrta-sneha, udatta, maitra, sumaitra,* and *nilima* - are found in Candravali and the *mahisis* such as Rukmini. All of the progressively superior *bhavas* - such as *madhu-sneha, lalita, sakhya, susakhya* and *raktima* - are found fully in Sri Radhika. They are sometimes manifested in Satyabhama, and under special circumstances in Laksmana as well.

When I discussed *alambana-vibhava* earlier, I analyzed the divisions, such as *svapaksa,* between the various *devis* of Gokula, which arise from these different types of *bhava.*

Scholarly personalities take support of transcendental intelligence (the power of *prajna)* to comprehend the various separate divisions that can occur by the mutual combination of the forty-one other *mukhya-bhavas* mentioned in *Bhakti-rasamrta-sindhu.* I am not giving a separate explanation here.

**Vijaya**: Which *bhavas* do you mean when you use the term "other *bhavas" (bhavantara)?*

**Gosvami**: This means the *sthayi-madhura-bhava,* thirty-three *vyabhicari-bhavas,* and seven *gaum bhavas* beginning with *hasya.* The term 'other *bhavas' (bhavantara)* refers to this total of forty-one *bhavas* taken together.

**Vijaya**: I have understood the subject of *raga.* Now please explain *anuraga.*

**Gosvami**: *Anuraga* is eternally newer and newer and causes one's beloved to be always experienced as new at every moment. Vijaya: Does this *anuraga* manifest any other fascinating features? Gosvami: *Anuraga* is manifest in forms such as the sentiment in which the lovers feel that each has subjugated the other by their love, by *prema-vaicittya* and by the desire to take birth among lifeless objects. *Anuraga* also causes the *sphurti* of Krsna to appear at the time of separation.

**Vijaya**: I can easily understand the sense of mutual subjugation, and the desire to take birth as an inert object such as a tree. But please, mercifully instruct me about *prema-vaicittya.*

**Gosvami**: *Prema-vaicittya* is included in *vipralambha;* I will tell you about this later.

**Vijaya**: That is fine. Then kindly tell me about *mahabhava.*

**Gosvami**: My dear child, my acquaintance with *vraja-rasa* is utterly insignificant. Where am I, and where is the description of the supremely elevated *mahabhava?* Nevertheless, I am speaking on the strength of the merciful *siksa* I have received from Sri Rupa Gosvami and Pandita Gosvami. You should realize that by their mercy alone I can say something in accordance with Sri Rupa Gosvami's specifications. When *anuraga* in the form of *yavad-asraya-vrtti* attains the condition of *svayamvedya-dasa* and becomes manifest (*prakasita*), it is called *bhava* or *mahabhava.* Vijaya: Prabhu, I am thoroughly worthless and destitute. I am inquiring foolishly. Please be compassionate and explain the symptoms of *mahabhava* in simple language that is suitable for my understanding.

**Gosvami**: Sri Radhikaji is the *asraya* of *anuraga,* and Krsna is the *visaya* of *anuraga.* Sri Nandanandana in His *srngara* form is the ultimate limit of *visaya-tattva,* and Sri Radhaji is the ultimate limit of *asraya-tattva.* This means that Sri Krsna alone is the supermost *visaya* of *anuraga,* and Sri Radhaji is its supermost *asraya.* Their *anuraga* is the *sthayibhava.* When that *anuraga* reaches its ultimate limit, it is called *yavad-asraya-vrtti.* In that condition, it attains the *svayamvedya-dasa,* the condition that is only completely realized by that special beloved. At that time, *anuraga* is illuminated by the *bhavas* such as *suddipta.*

**Vijaya**: *Aho! Mahabhava!* What is the meaning of *mahabhava*— today I have understood something. *Mahabhava* is the ultimate limit of all *bhavas.* I have become intensely eager to hear an example of this *mahabhava.* Please be merciful and describe something to satisfy my ears.

**Gosvami**: This *sloka* is an example of *mahabhava.*

*radhaya bhavatas ca citta-jatuni svedair vilapya kramad yunjann adri-nikunja-kunjara-pate nirdhuta-bheda-bhramam citraya svayam anvaranjayad iha brahmanda-harmyodare*

*bhuyobhir nava-raga-hingula-bharaih srngara-karuh krti*

*(Ujjvala-nilamani, Sthayibhava prakarana* 155)

Sri Radha-Krsna continuously enjoy Their loving play in the *nikunjas.* Vrnda-devl, having realized the excellence of their *anuraga,* says to Krsna, "O King of

mad elephants, who sports in the groves on Govardhana Hill, there is an accomplished artist of the name *Srngara rasa* and upon the fire generated from the heat of Your two *bhavas,* he has slowly melted Your shellac-like hearts and made them one. Then mixing that with profuse quantities of the *kunkuma* of Your everfresh *raga,* he is painting an astonishing picture upon the inner walls of the grand temple of the universe."

Here, *'nirdhuta-bheda-bhramam'* means Radha and Krsna have become free from Their duality and become one, thus culminating in the stage of *svayamvedya dasa.* The grand temple of the universe should be understood to refer to *yavad-asraya-vrtti* and the term "he is painting" indicates the condition of *prakasita.*

**Vijaya**: Where is this *mahabhava* to be found?

**Gosvami**: *Mahabhava* is extremely rare, even in the *mahisis* headed by Rukmini. It is only experienced by the *vraja-devis* headed by Sri Radha.

**Vijaya**: What is the purport of this?

**Gosvami**: *Svakiya-bhava* is present wherever the *nayika* is bound to the *nayaka* by the regulations of marriage. In *svakiya-bhava, rati* is *samanjasa,* so it is not competent to attain the most elevated conditions such as *mahabhava. Svakiya-bhava* is also present in some *gopis* in Vraja, but *parakiya-bhava* is predominant. In Vraja, *rati* is *samartha,* so it develops fully, and reaches up to the condition of *mahabhava.*

**Vijaya**: How many types of *mahabhava* are there?

**Gosvami**: *Mahabhava,* which is the embodiment of the highest nectar, attracts the heart and causes it to attain its own intrinsic nature. There are two types of *mahabhava: rudha* and *adhirudha.*

**Vijaya**: What is *rudha-mahabhava?*

**Gosvami**: *RUdha-mahabhava* is the stage in which all the *sattvika-bhavas* are manifest in the *uddipta* condition.

**Vijaya**: Be merciful and explain the *anubhavas* of *rUdha-mahabhava.*

**Gosvami**: In *rUdha-mahabhava,* even the passing of a moment is unbearable; this *rUdha-mahabhava* churns the hearts of those present; a *kalpa* seems to pass like a moment (*kalpa-ksanatva*); one feels dejected because of the apprehension that Sri Krsna is undergoing some inconvenience, although He is actually happy; one becomes forgetful of everything, even oneself, although one is not bewildered; and one moment seems to pass like a *kalpa (ksana-kalpata).* Some of these *anubhavas* are experienced during meeting, and some during separation.

**Vijaya**: "Even the passing of a moment is unbearable"—please give an example of this to help me understand.

**Gosvami**: This *bhava* is *vaicittya-vipralambha* (a particular manifestation of separation). Even in meeting, there is the feeling of being separated, and even a moment's separation is intolerable. That is why, when the *gopis* looked upon Sri Krsna for the first time after so long at Kuruksetra, they cursed Brahmaji, the creator of their eyelids, because the blinking of their eyelids was obstructing their vision of Krsna. Even the time that elapsed during the blinking of their eyes became unbearable.

**Vijaya**: "This *rUdha-bhava* churns the hearts of those who are present"—what does that mean?

**Gosvami**: For example, at Kuruksetra, when the *mahisis* such as Rukmini and the kings such as Yudhisthira saw the uncommon *anuraga* of the *gopis* who had come to see Krsna, their hearts were churned. That is what this statement refers to.

**Vijaya**: What is *kalpa-ksanatva?*

**Gosvami**: Although the night of the *rasa-lila* was as long as a night of Brahma, it still seemed to be less than a second to the *gopis*. Such a mood is called *kalpa-ksanatva.*

**Vijaya**: Please help me to understand the *bhava* of feeling dejected for fear that Sri Krsna may undergo some inconvenience, although actually He is happy.

**Gosvami**: An example is found in the *sloka:*

*yat te sujata-caranamburuham stanesu bhitah sanaih priya dadhimahi*
*karkasesu tenatavim atasi tad vyathate na kim svit kurpadibhir bhramati dhir*

*bhavad-ayusam nah*

*Srimad-Bhagavatam* (10.31.19) Even when the *gopis* hold the lotus feet of Sri Krsna upon their breasts, they think, "It is lamentable that our breasts are so hard. Krsna's soft lotus feet must be feeling pain when we keep them on our breasts." Such regret is called dejection due to the fear of difficulty for Krsna at the time of His happiness.

**Vijaya**: What is the phenomenon of forgetting everything even in the absence of bewilderment?

**Gosvami**: All types of bewilderment *(moha)* are vanquished by the *sphurti* of Krsna within the heart; that is, there is the complete absence of *moha.* But when the *sphurti* of Krsna occurs, one loses awareness of everything else in the entire world, including one's own body.

**Vijaya**: What is *ksana-kalpata*?

**Gosvami**: Krsna describes the state of the *gopis'* separation to Uddhava, "Uddhava, when I was with the *vraja-vasis* in Vrndavana, their nights with Me seemed to pass like a moment, but in separation from Me, those same nights appeared to never end and they felt those nights to be longer than a *kalpa."* In this way, they would experience the passing of one moment to be like being lost in a vast ocean of time.

**Vijaya**: I have understood *rudha-mahabhava.* Now please explain *adhirudha-mahabhava.*

**Gosvami**: *Adhirudha-mahabhava* is the mood in which all the *anubhavas* that are manifested in resolute *mahabhava* attain special characteristics that are even more astonishing than those *anubhavas* in their normal forms.

**Vijaya**: How many types of *adhirudha* are there?

**Gosvami**: There are two types, *modana* and *madam.*

**Vijaya**: What is *modana?*

**Gosvami**: The *adhirudha-mahabhava* in which all the *sattvika-bhavas* of the *nayaka* and *nayika* are aroused to a much greater extent than in the *uddipta*

condition is called *modana.* In this *modana-bhava,* Krsna and Radha feel some anguish and fear.

**Vijaya**: Please describe the position of *modana.*

**Gosvami**: *Modana* does not occur anywhere other than in the *yutha* of Sri Radhika. *Modana* is the dearest and most delightful pleasure sport of the *hladini-sakti.* In some special conditions of separation, *modana* becomes *mohana,* and as an effect of this helpless condition of separation, all the *sattvika-bhavas* manifest in the *suddipta* condition.

**Vijaya**: Please describe the *anubhavas* in the stage of *mohana.*

**Gosvami**: Krsna faints while being embraced by another lover;[1] one desires Krsna's happiness while personally accepting unbearable distress; the *bhava* called *brahmanda-ksobha-karita* causes the whole universe to feel anguish, and even birds and beasts begin to cry; the powerful longing that, in the event of death, the five elements of the body may associate with Sri Krsna. *Divya-unmada* (divine madness) and other *anubhavas* also occur in the stage of *mohana.* The miraculous characteristics of *mahabhava* are manifest to the fullest extent in Sri Radhika's *mohana-bhava,* even more than in *moha,* which is included among the *sancari-bhavas.*

**Vijaya**: Prabhu, if you consider it to be appropriate, kindly describe two symptoms of *divya-unmada.*

While Rukmini is embracing Krsna in Dvaraka, He sometimes falls unconscious, remembering His playful pastimes with Radha in the *nikunjas* of Vrndavana near the banks of the Yamuna.

**Gosvami**: When *mohana-bhava* attains a unique, indescribable mode of behavior, developing into a wondrous condition that resembles a state of utter confusion, then it is *divya-unmada.* It has many different features such as *udghurna* and *citra-jalpa.*

**Vijaya**: What is *udghurna?*

**Gosvami**: The state of *divya-unmada* in which many varieties of astounding and uncontrollable endeavors are manifest is called *udghurna.*

Radhika experienced *udghurna* when Krsna departed for Mathura. At that time, as if in complete forgetfulness due to feelings of separation from Krsna, Radhika thought, "Krsna is coming; He will be here in just a moment." Thinking in that way, She made the bed in Her *kunja.* Sometimes She rebuked the dark clouds like a *nayika* who expresses anger towards her unfaithful lover *(khandita),* and sometimes She wandered around hurriedly in the dense darkness of the night, like a *nayika* who makes a secret journey to meet with her lover *(abhisarini).*

**Vijaya**: What is *citra-jalpa*?

**Gosvami**: *Citra-jalpa* consists of the discourses that occur when one meets a friend of one's beloved. They are full of intense longing, and they arise from *bhavas* such as jealousy, envy, restlessness, pride, and eagerness.

**Vijaya**: How many *angas* of *citra-jalpa* are there?

**Gosvami**: There are ten limbs of *citra-jalpa*, namely, *prajalpa, parijalpa, vijalpa, ujjalpa, sanjalpa, avajalpa, abhijalpa, ajalpa, pratijalpa* and *sujalpa.* You can find a description of them in *Bhramara-gita* in the Tenth Canto of *Srimad-Bhagavatam.*[2] Vijaya: What is *prajalpa*?

**Gosvami**: *Prajalpa* means to reveal the tactlessness of one's lover, using various neglectful mannerisms that are imbued with malice, jealousy, and pride.

**Vijaya**: What is *parijalpa?*

**Gosvami**: *Parijalpa* is showing one's own expertise through expressions that establish faults in one's *prana-dhana,* such as His cruelty, treachery and fickleness.

**Vijaya**: What is *vijalpa?*

**Gosvami**: *Vijalpa* refers to speech in which one outwardly makes malicious allegations against Krsna, while the aspect of *mana* is hidden in the heart.

**Vijaya**: What is *ujjalpa?*

**Gosvami**: *Ujjalpa* means speaking of Krsna's treachery, hypocrisy and so on out of jealousy arising from one's pride, and always making hostile allegations

against Him.

**Vijaya**: What is *sanjalpa?*

**Gosvami**: *Sanjalpa* is establishing Krsna's ungratefulness, harshness, deceitfulness and so on through cryptic joking accusations or mannerisms.

**Vijaya**: What is *avajalpa*?

**Gosvami**: *Avajalpa* is expressing one's involuntary or helpless attachment to Krsna with fear imbued with jealousy, while finding in Him faults such as hard-heartedness, lustiness and villainy.

**Vijaya**: What is *abhijalpa?*

**Gosvami**: *Abhijalpa* means to lament with indirect expressions such as, "Krsna even gives the distress of separation to His birds such as His parrot and the peacocks, so attachment to Him is useless."

**Vijaya**: What is *ajalpa?*

**Gosvami**: *Ajalpa* means to expose Krsna's duplicity and persecution due to self-disparagement, and to say that only subjects other than Krsna's *lila-katha* give happiness.

**Vijaya**: What is *pratijalpa?*

**Gosvami**: *Pratijalpa* means showing respect towards a messenger sent by Krsna, and saying, "Krsna is a knave and a dacoit when He is seeking amorous love, so it is inappropriate to meet with Him, because He is with other charming ladies at the moment."

**Vijaya**: What is *sujalpa?*

**Gosvami**: *Sujalpa* is inquiring about Krsna out of simplicity, with a mood of gravity, humility, restlessness and eagerness. Vijaya: Prabhu, am I qualified to know about the symptoms of *madam?*

**Gosvami**: When *prema,* which is the embodiment of the essence of *hladini*, increases even further than the *mahabhava* that I have described so far, it attains

an extremely advanced condition. The paramount emotion in which it becomes jubilant *(ullasa)* due to the simultaneous manifestation of all types of *bhavas* is called *madam.* This *madam* is eternally and splendidly manifest only in Sri Radha. It does not arise in other *gopis,* even in those such as Lalita.

**Vijaya**: Is there jealousy in *madana-bhava?*

**Gosvami**: Jealousy is very prominent in *madana-bhava;* it is even seen to be directed towards unworthy or inanimate objects. *Madam* is also famous for causing Sri Radha to praise anything that has even the faintest scent of a relation with Krsna, although She is constantly in intimate union with Him. For example, Srimati Radha becomes envious of Krsna's *vana-mala* (garland of forest flowers) and Krsna's sweethearts from the mountainous regions, the girls of the Pulinda tribe.

**Vijaya**: When does *madam* arise?

**Gosvami**: This fascinating *madana-bhava* only occurs at the time of meeting. The eternal sporting pastimes of *madam* reign splendidly in innumerable forms.

**Vijaya**: Prabhu, can we find a description of this type of *madam* in the statements of any sages?

**Gosvami**: *Madana-rasa* is unlimited, so it is difficult for even the transcendental Cupid, Sri Krsna, to understand the full extent of its activities. That is why even Sri Suka Muni was not able to describe it fully, and what to speak of the philosophers of *rasa,* such as Bharata Muni.

**Vijaya**: Your statements are astounding. How is it possible that even Krsna Himself, who is the embodiment of *rasa* and the constitutional enjoyer of *rasa,* does not fully understand the behavior of *madam?*

1

In this stage the *nayika* trembles, faints, and falls to the ground.

2

For further details, one may refer to *Srimad-Bhagavatam,* Canto 10, chapter 47 with Srila Sanatana Gosvami's *Vaisnava-tosani*; and *Sri Caitanya-caritamrta,*

*Antya-lila* 19, with Srila Bhaktisiddhanta Sarasvati Thakura's *Anubhasya* commentary.

**Gosvami**: Krsna is *rasa* Himself, and He is unlimited, omniscient and omnipotent. Nothing is hidden from Him, and nothing is inaccessible or impossible for Him. He is eternally *eka-rasa,* and at the same time, He is also *aneka-rasa,* due to His *acintya-bhedabheda-dharma.* As *eka-rasa* (encompassing everything within Himself), He is *atmarama,* and in this condition, no *rasa* exists separately from Him. However, He is simultaneously *aneka-rasa*. Thus, besides *atma-gata-rasa (rasa* experienced by oneself), there is also *para-gata-rasa (rasa* experienced by others) and the varieties of mixed *atma-para-vicitra-rasa.* The happiness of His *lila* lies in the latter two types of *rasa.* When *para-gata* expands to the ultimate degree, it is called *parakiya-rasa,* and this highest development manifests abundantly in Vrndavana. Thus for the *atma-gata-rasa,* the unknown, exalted and unique happiness of *parakiya-rasa* is the last limit of *madana*. This is present during the purely unmanifest *lila* in Goloka, and also to a slight extent in Vraja.

**Vijaya**: Prabhu, you have shown unlimited mercy to me. Now please explain the essence of all types of *madhura-rasa* in brief, so that I may easily understand.

**Gosvami**: All the *bhavas* that arise in the *vraja-devis* are divine in all respects, and beyond the jurisdiction of logic. Therefore, it is not only difficult, but impossible to describe those *bhavas* thoroughly. It has been stated in *sastra* that Sri Radhika's *raga* manifested from *purva-raga.* Under special conditions, that very *raga* becomes *anuraga,* and from *anuraga* comes *sneha.* Then it is further manifest in the form of *mana* and *pranaya.* All these points are not fixed, but the condition of *dhumayita* is certainly the last limit of *sadharani rati. Samanjasa rati* develops as far as *sneha, mana, pranaya, raga* and *anuraga,* in which *dipta-rati* is manifest in the *jvalita* form. In *rudha-mahabhava* there is *uddipta,* and from *modana* onwards there is *suddipta-rati.* You should understand that *madhura-rasa* is sometimes like this because the order of the stages may also be rearranged according to differences in time, place and circumstance. *Sadharani rati* develops as far as *prema, samanjasa rati* as far as *anuraga,* and *samartha rati* as far as *mahabhava.*

**Vijaya**: How far does *rati* develop in *sakhya-rasa?*

**Gosvami**: The *rati* of the *narma-vayasa* associates reaches up to *anuraga,* but the *rati* of Subala and others reaches up to *mahabhava.*

**Vijaya**: I see that the characteristics of *sthayibhava* that you described earlier reach up to the limit of *mahabhava*. If *sthayibhava* is only one *tattva* from top to bottom, why do we see a difference between the *rasas?*

**Gosvami**: This difference between the *rasas* arises from the different kinds of *sthayibhava*. The mysterious activities of *sthayibhava* are not evident. The different categories only become visible when the ingredients are combined with the *sthayibhava.* The *sthayibhava* attains the state of *rasa* by a combination of the appropriate components of *rasa,* according to its particular, hidden identity.

**Vijaya**: Is the distinction between *svakiya* and *parakiya* eternal in *madhura rati*?

**Gosvami**: Yes, the distinction between *svakiya* and *parakiya* is eternal; it is not an arbitrary designation. If this difference were to be considered an arbitrary designation, then all the *rasas* headed by *madhura-rasa* would also have to be considered arbitrary designations. One's eternal and natural *rasa* is indeed his very own distinctive category of eternal *rasa.* He has a corresponding *ruci,* and performs *bhajana* accordingly, and this leads to a corresponding type of attainment.

There is also *svakiya-rasa* in Vraja. Those who maintain the mood, "Krsna is my husband," have a corresponding type of *ruci, sadhana-bhajana,* and ultimate attainment. The quality of *svakiya* in Dvaraka is a Vaikuntha *tattva,* whereas the quality of *svakiya* in Vraja is a Goloka *tattva.* There is a difference between them. Vasudeva Krsna, the son of Vasudeva, is situated within Vrajanatha Krsna, and one should understand that the highest condition of this *svakiya-tattva* in relation to Vasudeva Krsna extends only as far as Vaikuntha.

After hearing this, Vijaya offered *pranama* to Sri Gurudeva and returned to his residence, absorbed in great love.

THUS ENDS THE THIRTY-SIXTH CHAPTER OF JAIVA-DHARMA, Entitled "MADHURA-RASA: STHAYIBHAVA & STAGES OF RATI"

# Chapter 37

## Srngara-Rasa: Svarupa & Vipralambha

Vijaya Kumara relished the aspects of *madhurya-bhava* that  he had heard the previous day, and he was still in this mood when he again presented himself before Sri Gurudeva. He offered *pranama*, and inquired from him submissively, "Prabhu, I have understood about *vibhava, anubhava, sattvika-bhava* and *vyabhicari-bhava,* and also the *svarupa* of *sthayibhava.* However, although I have combined these four kinds of ingredients with *sthayibhava,* I still cannot awaken *rasa.* Why is this?"

**Gosvami**: Dear Vijaya, you will not be able to awaken *rasa* in *sthayibhava* until you have become conversant with the *svarupa* (intrinsic nature) of *srngara-rasa.*

**Vijaya**: What is *srngara-rasa?*

**Gosvami**: *Srngara* is the super-excellent and profuse transcendental charm of *madhura-rasa.* There are two kinds of *srngara: vipralambha* (love in separation) and *sambhoga* (meeting and performing joyful transcendental pastimes together).

**Vijaya**: I would like to know the characteristics of *vipralambha*. Gosvami: *Vipralambha* is the delightful emotion that manifests when the *nayaka* and the *nayikas* cannot fulfill their cherished and delightful longing for pastimes such as embracing and kissing each other. *Vipralambha* can occur in any state, either during meeting *(milana)* or separation *(viyoga),* and it especially nourishes the mood of *sambhoga. Vipralambha* is also called *viraha* or *viyoga.* Vijaya: How does *vipralambha* nourish the mood of *sambhoga?*

**Gosvami**: Dipping a colored cloth repeatedly in the same dye increasingly enhances the brilliance of the color. Similarly, *vipralambha* enhances the super-excellent brilliance of *sambhoga-rasa. Sambhoga* cannot develop fully without *vipralambha.* Vijaya: How many different types of *vipralambha* are there? Gosvami: There are four types: *purva-raga, mana, prema-vaicittya* and *pravasa.*

**Vijaya**: What is *purva-raga?*

**Gosvami**: *Purva-raga* is the fascination and enchantment that arises when the *nayaka* and *nayika* see each other and hear about each other before they actually meet.

**Vijaya**: What are the different ways of seeing each other?

**Gosvami**: The *nayika* may see Krsna directly in person, see His form in a picture, or see Him in dreams.

**Vijaya**: And what are the different ways of hearing about each other?

**Gosvami**: One may hear someone reciting the *nayaka*'s *stutis* and glorification, hear about Him from the lips of *sakhis* and messengers *(dutis)*, and listen to songs praising Him.

**Vijaya**: What causes the appearance of this *rati*?

**Gosvami**: When I explained *sthayibhava* before, I mentioned that the appearance of *rati* is caused by *abhiyoga*, *visaya*, *sambandha*, *abhimana* and so on. These are also the causes of *rati* appearing in *purva-raga*.

**Vijaya**: Does this *purva-raga* manifest first in the *vraja-nayaka*, or in the *vraja-nayikas*?

**Gosvami**: There are many considerations here. In mundane affairs, the man generally initiates the longing for mutual attraction, because women are usually more shy than men. However, since women also have more *prema*, *purva-raga* manifests first in the doe-eyed *gopis*. The *bhakti-sastras* state that *purva-raga* manifests first in the *bhakta*, and Sri Krsna reciprocates accordingly. The *vraja-devis* are the topmost of all *bhaktas*, so *purva-raga* manifests perfectly in them first.

There is an ancient adage in regard to this trait of human nature —"The woman feels attraction first, and the man responds to her gesture." However, there is no fault in reversing the above order, if the intensity of *prema* is the same in both of them. Vijaya: Please explain the *sancari-bhavas* of *purva-raga*. Gosvami: Disease, doubt, jealousy, exertion, fatigue, depression, eagerness, humility, anxiety, sleep, awakening, dejection, inertia, madness, bewilderment and longing for death are all *sancari*-or *vyabhicari-bhavas*.

**Vijaya**: How many different types of *purva-raga* are there?

**Gosvami**: There are three types: *praudha* (fully matured), *samanjasa* (intermediate), and *sadharana* (general).

**Vijaya**: What is *praudha* (fully matured) *purva-raga?*

**Gosvami**: *Purva-raga* is *praudha* when it occurs in those possessed of *samartha rati.* On this level of *purva-raga,* the ten *dasas* (states) beginning from intense longing *(lalasa)* up to the desire for death *(marana)* can manifest. Since this *purva-raga* is *praudha* (fully matured), the states that manifest in it are also *praudha*.

**Vijaya**: What are the ten *dasas* (states)?

**Gosvami**: They are as follows:

*lalasodvega-jagaryas tanavam jadimatra tu vaiyagryam vyadhir unmado moho mrtyur dasa dasa (Ujjvala-nilamani, purva-raga division,* 9)

The ten states are intense longing *(lalasa),* anxiety *(udvega),* sleeplessness *(jagarana),* emaciation *(tanava),* inertia *(jadata),* impatience *(vyagrata),* illness *(vyadhi),* madness *(unmada),* delusion *(moha),* and longing for death *(mrtyu).*

**Vijaya**: What is *lalasa*?

**Gosvami**: *Lalasa* is the intense longing to attain one's heartfelt desire *(abhista),* and its symptoms are eagerness, fickleness, reeling, and heavy breathing.

**Vijaya**: What is *udvega*?

**Gosvami**: *Udvega* is perturbation of the mind, and it manifests itself through symptoms such as deep, heavy breathing; fickleness; motionlessness; thoughtfulness; tears; change of bodily color; and perspiration.

**Vijaya**: What is *jagarana?*

**Gosvami**: *Jagarana* is sleeplessness, and it gives rise to motionlessness, and dryness of the senses.

**Vijaya**: What is *tanava?*

**Gosvami**: *Tanava* is leanness of the body, and it is accompanied by symptoms such as bodily weakness and reeling of the mind. Some people read *vilapa* (lamentation) in place of *tanava*.

**Vijaya**: What is *jadata* (inertia)?

**Gosvami**: *Jadata* is shown by the absence of discrimination, by not responding even when asked something, and by the loss of ability to see and hear. It is also known as *jadima*.

**Vijaya**: What is *vyagrata* (impatience)?

**Gosvami**: The condition in which the transformations resulting from *bhava* do not manifest externally is called "gravity." *Vyagrata* is the state in which this gravity is agitated and becomes intolerable. The symptoms of *vyagrata* are discrimination, despondency, regret, and jealousy.

**Vijaya**: What is *vyadhi*?

**Gosvami**: When one becomes acutely disappointed because one has not attained one's cherished goal *(abhista*)—namely one's beloved—the resultant state has symptoms such as becoming pale, and developing a high fever. This is called *vyadhi*, and it gives rise to *anubhavas* such as cold and shivering; desire; delusion; deep, long breathing; and falling unconscious on the ground.

**Vijaya**: What is *unmada* (madness)?

**Gosvami**: *Unmada* is the condition in which the *nayika* always mistakenly perceives her beloved in different objects every-where—for example, taking a *tamala* tree to be Krsna, and embracing it. It is the result of intense absorption of the mind in constant thoughts of one's beloved, and of being overwhelmed by *bhavas* such as despondency, dejection, and humility. Its *anubhavas* are aversion, making jealous remarks to one's beloved, long breathing, not blinking the eyes, and feeling extreme pangs of separation.

**Vijaya**: What is *moha?*

**Gosvami**: *Moha* means to become unconscious, and its *anubhavas* are becoming

motionless, falling unconscious and so on. Vijaya: What is *mrtyu* (longing for death)?

**Gosvami**: When the *nayika* is unable to meet with her *kanta* (beloved), even though she employs all means, such as sending love-letters and messages through *sakhis*, Cupid's arrows cause such unbearably intense pangs of separation that she strives for death. In this state, she gives away her cherished belongings to her *sakhis*. *Uddipana-vibhavas*, such as bees, a mild breeze, moonlight, *kadamba* trees, clouds, lightning, and peacocks stimulate the development of this state of *mrtyu.*

**Vijaya**: What is *samanjasa-purva-raga?* Kindly explain. Gosvami: *Samanjasa-purva-raga* is the *purva-raga* that appears prior to meeting, and it is the specific characteristic of *samanjasa rati*. In this condition, the *nayika* can gradually manifest the ten conditions, namely, longing *(abhilasa)*, contemplation *(cinta)*, remembrance *(smrti)*, glorifying the qualities of the lover *(guna-kirtana)*, agitation and anxiety *(udvega)*, lamentation *(vilapa)*, madness *(unmada)*, illness *(vyadhi)*, inertia *(jadata)*, and longing for death *(mrtyu).*

**Vijaya**: What is the meaning of *abhilasa* in this context? Gosvami: *Abhilasa* refers to the endeavors made to meet one's beloved, and its *anubhavas* are decorating one's body, approaching the beloved on the pretext of doing something else, and displaying one's attraction *(anuraga)* towards Him.

**Vijaya**: What is the nature of *cinta* here?

**Gosvami**: *Cinta* is meditation on how to achieve association with one's lover, such as informing him of one's condition through a *brahmana*, or sending a letter. Its symptoms are tossing and turning in bed; long, deep breathing; and gazing.

**Vijaya**: What is meant by *smrti* here?

Gosvami: *Smrti* is deep absorption in thoughts of the beloved whose association has been experienced by seeing Him and hearing about Him and His beauty, His ornaments, His pastimes and various blissful dealings, and everything related to Him. Its *anubhavas* are trembling, fatigue, change in bodily color, tears, detachment and renunciation, and deep breathing.

**Vijaya**: What is *guna-kirtana?*

**Gosvami**: *Gum-kirtana* is the glorification of the *nayaka's* qualities, such as His form and beauty, and its *anubhavas* include trembling, horripilation, and choking of the voice. Anxiety, lamentation accompanied by madness, illness, inertia, and longing for death—these six symptoms are manifest in *samanjasa-purva-raga* to the same extent as they are in *samanjasa rati*.

**Vijaya**: Now, please explain the symptoms of *sadharana-purva-raga.*

**Gosvami**: *Sadharana-purva-raga* is exactly like *sadharani rati.* In this condition, the first six stages (*dasas*)—up to lamentation *(vilapa)*—appear in a mild way. I do not feel the need to give examples here, because they are very simple. In this type of *purva-raga,* the lover and beloved exchange love-letters *(kama-lekha-patra),* garlands, and so on through confidential companions.

**Vijaya**: What are *kama-lekha-patra* (love-letters)?

**Gosvami**: Love-letters are expressions of mutual loving sentiments in writing. There are two kinds: *saksara,* those written with letters or inscriptions of the alphabet, and *niraksara,* those written without using letters.

**Vijaya**: What are *niraksara-kama-lekha*?

**Gosvami**: An example of a symbolic love-letter is a half-moon shaped impression made with a nail on a red-colored leaf, without any other mark or letter on it.

**Vijaya**: What are *saksara-kama-lekha* (written love-letters)?

**Gosvami**: Written love-letters are letters exchanged between the *nayaka* and *nayika* that they have written in their own handwriting, expressing their heartfelt emotional state in natural language. These love-letters are written with colored inks which are obtained either from minerals from the mountains, by squeezing red flowers, or from *kunkuma* powder. Large flower-petals are used instead of paper for writing on, and the letters are tied with fibers from the stalks of lotuses.

**Vijaya**: What is the gradual development of *purva-raga?*

**Gosvami**: Some say that affection is aroused at first simply by seeing one's beloved. This is followed by contemplation, attachment, making a vow, desire for meeting, sleeplessness, emaciation, distaste for everything else, loss of

shyness, madness, falling unconscious, and longing for death—in that order. Such is the extension of the intensity of *kama (prema). Purva-raga* manifests both in the *nayaka* and in the *nayikas,* but it appears in the *nayikas* first, and then in the *nayaka.*

**Vijaya**: What is *mana*?

**Gosvami**: *Mana* is the *bhava* that prevents the *nayaka* and *nayika* from engaging in their cherished activities of embracing, looking at each other, kissing, talking in a pleasing way, and so forth, even though they are both in the same place and they share a deep attachment for each other. *Mana* causes the appearance of *sancari-bhavas* such as despondency, doubt, anger, restlessness, pride, jealousy, concealing the sentiments, guilt, and serious thoughtfulness.

**Vijaya**: What is the underlying principle of *mana?*

**Gosvami**: The basis of *mana* is *pranaya; mana* does not normally arise prior to the stage of *pranaya,* and even if it does, it is only in a contracted or unripe state. There are two types of *mana: mana* with a cause (*sahetu*) and *mana* without a cause (*nirhetu*).

**Vijaya**: What is *mana* with a cause *(sahetu-mana)?*

**Gosvami**: *Irsya* (jealous feelings) rise in the heart of the *nayika* when she sees or hears about the *nayaka* behaving with special affection for a *nayika* from the rival *(vipaksa)* or marginal *(tatastha)* groups. When this *irsya* (jealousy) becomes overwhelmed by *pranaya,* it develops into *sahetu-mana.* It has long been held that, just as there is no *bhaya* (fear) without *sneha,* similarly, there can be no *irsya* without *pranaya.* In this way, all these various expressions of *mana* only illuminate the intensity of the *prema* between the *nayikas* and the *nayaka.*

The *nayika's* heart is imbued with *bhavas* such as intense loving possessiveness for her beloved (*susakhya*). When she sees the *nayaka,* who is exceedingly attached to her, favoring a rival *nayika* and sporting with her, she becomes restless and impatient. Once, in Dvaraka, Sri Krsna presented a *parijata* flower to Sri Rukmini. However although all the queens heard about this incident, only Satyabhama's heart was overpowered by *mana.* Satyabhama's *mana* was aroused when she understood the unique position afforded to her rival.

**Vijaya**: How many ways are there of discovering the special position of rivals (*vipaksa-vaisistya*)?

**Gosvami**: There are three ways: hearing *(sruta)*, inference *(anumati)*, and seeing *(drsta).*

**Vijaya**: What is hearing (*sruta*)?

**Gosvami**: *Sruta-vipaksa-vaisistya* comes about when the *nayika* hears from a *priya-sakhi* or from a parrot about the pastimes of her beloved with a *nayika* from the opposing party.

**Vijaya**: What is *anumati-vipaksa-vaisistya*?

**Gosvami**: *Anumati-vipaksa-vaisistya* occurs when the *nayika* sees that the body of her lover bears evidence of amorous pastimes with another *nayika*, or when she hears her lover inadvertently say the name of a rival *nayika*, or when she sees her rival *nayika* in a dream. The marks of union seen on the bodies of the *nayaka* and a rival *nayika* are called *bhoganka*, and speaking the name of a rival *nayika* is called *gotra-skhalana*. When this occurs, the *nayika* feels that it is more painful than death.

**Vijaya**: I would like to hear an example of *gotra-skhalana*.

**Gosvami**: Once, when Krsna was returning to His home after spending time with Srimati Radha, He suddenly met with Candravali. Sri Krsna inquired from her, "O Radhe, is everything fine with you?" When Candravali heard Krsna speaking like this, she replied rather angrily, "O Kamsa, are You well?" Krsna was surprised, and asked her, "O beautiful one, why are you so bewildered?" Candravali became flushed with anger, and promptly replied, "Where have You seen Radha around here?" Then Krsna understood the situation, and thought to Himself, "Oh, I have addressed Candravali as Radha by mistake." Understanding His own mistake, He felt ashamed and lowered His face. He was also smiling mildly to see Candravali's spontaneous and cunning eloquence, which resulted from her *irsya* (jealousy). May this Hari, who dispels all miseries, protect us all.

**Vijaya**: What is understanding the particular position of a rival through a dream *(svapna-drsta-vipaksa-vaisistya)?*

**Gosvami**: The activities of Krsna and His *vidusaka* friends while dreaming are

examples of this. For example on one occasion, Krsna and Candravali were sleeping on the same bed after amorous pastimes in the *krida-kunja*. While dreaming, Krsna said, "O Radhe! I promise You that You alone are My most beloved; only You are inside and outside My heart; only You are in front of Me, and behind Me, and everywhere. What more can I say? Only You are present in My house, in Govardhana, and in its forested valleys." When Candravali heard Sri Krsna speaking like this in His dream, she got up from the bed due to *mana* arising in her heart, and walked away.

Now here is one of Madhumangala's dreams. Once he was sleeping on a raised platform outside a *kunja* in which Krsna and Candravali were engaged in happy pastimes, and in his dream he said, "O Madhavi, Krsna is talking very expertly and flattering Padma's *sakhi* Candravali just to deceive her. Try to bring Radha here quickly, so that She can meet with Krsna. Don't worry." When Candravali heard Madhumangala speaking like this in his dream, she became distressed. At that time, Padma was sitting in a nearby *kunja,* and when she saw Candravali's condition, she said to Saibya, "Oh *sakhi*, just see how miserable Candravali's face has become since she heard Madhumangala talking in his dream! She has lowered her head and she is burning with grief."

**Vijaya**: What is directly seeing (*darsana*)?

**Gosvami**: This means that the *nayika* directly sees her *nayaka* engaged in pastimes with another *nayika.*

**Vijaya**: What is causeless *mana (nirhetuka-mana)?*

**Gosvami**: Causeless *mana* develops between the *nayaka* and *nayika* when *pranaya* is enhanced by an apparent cause for *mana,* although there is no cause for *mana* in reality. *Panditas* have concluded that *mana* is the effect of *pranaya,* and that causeless *mana* is nothing but an extension of *pranaya* arising from its *vilasa* (joyful pastimes). They call this causeless *mana 'pranaya-mana'*.
The previous authorities *(panditas)* also maintain that the movements and dealings of *prema* are crooked, like the movement of a snake. Therefore, two kinds of *mana* are evident in the dealings between the *nayaka* and the *nayika: mana* without a cause *(nirhetu)* and *mana* with a cause *(sahetu).* The *vyabhicari-bhava* in this *rasa* is concealing one's emotions and feelings *(avahittha).*

**Vijaya**: How is causeless *mana* pacified?

**Gosvami**: This *mana* is pacified by itself; it does not need any remedial measures. When laughter occurs, then the *mana* disappears automatically. However, to pacify *sahetu-mana*, the *nayaka* has to adopt many appropriate means, such as *sama* (consoling words), *bheda* (diplomatic remarks), *kriya* (taking an oath), *dana* (presentations), *nati* (bowing down), *upeksa* (neglect and apparent indifference); and *rasantara* (a sudden change of mood). The sign that the *nayika's mana* has been pacified is that the *nayaka* wipes away her tears, and there is laughter and so on.

**Vijaya**: What is *sama* (consolation with words)?

**Gosvami**: *Sama* is the use of sweet, pleasing words and promises to pacify *priya* (the beloved).

**Vijaya**: What is *bheda* (diplomatic remarks)?

**Gosvami**: There are two types of *bheda:* one is expressing one's greatness by various gestures and insinuations, and the other is rebuking the *nayika* indirectly through *sakhis.*

**Vijaya**: What is meant by *dana* (presentation)?

**Gosvami**: *Dana* is the deceitful presentation of ornaments and other gifts.

**Vijaya**: What is *nati* (humble submission)?

**Gosvami**: *Nati* means to fall at the *nayika's* feet with all possible humility.

**Vijaya**: What is *upeksa* (neglect)?

**Gosvami**: *Upeksa* (neglect or indifference) is the mood of apparently abandoning the *nayika* when all other means of pacifying her *mana* have proved fruitless. Others say that *upeksa* refers to using remarks with double meaning to please the *nayika*.

**Vijaya**: What does your expression *rasantara* (change of thoughts) mean?

**Gosvami**: *Rasantara* is the sudden creation of fear in the *nayika's* mind by words, or by some natural occurrence. There are two types of *rasantara*: that which occurs by itself, and that which is created by the sharp intelligence of the

*nayaka*.

Here is an example of a change of mind that takes place spontaneously: Once, Krsna was unable to pacify Bhadra's *mana,* despite various endeavors. Suddenly there was a tremendous sound of thunder, which frightened Bhadra so much that she at once embraced Krsna who was sitting in front of her.

Here is an example of pacifying *mana* by an intelligent plan: Once, Radhika was deeply absorbed in *mana*. Krsna, who is supremely playful by nature, saw that He could not pacify Her by any means, so He played a charming trick. He personally made a very beautiful flower garland, and placed it around the neck of Srimatiji. She angrily took the garland off Her neck and threw it away, and by the will of providence it fell on Krsna. He immediately screwed up His eyes, made a face as if He had been badly injured, and sat in one corner looking very depressed. Seeing this, Radhaji became restless and anxious, and She held Krsna's shoulders with Her two hands. Then Krsna laughed and enfolded Her in His strong embrace.

**Vijaya**: Are there any other means to pacify *mana?*

**Gosvami**: Apart from these methods, the *mana* of the *vraja-gopis* can be pacified in special times and places, and with the sound of the *murali,* even without using *sama* and so on. Mild *mana* can be pacified without much effort, whereas pacifying moderate *mana* requires careful efforts. The most deeply rooted *mana (durjaya-mana)* is extremely difficult to pacify.

The *gopis* use various remarks to chastise Krsna when they are in *mana,* for example, Vama (ungrateful one, who acts unfavorably), Durlila-siromani (crest-jewel of the mischief-makers), Kitava-raja (King of cheaters), Khala-srestha (supremely wicked), Maha-dhurta (extremely crooked ruffian), Kathora (cruel and hard-hearted), Nirlajja (shameless), Atidurlalita (extremely hard to please), Gopi-kamuka (one who lusts after the *gopis),* Ramani-cora (one who steals the chastity of the *gopis),* Gopi-dharma-nasaka (one who spoils the religious principles and chastity of the *gopis),* Gopa-sadhvi-vidambaka (one who mocks the chastity of the *gopis),* Kamukesvara (Lord of lust), Gadh-timira (one who puts others in the darkness of delusion), Syama (one who has a very dark complexion, which puts others in the darkness of illusion), Vastra-cora (one who steals the clothes of the *gopis),* Govardhana-upatyaka-taskara (one who steals the chastity of *gopis* in the hills of Govardhana).

**Vijaya**: What is *prema-vaicittya?*

**Gosvami**: *Prema-vaicittya* refers to heartfelt pangs of separation that the *nayika* feels, even when she is very close to the *nayaka*, and it is the intrinsic nature of *prema* in its highest state. This super-excellent feature results in a type of helplessness or agitation of mind that creates an illusion of being separate from Krsna, and this unnatural state is called *vaicittya*.

**Vijaya**: What is *pravasa*?

**Gosvami**: *Pravasa* is the obstruction or hindrance between the *nayaka* and *nayika* when they have been together and are now separated, either because they live in different countries or different villages, or because of a difference in mood *(rasantara),* or because they are in different places. In *pravasa,* one experiences all the *vyabhicari-bhavas* of *srngara-rasa* except jubilation, pride, madness, and shyness. There are two types of *pravasa:* that which is intentional, and that which is not pre-planned, or which takes place by force of circumstance.

**Vijaya**: What is intentional *pravasa*?

**Gosvami**: Intentional *pravasa* takes place when the *nayaka* goes away because of some obligation or responsibility. By His very nature, Krsna is obliged to His *bhaktas*—for example, the moving and non-moving *jivas* of Vrndavana, the Pandavas, and Srutadeva in Mithila—to give them full happiness and good instructions, and to fulfill their desires. *Pravasa* has two further divisions: one is just going out of sight, and the other is going to some distant place *(sudura).* There are three types of *sudura-pravasa,* corresponding to the three phases of time: past, present and future. During *sudura-pravasa,* the *nayaka* and *nayika* exchange messages.

**Vijaya**: What is unintentional *pravasa*?

**Gosvami**: Unintentional *pravasa* is the *sudura-pravasa* caused by subordination to others, or by circumstances that are beyond one's control. There are various types of subordination, classified as *divya*, *adivya* and *divyadviya.* The ten states that occur in this *pravasa* are: thoughtfulness, sleeplessness, anxiety, becoming thinner, darkening of the limbs and face, incoherent talk, illness, madness, bewilderment, and longing for death. In *vipralambha* caused by *pravasa,* these ten states manifest even in Krsna.

My dear Vijaya, although various states appear as *anubhavas* in the different distinct types of *prema,* I have not mentioned them all. Generally, all of these states appear as the effect of the gradations of *prema*, beginning from *sneha* and developing through *mana*, *pranaya*, *raga*, *anuraga*, and *bhava* up to *mahabhava*. However, the stage of *mohana*, an unparalleled state which I have already explained, manifests in Srimati Radhika. Some of the authors of *rasa-sastra* have accepted *vipralambha* related to compassion (*karuna*) as a separate division, but I have not explained this *rasa* separately because it is another type of *pravasa*.

As Vijaya was contemplating Sri Guru Gosvami's instructions on *vipralambha,* he said to himself, "*Vipralambha-rasa* is not an independent phenomenon or a self-perfected *rasa*; it simply promotes and nourishes the mood of *sambhoga.* For a *jiva* bound to worldliness, such pangs of separation *(vipralambha-rasa)* manifest in a special manner, and this is ultimately favorable for his pleasure in meeting *(sambhoga-rasa*). However, in the eternal transcendental *rasa*, the *bhava* of *vipralambha* exists eternally, to some extent. In fact, the variegatedness of spiritual pastimes cannot be invoked to its fullest possible degree without *vipralambha."*

T HUS ENDS THE T HIRTY-SEVENTH CHAPTER OF JAIVA-DHARMA, Entitled "SRNGARA-RASA: SVARUPA &VIPRALAMBHA"

# Chapter 38

## SRNGARA-RASA: MUKHYA-SAMBHOGA & ASTA-KALIYA-LILA

Vijaya Kumara, with folded hands, inquired from his Gurudeva about *sambhoga-rasa*. He replied affectionately.

**Gosvami**: There are two types of *krsna-llla: prakata* (manifest) and *aprakata* (unmanifest). The states of separation *(viraha)* in *vipralambha-rasa* that I have already described correspond to *prakata-llla*. However, in *aprakata* Vrndavana, there is no separation of the *vraja-devls* from Sri Hari, who is eternally engaged in His variegated, blissful *llla* such as the *rasa-llla*. It is written in the *Mathura-mahatmya:* "Krsna plays eternally with the *gopas* and *gopls* there." Since the verb 'plays' *(krld)* is in the present tense, it is to be understood that Krsna's *lllas* are eternal. Therefore, in the *aprakata-llla* of Goloka or Vrndavana, there is no separation caused by Krsna's making His residence in a distant place *(dura-pravasa)*. Love in union *(sambhoga)* exists eternally there.

The *nayaka* and *nayikas* are respectively the *visaya* (object) and *asraya* (abode) of love, and the term *sambhoga* refers to the wonderful *bhava* that arises from the rapture of their loving dealings— such as seeing each other, talking together, and touching each other—the object of which is solely to give pleasure to each other. There are two types of *sambhoga*: *mukhya* and *gauna*

**Vijaya**: What is *mukhya-sambhoga?*

**Gosvami**: *Mukhya* (principal) *sambhoga* is the *sambhoga* that takes place in the awakened state. There are four kinds of *mukhya-sambhoga:* 1) *sanksipta-sambhoga* (brief *sambhoga),* which takes place after *pUrva-raga*; 2) *sankirna-sambhoga* (restricted *sambhoga),* which takes place after *mana* is pacified; 3) *sampanna-sambhoga* (enriched *sambhoga),* which takes place after the *nayaka* and *nayika* have been somewhat distant from each other for some time; and 4) *samrddhiman sambhoga* (flourishing *sambhoga),* which takes place after being separated by a long distance.

**Vijaya**: Please describe *sanksipta-sambhoga* in more detail.

**Gosvami**: *Sanksipta-sambhoga* is characterized by reverence and shyness

between *nayaka* and *nayika.* As a result, the expressions of their mutual love - such as kissing and embracing - are brief and hasty.

**Vijaya**: Please explain *sankirna-sambhoga.*

**Gosvami**: In *sankirna-sambhoga,* the *nayika*'s endeavors for amorous pastimes are expressed with simultaneous feelings of pain and pleasure. This is compared to the relish of chewing hot sugar cane; although it is sweet, it also burns. This state results from her remembering that the *nayaka* deceived her, or from seeing marks of amorous enjoyment on the *nayaka's* body, or from hearing from others about His amorous activities with other women.

**Vijaya**: What is *sampanna-sambhoga?*

**Gosvami**: *Sampanna-sambhoga* takes place when the *nayaka* returns to be with the *nayika* after being a short distance away. There are two types: *agati* and *pradurbhava. Agati* is the appearance of the *nayaka* before the *nayika* during the routine of general, everyday life; for example, the *gopis* have *darsana* of Krsna regularly in the evening when He returns from grazing the cows. *Pradurbhava* refers to Krsna's sudden appearance before the *gopis* when they are extremely overwhelmed by *prema*. An example is Sri Krsna's sudden appearance before the *gopis* when they were lamenting in separation because He had disappeared from the *rasa-lila.* In *pradurbhava* there is a festival of happiness arising from the fulfillment of all one's cherished desires.

**Vijaya**: What is *samrddhiman sambhoga?*

**Gosvami**: It is not possible for the *nayaka* and *nayikas* to see each other and meet together all the time, because they are subordinate to others and are bound by social etiquette. The profuse bliss that They experience when They meet suddenly, after being released from the influence of external pressures, is called *samrddhiman sambhoga.* There are two types of *sambhoga-rasa*, namely concealed (*channa*), and manifest (*prakasa*), but there is no need to explain them at present.

**Vijaya**: What is *gauna-sambhoga?*

**Gosvami**: *Gauna-sambhoga* refers to the particular pastimes of Sri Krsna that are experienced during dreams. There are two kinds of dreams: general and special. I have already described general dreams in the context of *vyabhicari-*

*bhava.* The *sambhoga* in special dreams is experienced as real and supremely amazing, and it is endowed with *sthayibhavas* and *sancari-bhavas* like those of the waking state; in other words, it is exactly like *sambhoga* while one is awake. *Gauna-sambhoga* has the same four divisions as *mukhya-sambhoga:* 1) *sanksipta-sambhoga* (brief *sambhoga),* 2) *sankirna-sambhoga* (restricted *sambhoga),* 3) *sampanna-sambhoga* (enriched *sambhoga),* and 4) *samrddhiman sambhoga* (flourishing *sambhoga).*

**Vijaya**: No factual events occur when one is dreaming, so how is *samrddhiman sambhoga* at all possible in dreams?

**Gosvami**: The *svarupa* (essential nature) of a dream is the same as that of the waking state. This is demonstrated by the example of Usa and Aniruddha. While Usa was asleep in King Bana's inner royal chambers at Sonitapura, she was practically experiencing the pleasure of union with Aniruddha in her dream. At the very same time, Aniruddha was dreaming in his sleeping chamber in Dvaraka-puri, and was also enjoying the pleasure of *vilasa* with Usa. Ordinary people of the mundane realm do not have such experiences.

We can substantiate this fact still further by the evidence of direct perception, for there are examples of *siddha-bhaktas* having supremely wonderful dreams in which they receive articles such as ornaments which are still with them when they wake up; this is because such dreams are themselves a reality. Similarly, Krsna and His *kantas* also have unimpeded dreams in which *sambhoga* actually takes place. These dreams are of two types: 1) the dream that occurs while one is awake (*jagarayamana-svapna*), and 2) the condition of wakefulness that occurs while one is dreaming *(svapnayamana-jagara).* The dreams of *gopis* who have transcended the fourth state, namely *samadhi*, and attained the fifth state, namely *prema,* are not false like the dreams that are caused by the mode of passion. Rather, the dreams of the *gopis* are *aprakrta, nirguna,* and absolutely real. Consequently, it is perfectly possible for *samrddhiman sambhoga* to take place in the highly astonishing, *aprakrta* dream pastimes of Krsna and His beloved *gopis*.

**Vijaya**: Please describe the *anubhavas* of *sambhoga.*

**Gosvami**: The *anubhavas* of *sambhoga* are: seeing each other *(sandarsana),* talking *(jalpana),* touching *(sparsana),* blocking each others' way in a solitary place *(raha-vartma-rodhana), rasa-lila,* pleasure pastimes in Vrndavana

*(vrndavana-krida),* playing in the Yamuna *(yamuna-jale keli),* boat pastimes *(nauka-vilasa),* pastimes of stealing flowers *(puspa-caurya-lila),* pastimes of demanding taxes *(dana-lila),* hide-and-seek in the *kunjas (kunje lukocuri-khela*), drinking honey wine (*madhu-pana*), Krsna dressing in female attire (*stri-vesa-dharana*), pretending to sleep *(kapata-nidra),* gambling *(dyuta-krida),* pulling off each others' garments *(vastra-akarsana),* kissing *(cumbana),* embracing *(alingana),* making nail-marks *(nakha-arpana),* drinking the nectar of the lips that are like bimba fruit (*bimba-adhara-sudha-puna),* and enjoying amorous union *(nidhu-vane ramana-samprayoga).*

**Vijaya:** Prabhu, *lila-vilasa* is distinct from amorous union *(samprayoga).* Which of these two gives more bliss?

**Gosvami:** There is more bliss in *lila-vilasa* than in *samprayoga.*

**Vijaya:** How do Sri Krsna's beloved *gopis* address Him in a loving mood (*pranaya*)?

**Gosvami:** The *sakhis* address Sri Krsna with great affection as, "*He* Gokulananda, *He* Govinda, *He* Gosthendra-Kula-candra (the moon of the family of the King of cowherd men), *He* Pranesvara (the Lord of my life), *He* Sundarottamsa (whose chest and shoulders are very beautiful), *He* Nagara Siromani (O crest jewel of lovers), *He* Vrndavana-candra, *He* Gokula-raja, and *He* Manohara (O thief of my mind)."

**Vijaya:** Prabhu, I understand that there are two types of *krsna-lila,* namely *prakata* (manifest) and *aprakata* (unmanifest), but that they are still one and the same *tattva.* Now, please explain to me the types of *prakata-vraja-lila.*

**Gosvami:** There are two types of *prakata-vraja-lila: nitya* (eternal) and *naimittika* (occasional). The Vraja pastimes that take place during the eight periods of the day and night *(asta-kaliya-lila)* are actually *nitya-lila,* whereas Krsna's killing Putana, and His long sojourn away from Vraja in Mathura and Dvaraka, are *naimittika-lilas*.

**Vijaya:** Prabhu, please instruct me about the *nitya-lila*.

**Gosvami:** We find two types of descriptions: one by the *rsis* and the other by the Gosvamis of Vrndavana. Which of these would you like to hear?

**Vijaya:** I would like to hear the description in the *slokas* that the *rsis* have composed.

**Gosvami:**

*nisantah pratah purvahno madhyahas caparahnakah sayam pradoso-ratris ca kalastau ca yatha-kramam madhyahno yamini cobhau yan muhurttam ito smrtau tri-muhurttam ita jneya nisanta-pramukhah pare*

The *asta-kaliya-lila* of Vraja takes place during eight periods of the day and night. These are 1) *nisanta* (the end of the night just before dawn), 2) *pratah* (morning), 3) *purvahna* (forenoon), 4) *madhyahna* (noon), 5) *aparahna* (afternoon), 6) *sayam* (late afternoon and dusk), 7) *pradosa* (evening), and 8) *ratri* (night). The *ratri-lila* and *madhyahna-lilas* both last for six *muhurtas,* while the other six periods each last for three *muhurtas.*

Sri Sadasiva has explained this *asta-kaliya-lila* in *Sanat-kumara-samhita.* He has specified which services are to be rendered at particular times of the day, in accordance with the *asta-kaliya-lila.* Thus, one should remember the appropriate *lila* at the appropriate time.

**Vijaya:** Prabhu, may I please hear the statements of Jagad-guru Sadasiva?

**Gosvami:** Listen carefully:

*sada-siva uvaca*

*parakiyabhimaninyas / tathasya ca priyah janah pracurenaiva bhavena / ramayanti nija-priyam*

Sadasiva said, "Sri Hari's beloved damsels in Vraja, who have the sentiments of *parakiya-bhava* towards Him, please the darling of their hearts with profuse moods of *divya-prema.*

*atmanam cintayet tatra / tasam madhye manoramam rupa-yauvana-sampannam / kisorim pramadakrtim*

*He* Narada! You should contemplate your *atma-svarupa* in the following manner. You are a *kisori* (pre-adolescent) *gopi* and you reside in the very heart of transcendental Vrndavana, amidst the beloved damsels of Krsna, who are

endowed with paramour sentiment for Him. You have a charming youthful form, and enchanting, intoxicating beauty.

*nana-silpa-kalabhijnam / krsna-bhoganurupinlm prarthitam api krsnena / tato bhoga-paran-mukhlm*

You are accomplished in many fine arts for Sri Krsna's pleasure. Yet even if Krsna earnestly requests to meet with you, you are ever averse to pleasure unrelated to the pleasure of your Svamini.

*radhikanucarlm nityam / tat-sevana-parayanam krsnad 'apy adhikam prema / radhikayam prakurvatim*

You are the maidservant of Sri Krsna's most beloved consort Srimati Radhika, and are wholly and exclusively dedicated to Her *seva.* You always have more *prema* for Sri Radhika than for Sri Krsna.

*prltyanudivasam yatnat / tayoh sangama-karinlm tat-sevana-sukhahlada-bhavenatisunirvrtam*

Everyday with much endeavor you arrange for the youthful couple's meeting, and remain forever content with the ecstatic bliss of Their service.

*ity atmanam vicintyaiva / tatra sevam samacaret brahma-muhurttam arabhya / yavat tu syan mahanisi*

Thus, while conceiving of your *atma-svarupa* in this particular way, you should painstakingly render *manasi seva* in transcendental Vrndavana from *brahma-muhurta* to the end of *nisanta-llla* (pastimes at night's end)."

**Vijaya**: What are the activities of *nisanta-llla?*

**Gosvami**: *srl vrnda uvaca*

*madhye vrndavane ramye / pancasat-kunja-mandite kalpa-vrksa-nikunjesu / divya-ratnamaye grhe*

Sri Vrnda-devi said, "In the midst of enchanting Vrndavana, surrounded by fifty *kunjas* of desire trees, lies a bower-cottage of *cintamani* gems.

*nidritau tisthitas talpe / nividalingitau mithah mad-ajna-karibhih pascat / paksibhir bodhitav api*

There on a bed of fragrant flowers, *yugala-kisora* Vrsabhanu-dulali Srimati Radharanl and Vrajendra-nandana Syamasundara Sri Krsna lie asleep in a firm embrace. Then according to my instructions, the birds attempt to awaken Them by a rousing chorus of melodious warbling songs.

*gadhalingana-nirbhedam / aptau tad-bhanga-katarau no matim kurvatas talpat / samutthatum manag api*

However, the two lovers have become so intrinsically, unbreakably one through Their deep embrace that even the thought of breaking up evokes alarm. Indeed, They are unable in the slightest to fix their minds on rising.

*tatas ca sarika-sabdaih / suka-sabdais ca tau muhuh bodhitau vividhair vakyaih / sva-talpad udatisthatam*

However, by the repeated and ingenious urgings of the *suka* and *sarlka* (male and female parrots), They at last awaken and rise from Their bed.

*upavistau tato drstva / sakhyas talpe mudanvitau pravisya kurvanti sevam / tat-kalasyocitam tayoh*

Seeing Radha-Krsna sitting blissfully on the bed, the *sakhls* happily approach Them and render the various services required at that time.

*punas ca sarika-vakyair / utthaya tau sva-talpatah agatau sva-sva-bhavanam / bhlty-utkanthakulau mithah*

But just thereafter, through further prompting from the *sarika*, the Divine Couple inevitably arise from that bed and rush to Their respective homes, full of anxiety provoked by the transcendental *rasas* of fear and restlessness."

**Vijaya:** What are the *pratah kaliya-lila* (morning pastimes)?

**Gosvami:**

*pratas ca bodhito matra/ talpad utthaya sa-tvarah krtva krsno danta-kastham / baladeva-samanvitah*

In the morning, Yasoda Maiya calls Krsna, who then gets up from His bed and brushes His teeth with a twig in the company of Sri Baladeva.

*matranumodito yati / gosalam dohanotsukah radha 'pi bodhita vipra / vayasyabhih sva-talpatah*

Then with her permission, They go to the cowshed, eager to milk Their cows. O sage, Sri Radha also leaves Her bed in the morning, awakened by Her *sakhis*.

*utthaya danta-kasthadi / krtva 'bhyangam samacaret snana-vedim tato gatva / snapita lalitadibhih*

After She has brushed Her pearl-like teeth with an astringent twig, Her *sakhis* massage Her body with aromatic oils. After that, She enters the bathing chamber and sits upon an elevated *asana* while Lalita and the other principal *sakhis* perform *abhiseka* of Her Divine Form.

*bhusa-grham vrajet tatra / vayasya bhusayanty api bhusanair vividhair divyair / gandha-malyanulepanaih*

Next, She enters the ornament palace. There, Her *sakhis* apply divine creams and scents, decorate Her with various divine garments and ornaments, adorn Her with pleasing, fragrant garlands and cool Her brow with the pulp of sandal.

*tatas ca sva-janais tasyah / susrusam prapya yatnatah paktum ahuyate sv-annam / sa-sakhi sa yasodaya*

When Srimati Radhika has thus received complete and attentive service from Her *sakhis*, by Yasoda Maiya's request She departs for Nanda-bhavan to cook delicious food for Sri Krsna"

Hearing this, Narada asked:

*katham ahuyate devi / pakartham sa yasodaya satisu pakatrisu ca / rohini-pramukhasv api*

*"He* Devi. There are many expert cooks headed by Rohini Maiya; why then does Mother Yasoda invite Radharani to cook in Nanda-bhavan?"

*durvasasa svayam datto / varas tasyai muda mune iti katyayani-vaktrat / srutam*

*asm maya pura*

Sri Vrnda-devi said, "O Narada, I formerly heard from Bhagavati Katyayani that Durvasa Muni bestowed the following boon upon Srimati Radhika:

*tvaya yat pacyate devi / tad-annam mad-anugrahat mistam svadv-amrta-sparddhim bhoktrr ayuskaram tatha*

*'He* Devi! By my mercy, whatever food You cook will rival the nectar of the gods. Furthermore it will bless the eater with great longevity.'

*ity ahvayati tam nityam / yasoda putra-vatsala ayusman me bhavet putrah / svadu-lobhat tatha sati*

Thus *putra-vatsala* Yasoda, praying, 'Let my son be long-lived!' daily invites Srimati Radhika to Nanda-bhavan to cook. She also has an intense greed to taste that delectable food.

*svasranumodita sapi / hrsta nandalayam vrajet sva-sakhi-prakara tatra / gatva pakam karoti ca*

Taking permission from Her mother-in-law, Srimati Radhika blissfully comes to the home of Nanda accompanied by Her *sakhis* to prepare the kitchen.

*krsno'pi dugdhva gah kascit / dohayitva janaih paraih agacchati pitur vakyat / sva-grham sakhibhir vrtah*

"Meanwhile, Sri Krsna milks a few cows Himself and then, on His father's order, He engages others to milk the remaining cows and returns home with His friends.

*abhyanga-mardanam krtva / dasaih samsnapito muda dhauta-vastra-dharah sragvi / candanakta-kalevarah*

Arriving home, His servants gleefully massage His divine body with oil and bathe Him. Then they dress Him with fresh clothes, smear His body beautifully with sandal paste, and decorate Him with fragrant garlands.

*dvi-vastra-baddha-kesas ca / gnvabhalo-parisphuran candrakara-sphurad-bhalas / tilakaloka-ranjitah*

Krsna wears two garments. One covers His lower body and one His chest. Cascading around His graceful neck and forehead, His charming, curly hair brilliantly expands His unprecedented, sweet beauty. On His effulgent forehead, which resembles the half-moon, His servants draw a charming *tilaka* sign which delights the eyes of all.

*kankanangada-keyura / ratna-mudra-lasat-karah muktahara-sphurad-vakso / makarakrti-kundalah*

On His wrists, Sri Krsna wears bejeweled bracelets, and on His arms, precious jeweled bangles. On His hands, signet rings shine. On His chest, a pearl necklace glistens, and dazzling makara-shaped sapphire earrings swing from His ears.

*muhur akarito matra / pravised bhojanalayam avalambya karam sakhyur / baladevam anuvratah*

After this, Sri Krsna hears Yasomati repeatedly calling Him. So, surrounded by His *sakhas* and holding one of

them by the hand, He follows His elder brother Baladeva to the *bhojanalaya* (dining hall).

*bhunkte 'pi vividhannani / matra ca sakhibhir vrtah hasayan vividhair hasyaih / sakhims tair hasati svayam*

There, in His *sakhas'* company, He relishes all the preparations prepared by Radhika and Her *sakhls.* Making many jokes, He makes His friends laugh, and He also laughs with them.

*ittham bhuktva tathacamya / divya-khattopari ksanam visramet sevakair dattam / tambulam vibhajann adan*

When He has finished His meal, He takes *acamana* (mouthwash) and His servants offer Him *tambula,* which He distributes among His *sakhas*. Thereafter, He rests on a transcendental bed for some time and chews the *tambula."*

**Vijaya**: Please describe the *purvahna-llla* (forenoon pastimes).

**Gosvami**:

*gopa-vesa-dharah krsno / dhenu-vrnda-purahsarah vrajavasi-janaih prltya / sarvair anugatah pathi*

"Sri Krsna, attired in *gopa-vesa,* then leaves the village with the cows for cow-grazing. At that time, all the *vraja-vasls* follow Him some distance from the village, drawn by their intense love and affection for Him.

*pitaram mataram natva / netrantena priya-ganam yatha-yogyam tatha canyan / sa nivarttya vanam vrajet*

Speaking respectfully, Sri Krsna offers *pranama* to His father and mother. At the same time, through the corner of His eyes He glances meaningfully at His beloved *gopls* and thrills their hearts. Then after paying due respect to those who have followed Him, Vamsidhari Syama proceeds with His *sakhas* towards the pastures.

*vanam pravisya sakhibhih / kridayitva ksanam tatah viharair vividhais tatra / vane vikridato muda*

Having entered the forest, for some time He creates many kinds of games and gleefully sports with His *sakhas.*

*vancayitva ca tan sarvan / dvitraih priya-sakhair vrtah sanketakam vrajed dharsat / priya-sandarsanotsakah*

Then, cleverly engaging them in activities such as pasturing the cows, He tricks them and leaves them all aside. He then proceeds jubilantly with two or three *priya-sakhas* towards the rendezvous *(sanketa)* with His beloved *gopis* eager to see His *priya."*

**Vijaya**: Please describe the *madhyahna-lila* (mid-day pastimes).

**Gosvami**:

*sapi krsne vanam yantam / drstva sva-grham agata suryadi-puja-vyajena / kusumadyahrti-cchalat*

"After watching Sri Krsna leave for the forest, His most beloved consort Srimati Radhika returns to Her home. Then, on the pretext of performing Surya-puja or collecting flowers,...

*vancayitva gurun yati / priya-sangecchaya vanam ittham tau bahu-yatnena / militva sva-ganais tatah*

.She tricks Her elders in order to have *sanga* with Her *priyatama* Syama. Accompanied by Her *sakhis,* She goes to the same forest to meet Him. Thus after much endeavor, Radha and Krsna meet again.

*viharair vividhais tatra / vane vikridito muda hindolika samarudhau / sakhibhir dolitau kvacit*

.and blissfully enact various sportive *paramananda-lila* together in the forest. At times, Radha and Krsna sit on a swing and are swung by Their *sakhis*.

*kvacid venum kara-srastam / priyayapahrtam harih anvesayann upalabdho / vipralabdho priya-ganaih*

Sometimes (while feeling slightly drowsy) Sri Hari's *venu* slips from His fingers and is stolen by His *priya* Sri Radha. Despite restlessly searching on all sides for it, He finally becomes disappointed and gives up hope. At that point the beloved *gopis* offer the *venu* into His lotus hands,

*hasito bahudha tabhir / hasitas tatra tisthati vasanta-rtuna justam / vanam khandam kvacin muda*

laughing and making witty remarks. At that time Krsna looks splendid as He delights the *gopis* by teasing them, joking and countering their impudent remarks. Sometimes, Srimati Radhika and Sri Krsna enter a particular section of the forest that is attended by the spring season personified.

*pravisya candanambhobhih / kunkumadi-jalair api nisincato yantra-muktais / tat-pankair limpato mithah*

There, They use silver syringes filled with colored water mixed with fragrant substances, such as *kunkuma* and *candana*, to drench each other; and at other times, They smear the paste of *candana, kunkuma* and so on over each other's limbs.

*sakhyo'py evam visincanti / tas ca tau sincatah punah vasanta-vayu-justesu / vana-khandesu sarvatah*

In the beauty and splendor of that forest, which is served on all sides by soothing spring breezes, the *sakhis* also join in Their transcendental sports by assisting Them to bathe one another with that fragrant water...

*tat-tat-kalocitair nana-viharaih sa-ganair dvija srantau kvacid vrksa-mulam / asadya muni-sattama*

O best of the *munis,* Srimati Radha and Krsna and their confidential *sakhas* and *sakhis* perform various blissful sports appropriate for that time. Feeling fatigued from performing Their pastimes in this lively way, They sit beneath a tree...

*upavisyasane divye / madhu-panam pracakratuh tato madhu-madonmattau / nidraya militeksanau*

.on a divine throne and enjoy drinking nectarean honey-wine *(madhu).* Becoming intoxicated by that *madhu,* They close Their eyes in sleep for some time.

*mithah pani-samalambya / kama-bana-prasangatau riramsur visatah kunje / skhalat-padabjakau pathi*

Holding each other's hands Radha-Syama become pierced by the arrows of Kamadeva, and desiring to enjoy with one another, Their lotus feet stumble from the path and They enter the *kunja.*

*kridatas ca tatas tatra / karini-yuthapau yatha sakhyo'pi madhubhir matta / nidraya piditeksanau*

Thereafter, Srlmatl Radhika and Syamasundara freely consort with each other in the *kunja,* like the king of elephants and his mate. The *sakhis,* who are also intoxicated with *madhu,* proceed drowsily.

*abhito manju-kunjesu / sarva evapi sisyire prthag ekena vapusa / krsno'pi yugapad vibhuh*

.to various charming *kunjas* nearby. By the influence of His inconceivable potency, Sri Krsna manifests Himself in many forms, and simultaneously meets individually with each *sakhi*.

*sarvasam sannidhim gacchet / priyaya prerito muhuh ramayitva ca tah sarvah /*

*karinir gaja-rad iva*

Just as an elephant infatuated by lust does not feel tired when he unites with a number of she-elephants, at the same time that He is giving further and futher inspiration to Sri Radha, Sri Krsna consorts with many beloved *sakhls.*

*priyaya ca tatha tabhih / krldarthan ca saro vrajet*

After such amorous sports with Srimati Radhika and Her confidential *sakhls,* They enter a lake for water sports."

*vrnde srl-nanda putrasya / madhurya-krldane katham aisvaryasya prakaso'bhut / iti me chindi samsayam*

Sri Narada said, "O Vrnda, how is it possible for the *aisvarya* feature to manifest in the *madhurya* of Sri Nandanandana's pastimes? Please dispel this doubt."

*mune madhuryam apy asti / llla-saktih hares tu sa taya prthak krldam gopa-gopikabhih samam harih*

Sri Vrnda-devi said, "O Muni, Sri Hari's *madhurya* is actually His *llla-sakti*. With this *sakti* He performs His most attractive and sweet pastimes. It is only through this *madhurya-llla-sakti* that He sports at the same time with each *gopa* and *gopl,...*

*radhaya saha rupena / nijena ramate svayam iti madhurya-lllayah / saktir na tv lsata hareh*

but in His own original form He sports with Sri Radha. This is Sri Krsna's *madhurya-sakti,* not His *aisvarya-sakti.*

*jala-sekair mithas tatra / krlditva sva-ganais tatah vasah srak-candanair divyair / bhusanair api bhusitau*

"After entering within the lake, Radha-Krsna and Their *sakhls* begin Their play by splashing water at each other, and then bathing each other. After that, They are decorated with beautiful garments, fragrant garlands, *candana* and divine ornaments.

*tatraiva sarasas tire / divya-manimaye grhe asnatah phala-mulani / kalpitani*

*mayaiva hi*

Then, within a divine bower of jewels situated on the shore of that lake, I offer them a repast of fruits and herbal drinks that I have prepared myself.

*haris tu prathamam bhuktva / kantaya parisevitah dvitrabhih sevito gacchec / chayyam puspa-vinirmitam*

Srimati Radhika personally serves Sri Krsna as He honors the festive foods first. He then rests on a bed of flowers. At that time, two or three *sakhis* attend Him...

*tambulair vyajanais tatra / pada-samvahanadibhih sevyamano hasams tabhir / modate preyasim smaran*

.by supplying Him with betel nuts *(tambula),* fanning Him, massaging His feet, and so on. As the *sakhis* serve Sri Krsna, He falls asleep smiling, absorbed in thoughts of His beloved Radhika.

*sri-radhapi harau supte / sa-sakhi moditantara kanta-dattam prita-mana / ucchistam bubhuje tatah*

While Sri Krsna rests, Radhika and Her *sakhis* with great love and delight relish the remnants of food and drink left by Her lover.

*kincid eva tato bhuktva / vrajet sayya-niketanam drastum kanta-mukhambhojam / cakoriva nisa-karam*

"After Sri Radhika has accepted a little of Krsna's remnants, She goes to the bedroom and gazes upon the lotus face of Her Prana-vallabha, Sri Krsna, just like the *cakori* bird looks at the moon.

*tambula-carvitam tasya / tatratyabhir niveditam tambulany api casnati / vibhajanti priyalisu*

The *sakhls* there offer Her the *tambula* chewed by Sri Syamasundara. She also chews the remnants, after dividing it among Her *sakhls*.

*krsno'pi tasam susrusuh / svacchanda-bhasitam mithah prapta-nidra ivabhati / vinidro'pi patavrtah*

Sri Krsna is eager to hear the sweet, uninhibited talks between Sri Radhika and Her *sakhls,* so He has covered His whole body with cloth and pretends to be deeply asleep, although He is fully awake.

*tas ca kell-ksanam krtva / mithah kanta-kathasrayah vyaja-nidram harer jnatva / kutascid anumanatah*

The *sakhls* think that Krsna is asleep and freely make witty remarks, laughing and cutting jokes with each other. Soon afterwards, however, they guess that He was only pretending to be asleep, and that He has cleverly heard everything that they said.

*vyudasya rasanam dadbhih / pasyantyo'nyonya-mananam llna iva lajjaya syuh / ksanam ucur na kincana*

Feeling ashamed, they press their tongues between their teeth, and immersed in shyness, they look at each other's faces in awe, unable to speak.

*ksanad eva tato vastram / durlkrtya tad-angatah sadhu-nidram gato'slti / hasayantl hasanti tah*

However, they very soon recover their natural state; throwing the cloth from Krsna's body, they say, 'What a sound sleep You are having!' This amuses Krsna, and they all laugh together.

*evam tau vividhair hasyai / ramamanau ganaih saha anubhuyah ksanam nidram / sukhan ca muni-sattama*

"O best of the *munis,* in this way Radha, Krsna and the *sakhls* perform a variety of playful pastimes which are full of witty

jokes and laughter, and then They enjoy blissful sleep for sometime.

*upavisyasane divye / sa-ganau vistrte muda panikrtya mitho haram / cumbaslesa-paricchadan*

Thereafter, in great delight, they all sit on a divine, capacious raised seat. Then, wagering necklaces, garments, kisses or embraces,...

*aksair vikridatah premna / narmalapa-purahsaram parajito'pi priyaya / jitam ity*

*vadan mrsa*

.with *bhavas* of *prema* they jestingly gamble with dice. Even though Krsna is defeated, He falsely claims that He has won.

*haradi-grahane tasyah / pravrttas tadyate taya tathaivam taditah krsnah/ karotpala-saroruhaih*

Thus He approaches to take away Radhika's necklace, but She slaps Him. Being thus slapped by Her lotus hands,...

*visanna-manaso bhutva / gantum ca kurute matim jito'smi cet tvaya devi / grhyatam mat-panikrtam*

Krsna becomes morose. Pretending that He is about to leave the place, He says 'O Devi, I have been defeated by You. Here, take my wager.

*cumbanadi maya dattam / ity uktva ca tathacaret kautilyam tad-bhruvor drastum / srotum tad-bhartsanam vacah*

These are the kisses and other things that I staked before.'

So saying, Sri Krsna awards Srlmatl Radhika Her kisses and so on. Being eager to witness Sri Radha's crooked eyebrows and hear Her words of chastisement to Sri Syama...

*tatah sari-sukanan ca / srutva bagaharam mithah nirgacchatas tatah sthanad / gantu-kamau grham prati*

.. .the *suka* and *sari* birds come and begin a dispute about the respective virtues of Radha and Krsna. After hearing that dispute between the *suka* and *sari,* Sri Sri Radha and Krsna depart for Their respective destinations.

*krsnah kantam anujnapya / gavam abhimukham vrajet sa tu surya-grham gacchet / sakhi-mandala-samvrta*

Sri Krsna takes leave of His Prana-vallabha Srimati Radhika, and goes to rejoin the cows, while Srimati Radhika goes with Her *sakhis* to Surya Mandira to perform Surya-puja.

*kiyad duram tato gatva / paravrtya harih punah vipra-vesam samasthaya / yati surya-grham prati*

Meanwhile, after Sri Krsna has gone a short distance, He disguises Himself as a *brahmana* priest, and also sets off for Surya Mandira.

*suryan ca pujayet tatra / prarthitas tat-sakhi-janaih tadaiva kalpitair vedaih / parihasa-visaradaih*

Srimati Radhika's *sakhis* think that He is a *pujari* who will help them to conduct their worship, and they request Him to perform Surya-puja on their behalf. Thereupon, Sri Krsna begins to perform Surya-puja with funny, concocted Vedic *mantras.*

*tatas ta vyathitam kantam / parijnaya vicaksanah ananda-sagare lina / na viduh svam na caparam*

When the intelligent *sakhis* hear these made-up Vedic *mantras*, they immediately understand that this priest is none other than their lover Sri Krsna Himself, who is distressed in separation from Sri Radhika. Knowing this, drowning in the ocean of the bliss of *prema*, they forget their own identity and that of others.

*viharair vividhair evam / sarddhayam advayam mune nltva grham vrajeyus tah / sa ca krsno gavam vrajet*

(O Muni), when They have spent two and a half *praharas* performing a variety of pastimes like this, Srimati Radhika and Her *sakhls* return to their respective homes, while Krsna proceeds to His cows."

**Vijaya**: What are the *aparahna-llla* (afternoon pastimes)?

**Gosvami**:

*sangamya sva-sakhln krsno / grhltva gah samantatah agacchati vrajam karsan / tatratyan murall-ravaih*

Sri Vrnda-devi continues, "O Narada, Krsna rejoins His *sakhas* and returns to Vraja. By the sweet sound of His *murall*, He assembles all the cows from every direction and steals away the hearts of the *vraja-vasls.*

*tato nandadayah sarve / srutva venu-ravam hareh go-dhuli-patala-vyaptam / drstva vapi nabha-sthalam krsnasyabhimukham yanti / tad-darsana-samutsukah*

When Nanda and the other *vraja-vasls* hear the sweet sound of Sri Hari's *venu* and see the sky being covered with the dust raised by the cows' hooves, they become very eager to see Him and immediately proceed in that direction.

*radhikapi samagatya / grhe snatva vibhusita sampadya kanta-bhogartham / bhaksyani vividhani ca sakhl-sangha-yuta yati / kantam drastum samutsukah*

After returning to Her home, and being bathed, dressed and ornamented by Her *sakhls,* Srimati Radhika prepares various types of foods for Her Prana-vallabha Sri Krsna and anxiously leaves with Her *sakhls* to take His *darsana.*

*raja-marge vraja-dvari / yatra sarva-vrajaukasah krsno'pi tan samagamya / yathavad anupurvasah*

When Krsna returns to the outskirts of Vraja on the way from *go-carana*, all of the *vraja-vasls* gather on both sides of the royal path. Sri Krsna greets everyone, and offers respect according to age, qualities and so forth.

*darsanaih sparsanair vaca / smita-purvavalokanaih gopa-vrddhan namaskaraih / kayikair vacikair api*

Some He favors by looking on them, some by embracing, some by sweet words, and some by jubilant, sweet, smiling glances overflowing with *prema.*

*sastanga-pataih pitarau / rohinlm api narada netranta-sucitenaiva / vinayena priyam tatha*

*He* Narada! Sri Krsna offers respectful *namaskara* both by bodily gestures and by respectful words to all the elderly *gopas.* Falling down, He offers *sastanga-dandavat* to the feet of Maharaja Nanda, Yasoda Maiya, and Rohini Maiya, and gives special delight to His beloved *gopls* with His *krpa-kataksa* (merciful sweet sidelong glances).

*evam tais ca yatha-yogyam / vrajaukobhih prapujitah gavalayam tatha gas ca / sampravisya samantatah*

In return, the various *vraja-vasls* offer Him blessings, exchange sweet words,

worship Him and so on. He then carefully herds the cows into the *go-sala*.

*pitrbhyam arthito yati / bhratra saha nijalayam snatva bhuktva kincid atra / pitra matranumoditah gavalayam punar yati / dogdhu-kamo gavam payah*

Afterwards at the request of Their parents, Sri Krsna and Dauji go to Their rooms and bathe and take a little *prasada*. Then after requesting their parents' blessings, the two

divine brothers again proceed eagerly towards the *go-sala* to milk the cows."

**Vijaya**: What are the *sayam-lila* (pastimes during dusk and early evening)?

**Gosvami**:

*tas ca dugdhva punah krsnah / dohayitva ca kascana pitra sarddham grham yati / payo-bhara-satanugah*

"Then Sri Krsna milks some of the cows Himself and engages others in milking the rest. When this is done, He returns to His house with His father, followed by hundreds of servants carrying pots of milk.

*tatrapi matr-vrndais ca / tat-putrais ca balena ca sambhukte vividhannani / carvya-cosyadikani ca*

Arriving home, He sits beside Nanda Maharaja, His uncles, His cousins, Balarama and the *sakhas* while Yasoda, Rohini, and other elderly *gopis* serve Them, and He relishes varieties of food preparations that are chewed, sucked, licked and drunk."

**Vijaya**: Please tell me about the *pradosa-lila* (pastimes of the first part of the night).

**Gosvami**:

*tan-matuh prarthanat purvam / radhayapi tadaiva hi prasthapyante sakhi-dvara / pakvannani tadalayam*

"In great excitement, Srimati Radhika cooks varieties of food preparations and sends them by Her *sakhis* to Krsna in Nanda-bhavan, even before Her mother-in-

law orders Her to do so.

*slaghayams ca haris tani / bhuktva pitradibhih saha sabha-grham vrajet tais ca / justam bandhu-janadibhih pakvannani grhitva tah / sakhyas tatra samagatah bahuny eva punas tani / pradattani yasodaya*

Along with His father and the *sakhas,* Sri Krsna repeatedly relishes and praises the varieties of preparations sent by Sri Radha, as well as many others given by Yasoda Maiya. Then Krsna goes with His father, friends and relatives to the assembly hall where singers and dancers entertain them with sweet songs and dances.

*sakhya tatra taya dattam / krsnocchistam tatha rahah sarvam tabhih samaniya / radhikayai nivedyate*

Meanwhile, the *sakhis* take Krsna's remnants and offer them to Radhika in a secret place. Srimati Radhika distributes them amongst the *sakhis* in order of seniority (and deeply absorbed in thoughts of Him She honors them with great delight).

*sapi bhuktva sakhi-varga yuta tad-anupurvasah sakhibhir mandita tisthet / abhisarttum samudyata*

After enjoying those remnants, Her *sakhis* decorate Her very charmingly, and She is then ready to go on *abhisara* (meeting with Her *priyatama* Syama!)."

**Vijaya**: Prabhu, I am becoming very eager to hear about *ratri-lila* (the night pastimes).

**Gosvami**:

*prasthapyate maya kacid / ata eva tatah sakhi tathabhisaritabhis ca / yamunayah samipatah kalpa-vrkse nikunje'smin / divya-ratnamaye grhe sita-krsna-nisayogya / vesayitva sakhi-yuta*

Sri Vrnda-devi said, "I send a certain *sakhi* from here to Srimati Radhika, who accompanied by Her *sakhis* then comes to a divine, bejeweled bower inside the *nikunja*. It is situated on the banks of Yamuna, densely covered by *kalpa-vrksa* trees. According to the messenger *sakhi's* indication, Srimatl Radhika dresses in clothes that suit the brightness of the moon. During the dark fortnight *(krsna-*

*paksa),* She dresses in dark clothes, while in the bright fortnight *(sukla-paksa),* She wears light or white clothes.

*krsno'pi vividhas tatra / drstva kautuhalam tatah katyayanya manojnani / srutvapi gltakany api*

Meanwhile, Krsna sits in His father's assembly hall, watching various types of wonderful shows and listening to *katyayanl-sanglta* songs that captivate the mind.

*dhana-dhanyadibhis tams ca / prlnayitva vidhanatah janair aradhito matra / yati sayya-niketanam*

After that, He suitably rewards and satisfies the performers with wealth or grains, accepts worship from Nanda Maharaja's subjects, and proceeds with His mother towards His bedroom.

*matari prasthitayan tu / bahir gatva tato grhat sanketitam kantayatra / samagacched alaksitah*

After Yasoda Maiya has put Krsna to sleep, she leaves His room and goes to rest in her own room. Thereupon, Krsna, who was only pretending to be asleep, silently leaves His room, taking care not to be noticed by anyone,

*militva tav ubhav atra / krldato vana-rajisu viharair vividhai rasa-lasya-glta-purahsaraih*

He goes to join His consort at the assigned meeting *(sanketa)* place. There, They perform various pastimes headed by singing and *rasa* dancing together in the forest with Their *sakhls.*

*sarddham yama-dvayam nltva / ratrav eva vidhanatah visve susupatuh kunje / paksibhis tav alaksitau*

"After spending almost two and a half *praharas* of the night and performing various other pastimes of the *rasa-lila,* (such as bathing in Yamuna), the two Moieties enter Their *kunja* unnoticed by the sleeping birds.

*ekante kusumaih klipte / keli-talpe manohare suptavatisthatam tatra / sevyamanau nijalibhih*

In that solitary *kunja*, Radha and Krsna lie down on a sublime bed of flowers, just suitable for Their mind-captivating, amorous pastimes. Then they rest while Their most confidential *sakhis* render appropriate services."

Vijaya, this is the most celebrated Sri Krsna's *asta-kaliya-lila,* in which the ingredients of all types of *rasa* are present. The various types of *rasas* that I have discussed with you previously are all present in this *lila.* You should keep rendering your service at your assigned place, at the appointed time, in your appointed group, and with your specific relationship.

When Vijaya Kumara had heard all these descriptions from Sri Guru Gosvami's lotus mouth, he became overwhelmed with *bhava*. Tears of *prema* rolled down his cheeks, and the hairs on his body stood on end. He spoke a few words in a faltering voice, and then fell unconscious at Sri Gopala Guru Gosvami's lotus feet. Sometime later, when he regained consciousness, Sri Gopala Guru Gosvami embraced him with great affection, and stroked his head. Streams of tears also fell from Sri Guru Gosvami's eyes.

Eventually, realizing that it was very late at night, Vijaya Kumara offered *dandavat-pranama* at Sri Guru Gosvami's lotus feet, composed himself, and walked slowly to his place. Now *rasa-katha* began to appear in his heart day and night.

THUS ENDS THE THIRTY-EIGHTH CHAPTER OF JAIVA-DHARMA, Entitled "SRNGARA-RASA: MUKHYA-SAMBHOGA & ASTA-KALIYA-LILA"

# Chapter 39

## Entering Lila

Now an intense longing possessed Vijaya Kumara. Nothing seemed to please him, and he could no longer steady his heart, even after having *darsana* of Jagannathadeva in the temple. He had long ago understood the fundamentals of *rasa-tattva*, but it was only now, in Sri Gopal Guru Gosvami's association, that he came to understand *madhura-rasa* with its *sthayibhava, vibhavas, anubhavas, sattvika-bhavas* and *vyabhicari-bhavas.* Different *bhavas* manifested in his heart at different times. For a while, one *bhava* would arise and immerse him in bliss, and then a new *bhava*would invade his heart. He passed his days in this way, completely helpless to check the awakening and movement of any *bhava* in his heart, or its transformation into another *bhava.* Consequently, one day he approached the lotus feet of Sri Guru Gosvami with tearful eyes and submitted the following request, "Prabhu, by your unlimited compassion, I have learnt everything, but I cannot control my real self, so I cannot firmly establish myself in *krsna-lila.* Kindly bestow upon me whatever instructions you may think suitable for me in my present condition."

Sri Guru Gosvami became overjoyed to see Vijaya Kumara's *bhavas,* and thought to himself, "Aho! How glorious and wonderful the nature of *krsna-prema* is! It makes happiness seem like distress, and distress like happiness!" Then he said to Vijaya Kumara, "My dear son, now you should adopt the means by which you can enter into *krsna-lila."*

**Vijaya**: What is the method for doing that?

**Gosvami**: Srila Raghunatha dasa Gosvami has prescribed the method to enter *krsna-lila* in the following *sloka:*

*na dharmam nadharmam sruti-gana-niruktam kila kuru vraje radha-krsna-pracura-paricaryam iha tanu saci-sunum nandisvara-pati-sutatve guru-varam mukunda-presthatve smara param ajasram nanu manah*

*Sri Manah-siksa* (2)

O my dear mind! Please do not perform either *dharma* or *adharma* mentioned in

the *srutis*. Rather, you should render profuse loving service to Sri Sri Radha-Krsna Yugala here in Vraja, for the *srutis* have ascertained that They are the highest principle of supreme worship and the Supreme Absolute Truth. Always meditate on Saci-nandana Sri Caitanya Mahaprabhu, who is richly endowed with the complexion and sentiments of Srimati Radhika, as nondifferent from Sri Nanda-nandana; and always remember Sri Gurudeva as most dear to Sri Mukunda.

Don't waste time vainly deliberating on the righteous and unrighteous activities *(dharma* and *adharma)*mentioned in *sastra*. In other words, you should completely abandon sastric reasoning and logic, and engage in the *sadhana* of *raganuga-bhakti* according to the greed developed in your heart. Render profuse loving service to Sri Sri Radha and Krsna in Vraja. That is, engage in the *bhajana* of *vraja-rasa*. If you ask who will teach the aim and object of *vraja-rasa bhajana*, then please listen.

After *vraja-lila*, our Prananatha Sri Nimananda has appeared from the womb of Sri Saci-devi in*pracchanna* (concealed) Vrndavana, Sri Navadvipa-dhama. Sacinandana Gaurahari is none other than Krsna Himself, the son of the Lord of Nandisvara, Sri Nanda Maharaja. Never consider Sri Caitanya Mahaprabhu to be inferior to Sri Krsna in any aspect of *tattva*. He has appeared in Navadvipa, and has displayed a distinct *bhajana-lila*, so you should never give up *vraja-bhajana*,thinking that He is Navadvipa-nagara (the lover who enjoys His consorts in Navadvipa). He is Krsna Himself, but you should not disturb those on the path of *arcana*, who meditate upon Him separately from Krsna and perform His worship with separate *mantras*. On the *rasa-marga*, He is the exclusive object of *bhajana* as Sri Radha-vallabha, and He has appeared as Saci-nandana, the sole *guru* of*vraja-rasa*. Therefore, perform *bhajana* of that Saci-nandana as *krsna-prestha*, that is considering Him to be guru who is very dear to Krsna. Before performing *radha-krsna-smarana*, always remember*gaura-lila*, because it will stimulate and awaken your *bhavas* of *asta-kaliya-krsna-lila*. Always realize *bhajana-gurudeva* as none other than a *vraja-yuthesvari* or *sakhi*. Enter into *vraja-lila* by performing *bhajana* in this way.

**Vijaya**: Prabhu, now I will put aside all the logical arguments of the *sastras* and all the other paths, for I am becoming very eager to render appropriate services in *asta-kaliya-krsna-lila*, as taught and demonstrated by Sri Gaurangadeva, under the guidance of my *guru-rupa sakhi*. Please instruct me how can I make my mind steadfast in this attitude, so that I can achieve my goal.

**Gosvami**: Two subjects are to be clearly understood in this connection: *upasya-pariskrti* and *upasaka-pariskrti*. *Upasya-pariskrti* means to refine the conception and realize the true nature of the *upasya*, or the object of one's *seva*. You have already accomplished *upasya-pariskrti*, for you have understood*rasa-tattva*. There are eleven *bhavas* (*ekadasa-bhavas)* with respect to *upasaka-pariskrti;* you have gained almost all of them, but you need to be somewhat more firmly established in them.

**Vijaya**: Kindly explain these *ekadasa-bhavas* to me thoroughly once again.

**Gosvami**: The *ekadasa-bhavas* are: 1) *sambandha* (relationship), 2) *vayasa* (age), 3) *nama* (name), 4)*rupa* (personal form and beauty), 5) *yutha* (group), 6) *vesa* (dress), 7) *ajna* (specific instruction), 8)*vasa* (residence), 9) *seva* (exclusive service); 10) *parakastha-svasa* (the highest summit of emotion, which is the aspirant's very life breath), and 11) *palya-dasi-bhava* (the sentiment of a maidservant under the protection of Sri Radha).

**Vijaya**: What is *sambandha* (relationship)?

**Gosvami**: The sentiment of *sambandha* is the very foundation of this subject. The sentiments with which one relates to Krsna when one establishes *sambandha* determine one's corresponding state of perfection *(siddhi)*. One who accepts Krsna as master when he establishes his relationship with Him becomes *dasa*. One who accepts Krsna as his *sakha* or son when he establishes his relationship becomes *sakha* or parent, respectively. One who accepts Him as husband in the marital (*svakiya*) relationship becomes a beautiful young lady in Dvaraka. *Santa-rasa* is absent in Vraja, and even *dasya-rasa* is very inhibited. In any case, this relationship is established according to the worshiper's *ruci*.

Your nature is feminine, and your inclination is in *parakiya-rasa*, so you are a subordinate attendant of Vraja-vanesvari. The *sambandha* that you have to cultivate and realize fully is: "I am a maidservant of Srimati Radhika's most confidential attendant maid. Srimati Radhika is the mistress of my very life, and Krsna is Her life; therefore Sri Radha-vallabha Sri Krsna is certainly the Lord of my life."

**Vijaya**: I have heard that our *acarya*, Srila Jiva Gosvami, was in favor

of *sambandha* in *svakiya-bhava* (the marital relationship). Is this true?

**Gosvami**: None of the followers of Sriman Mahaprabhu were outside the pure, transcendental*parakiya-bhava.* Sri Svarupa Gosvami is the sole *guru* of this transcendental *parakiya-rasa.* He has given instruction on the purest transcendental *parakiya-bhava*, and Srila Jiva Gosvami - as well as Srila Rupa Gosvami and Srila Sanatana Gosvami - followed in his footsteps and maintained the same opinion. Srila Jiva Gosvami has never cherished any independent sentiments of *svakiya-bhajana*. However, he observed the scent of *svakiya-bhava* in some of the *upasakas* (worshipers) of Vraja. The *svakiya-bhava* of Vraja is found only where the *samartha rati* has a scent of *samanjasa rati* in it. Those who maintain a slight sense of *svakiya-bhava* when they establish their relationship with Krsna are actually *svakiya-upasakas.* Srila Jiva Gosvami had both types of disciples: those with*suddha parakiya-bhava*, and those whose worship was mixed with a sense of *svakiya-bhava.*Consequently, he left separate instructions according to his disciples' different inclinations. This fact is clearly established by the *sloka: svecchaya likhitam kincit* in his *Locana-rocani tika* on *Ujjvala-nilamani.*

**Vijaya**: Very well. I have understood that only the unadulterated *parakiya-bhajana* is accepted in the*visuddha* (pure) Gaudiya conception. Now that I have understood *sambandha*, please tell me about*vayasa* (age).

**Gosvami**: The *sambandha* that you have established with Krsna has resulted in your unprecedented and unparalleled intrinsic *svarupa* (*vraja-lalana-svarupa)* of a *vraja-gopi.* Now, to render service in that*svarupa*, you need to have a suitable age *(vayasa).* The appropriate age is *kaisora* (the age from ten to sixteen), also known as *vayah-sandhi.* In your *svarupa*, you will begin from the age of ten, and grow up to sixteen years. *Vraja-lalana's* do not have the three ages of *balya* (infancy, ages 0 - 5), *pauganda*(childhood, ages 5 - 10), and *vrddha* (adulthood), so you should always foster the spiritual identification of being a *kisori*.

**Vijaya**: Please explain to me about *nama* (name). I have already received the name of my *svarupa*, but still, please give me firm instructions in this regard.

**Gosvami**: After hearing about the services of various damsels of Vraja, your own service tendency has awakened. According to that natural tendency for service, you are a maidservant of Radhika- sakhi. The name of that maidservant

is your name. Your Gurudeva has given you your name after examining your inclination or *ruci*. That name is to be considered your *nitya-nama.* You will be delighted *(manorama)*by this name among the *vraja-gopis.*

**Vijaya**: Prabhu, now please tell me about *rupa* (eternal form).

**Gosvami**: Your intrinsic, transcendental identity is that of a beautiful, youthful *kisori*, which means that your Sri Gurudeva has defined your *siddha-rupa* according to your inclination and *ruci*. How can one be the maidservant of Srimati Radhika without having been endowed with an inconceivably divine form and personal beauty?

**Vijaya**: Please consolidate my faith regarding *yutha* (group).

**Gosvami**: Srimati Radhika Herself is the *yuthesvari* (leader of the *yutha)*, and you have to live as an attendant in the group of one of Her eight principal *sakhis*. Your Gurudeva has put you under the guidance of Srimati Lalita, so now you should render loving service to Yuthesvari Srimati Radhika and Lilamaya Sri Krsna, under Sri Lalita's order.

**Vijaya**: Prabhu, what sort of *sadhakas* become followers in the groups of *yuthesvaris* such as Sri Candravali?

**Gosvami**: The intense desire to be the attendant of a *yuthesvari* awakens in one's heart only after accumulating fortune *(sukrti)* for many births, so only the most fortunate *sadhakas* have access to Srimati Radhika's *yutha.* The efforts of Sri Candravali and other *yuthesvaris* are simply to enhance the*lila*, and it is only to nourish Sri Sri Radha-Madhava's transcendental *rasa* that the other *yuthesvaris*have accepted the mood of an opponent. In fact, Srimati Radhika alone is *yuthesvari*.

Sri Krsna's variegated pastimes are full of *abhimana* (spiritual self-conception). Those who have a particular service to Sri Krsna in His pastimes identify themselves as being perfectly fitted for just that service.

**Vijaya**: Now I wish to become resolute with regard to *guna* (qualities).

**Gosvami**: You are expert in the various types of fine skills required for your assigned service. You need suitable qualities and dress in order to render your service perfectly, and your Gurudeva has already ascertained these for you.

**Vijaya**: Now, please tell me about *ajna* (specific orders).

**Gosvami**: There are two types of *ajna: nitya* and *naimittika.* Your *nitya-ajna* is whatever *ajna* your compassionate *sakhi* has bestowed upon you regarding your *seva* during the *asta-kaliya lila,* and you must continue to render it regularly at that particular time, without any negligence. Apart from that, from time to time, she may give you *ajna* about other services when the necessity arises, and this is called *naimittika-ajna* (occasional orders). You should also attend to these services with the utmost diligence.

**Vijaya**: What is *vasa* (residence)?

**Gosvami**: To reside in Vraja eternally - this is *vasa.* You should realize your identity as a *gopi* who is born in the house of some *gopa* in one of the villages of Vraja, and you have been married to a *gopa* of some other village of Vraja. However, the sweet sound of Krsna's *murali* has captivated you. Srimati Radhika's confidential *sakhi* has taken you under her guidance and has appointed a place of residence for you in a beautiful *kutira* in a grove on the bank of Radha-kunda. The residence that you have realized internally, by your intrinsic spiritual identity, is your true *vasa.* Your *parakiya-bhava* is actually your *nitya-siddha-bhava.*

**Vijaya**: Kindly give more specific details about my *seva* (service).

**Gosvami**: You are a maidservant of Srimati Radhika, and your eternal service is to render loving service unto Her. Sometimes, out of necessity, She may send you to be alone with Sri Krsna in a solitary place, and at that time, Krsna may express His desire to enjoy with you. However, you should never agree to His proposals. You are a *dasi* of Srimati Radhika, and you never independently serve Krsna for His pleasure without Her permission.

You have equal loving attachment for Radha and Krsna, but still you should maintain greater earnestness for Her loving service *(dasya-prema)* than for Krsna's. This is the meaning of *seva.*Your *seva* is to care for Sri Radhika's comfort and pleasure in all the eight-fold pastimes of the *asta-kaliya-lila.* Srila Raghunatha dasa Gosvami has presented the outline of your service in *Sri Vilapa-kusumanjali,* based on Sri Svarupa Damodara's treatise.

**Vijaya**: How can the *parakastha-svasa* (the utmost summit of sentiments, and the very breath of the aspirant) be ascertained?

**Gosvami**: Srila Raghunatha dasa Gosvami has explained *parakastha* in the following two *slokas:*(*Vilapa-kusumanjali* 102-103) *asa-bharair amrta-sindhumayaih kathancit kalo mayatigamitah kila sampratam hi tvan cet krpam mayi vidhasyasi naiva kim me pranair vrajena ca varoru vakarinapi*

*Ha* Varoru Radhe, I am spending my days in great distress, maintaining the highest expectation of attaining the ocean of nectar. Now please bestow Your kindness upon me, for if You do not do so, what is the use of my life, my residence in Vraja, or even my servitude to Krsna? All will be completely in vain.

*ha natha gokula-sudha-kara suprasanna-vaktraravinda madhura-smita he krpardra yatra tvaya viharate pranayaih prayarat tatraiva mam api naya priya-sevanaya*

*Ha!* Gokulacandra! *Ha!* Krsna, with a smiling, blissful, lotus face! *Ha!* You whose heart is soft and melting, wanting to bestow mercy on all! Kindly take me where You lovingly take Srimati Radhika and sport with Her eternally, and allow me to render confidential, loving service to You both.

**Vijaya**: Please explain *palya-dasi-svabhava* (the disposition of the maids who have accepted the protection of Sri Radha).

**Gosvami**: Srila Dasa Gosvami has explained the disposition of the *palya-dasis* in his *Vraja-vilasa-stava* as follows:

*sandra-prema-rasaih pluta priyataya pragalbhyam apta tayoh prana-prestha-vayasyayor anudinam lilabhisaram kramaih vaidagdhyena tatha sakhim prati sada manasya siksam rasair yeyam karayatiha hanta lalitagrhnatu sa mamganaih*

*Vraja-vilasa-stava* (29)

Sri Lalita-devi is drowning in the utterly unfathomable *prema-rasa*. Sri Sri Radha-Krsna are her*prana-prestha* (her dearest beloved, the life of her life), and every day, with the *pragalbhata*(boldness) born of her love for Them both, she arranges for Their loving meetings. With great expertise she instructs her *sakhi* Srimati Radhika. May she accept me as *palya-dasi*, one of the attendant maids in her personal group.

**Vijaya**: What sort of attitude should a *palya-dasi* have towards Sri Lalita-devi's other attendant maids, and how should she deal with them?

**Gosvami**: All of Srila Dasa Gosvami's writings are enriched with transcendental *rasa,* which are but illustrations of Sri Svarupa Damodara Gosvami's instructions. In this respect, he has written:

*tambularpana-pada-mardana-payodanabhisaradibhir vrndaranya-mahesvarim priyataya yas tosayanti priyah prana-prestha-sakhi-kulad api kilasankocita bhumikah keli-bhumisu rupa-manjari-mukhas ta dasikah samsraye*

*Vraja-vilasa-stava* (38)

I take shelter of Sri Rupa Manjari and the other maidservants of Srimati Radharani, the great Queen of Vrndavana. Those maidservants perpetually satisfy Her by their loving services, such as offering*tambula,* massaging Her feet, bringing water, and arranging for Her trysts with Sri

Krsna. The *prana-prestha-sakhis* are dearer to Srimati Radhika than Her very life, but these maidservants are still more dear, because without feeling shy they can enter the area where the Divine Couple enjoy Their most confidential pastimes.

**Vijaya**: What type of attitude and dealings should be maintained towards the other principal *sakhis?*

**Gosvami**: Srila Dasa Gosvami has indicated this in the following *sloka:*

*pranaya-lalita-narma-sphara-bhumis tayor ya vraja-pura-nava-yunor ya ca kanthan pikanam nayati param adhastad divya-ganena tustya prathayatu mama diksam hanta seyam visakha*

*Vraja-vilasa-stava* (30)

Sri Visakha-devi is favored by the youthful couple on account of her qualities of intimate love, playful humor, and daring, amorous curiosity. Her charming, celestial singing mocks the sweetness of the cuckoo. May that Visakha mercifully train me in the art of music.

Gopal Guru Gosvami added. "You must also maintain a similar submissive

attitude towards the other*sakhis.*

**Vijaya**: But what type of mood should be maintained towards the *sakhis* of the rival group *(vipaksa)?*

**Gosvami**: In this regard, Srila Dasa Gosvami states:

*sapatnyoccaya-rajyad-ujjvala-rasasyoccaih samudvrddhaye saubhagyodbhata-garva-vibhrama-bhrtah sri-radhikayah sphutam govindah smara-phulla-vallava-vadhu-vargena yena ksanam kridaty esa tam atra vistrta-maha-punyan ca vandamahe*

*Vraja-vilasa-stava* (41)

I repeatedly offer my prayers to the *vraja-gopis,* headed by the highly fortunate Candravali, who have the mood of rivals towards Srimati Radhika. They are endowed with attributes such as the feelings of great fortune, pride in their excellence, and amorous delusion *(vibhrama).* Sri Krsna consorts with them for only a few moments, just to enhance the mood of Sri Radhika's *srngara-rasa.*

One has to maintain this type of feeling within the heart towards the *sakhls* belonging to the opposing group, and at the time of rendering service, you can deal with each individual appropriately with loving remarks and jokes.

In summary, you should render your *seva* according to the methods and *bhavas* illustrated in *Srl Vilapa-kusumanjall,* and maintain mutual relationship and dealings with *sakhls* and other *vraja-vasls* as explained in *Srl Vraja-vilasa-stava.* Contemplate all the variegated *lllas* included within the *asta-kallya-llla* as they are explained in *Visakhanandadi-stotram.* Absorb your mind in *krsna-llla*according to the approach specified in *Srl Manah-siksa*, and maintain resolute determination for the rules and regulations of *bhakti* according to the *bhavas* presented in *Sva-niyama-dasakam.*

In his writings, Srila Rupa Gosvami has illustrated *rasa-tattva* extensively. Since Sri Caitanya Mahaprabhu entrusted him with this particular responsibility, he has not explained how *rasa* acts while one renders *seva.* Srila Dasa Gosvami accomplished this task in his writings, which are based on the*kadaca* (notes) of Srila Svarupa Damodara. Sriman Mahaprabhu authorized and empowered His different associates respectively with different missionary responsibilities, and following His instructions, they discharged their services flawlessly.

**Vijaya**: Please tell me what those various responsibilities were, and to whom Sriman Mahaprabhu entrusted them.

**Gosvami**: Sriman Mahaprabhu entrusted Sri Svarupa Damodara with the responsibility of teaching the process of *seva* endowed with transcendental *rasa (rasamayl upasana)*. To fulfill Sriman Mahaprabhu's order, Sri Svarupa Damodara presented his treatise in two parts. One part is called the internal path *(antah-pantha)* of *rasamayl upasana*, while the second part is called the external path (*bahih-pantha*) of *rasamayl upasana*. Sri Svarupa Damodara offered this *antah-pantha* around the neck of Srila Dasa Gosvami, and it is illustrated and well-preserved in Dasa Gosvami's writings. He taught the *bahih-pantha* to Sri Vakresvara Gosvami, and this is the distinguished treasure of our line right up to the present day. I gave this treasured process to Sriman Dhyanacandra, and he has written a*paddhati* (a systematic, step-by-step method of practice) based upon it, which you have already obtained.

Sriman Mahaprabhu empowered Sri Nityananda Prabhu and Sri Advaita Prabhu and entrusted them with the responsibility of preaching the glories of *srl-nama*. He ordered and empowered Srila Rupa Gosvami to manifest *rasa-tattva*, and He gave Srila Sanatana Gosvami the responsibility of elaborately illustrating the relationship between *vaidhl-bhakti* and *raga-bhakti*. He also instructed Srila Sanatana Gosvami to explain the esoteric relationship between *prakata* and *aprakata* Gokula. Through Sri Nityananda Prabhu and Srila Sanatana Gosvami, Mahaprabhu empowered Srila Jiva Gosvami to establish the *tattva* of *sambandha*, *abhidheya* and *prayojana*. In this way, each of them carried out just those specific responsibilities that Mahaprabhu had entrusted to them.

**Vijaya**: Prabhu, what responsibility did Mahaprabhu entrust to Sri Raya Ramananda?

**Gosvami**: Sriman Mahaprabhu entrusted Sri Raya Ramananda with the responsibility of elaborately illustrating *rasa-tattva*, and through Srila Rupa Gosvami, he accomplished this to the fullest extent.

**Vijaya**: Prabhu, what was the responsibility entrusted to Sri Sarvabhauma?

**Gosvami**: He was entrusted with the responsibility of teaching the philosophical truths about the Absolute Reality (*tattva*). He in turn gave that responsibility to

Srila Jiva Gosvami, through the medium of one of his own disciples.

**Vijaya**: What was Sriman Mahaprabhu's instruction to His prominent followers in Bengal?

**Gosvami**: The responsibility of the Gaudiya *mahantas* was to illuminate *sri gaura-tattva* and to awaken in the *jivas'* hearts transcendental *sraddha* for the *krsna-bhakti-rasa* that Sri Gaura had initiated. Again, Mahaprabhu entrusted some great souls among them with the responsibility of composing and propagating a special mode of *rasa-kirtana*.

**Vijaya**: What was the responsibility entrusted to Srila Raghunatha Bhatta?

**Gosvami**: He was entrusted to teach the glories of *Srimad-Bhagavatam.*

**Vijaya**: And to Srila Gopala Bhatta?

**Gosvami**: Sriman Mahaprabhu entrusted him with the responsibility of properly protecting and preserving the supremely pure and transcendental *srngara-rasa* from any distortions, and of checking any unreasonable negligence towards *vaidhi-bhakti*.

**Vijaya**: What responsibility was given to Sri Prabhodhananda Gosvami, the *guru* and uncle of Sri Gopala Bhatta Gosvami?

**Gosvami**: He was entrusted with the responsibility of informing the world that the highest achievement is to cultivate spontaneous loving attachment for *vraja-rasa*.

When Vijaya Kumara heard all these topics, he was delighted, and considered himself to be supremely blessed.

THUS ENDS THE THIRTY-NINETH CHAPTER OF JAIVA-DHARMA, Entitled "ENTERING LILA"

# Chapter 40

## Attaining Prema, the Suppreme Wealth

Vijaya pondered deeply, "Hearing about *vraja-llla,* a greed has now awakened in my heart for that*llla,* and thus I will gradually attain the stage of complete success (*sampatti-dasa*)He therefore concluded that he must know about the nature of this gradual development. Thinking thus, he approached Sri Guru Gosvami and humbly inquired, "Prabhu, I need to know the various stages that a*bhakta* undergoes, beginning from the stage of hearing to the stage of *sampatti-dasa* (complete success)."

**Gosvami**: Altogether there are five stages:

1. *sravana-dasa* (the stage of hearing),

2. *varana-dasa* (the stage of acceptance),

3. *smarana-dasa* (the stage of remembrance),

4. *bhavapana-dasa* (the stage of spiritual ecstasy), and

5. *prema-sampatti-dasa* (the state of attaining the highest success of *prema).*

**Vijaya**: Kindly explain *sravana-dasa.*

**Gosvami**: When the *jlva* develops *ruci* for hearing *krsna-llla-katha,* it should be understood that his state of aversion has been removed. At that time, an intense hankering to hear *krsna-katha* awakens in him, and he has to hear transcendental *krsna-katha* from the lips of a *bhakta* who is much more advanced than he is. It is said in *Srlmad-Bhagavatam* (4.29.40):

*tasmin mahan-mukharita madhu-bhic-caritra-plyusa-sesa-saritah paritah sravanti ta ye pibanty avitrso nrpa gadha-karnais tan na sprsanty asana-trd-bhaya-soka-mohah*

In assemblies of saintly people, unlimited rivers of pure nectar emanate from the mouths of great souls in the form of descriptions of the transcendental character, pastimes and qualities of Sri Krsna. Those who are never satiated when they drink these nectarean glories through their ears with rapt attention can never be subjected to hunger, thirst, fear, grief, delusion and other *anarthas*.

**Vijaya**: Those who are averse (*bahirmukha-dasa*) also occasionally hear *krsna-katha*. What kind of*sravana* is that?

**Gosvami**: There is a vast difference between the *sravana* of *krsna-katha* in the state of aversion*(bahirmukha-dasa)* and *sravana* in the state of being favorably disposed *(antarmukha-dasa*). The*sravana* of those who are *bahirmukha* takes place by chance, and not because of their *sraddha*. Such*sravana* gives rise to spiritual fortune that leads towards *bhakti* (*bhakty-unmukhi sukrti),* and when this has accumulated over many lifetimes, it gives rise to transcendental *sraddha.* At the stage that this transcendental *sraddha* is awakened in the heart, *sravana* of *krsna-katha* from the lips of saintly personalities is called *sravana-dasa*. There are two types of *sravana-dasa*. The first is unmethodical or irregular hearing (*krama-hina-sravana-dasa*), and the second is hearing methodically in a regular order (*krama-suddha-sravana-dasa*).

**Vijaya**: What is *krama-hina-sravana-dasa* (irregular hearing)?

**Gosvami**: *Krama-hina-sravana-dasa* is hearing about *krsna-lila* in an irregular and unmethodical manner. Hearing *krsna-lila* with irresolute intelligence results in this sort of unmethodical *sravana*, because such hearing does not enable one to realize the relationship between the various *lilas*, and thus *rasa* does not awaken in his heart.

**Vijaya**: Please explain about *krama-suddha-sravana-dasa* (systematic hearing).

**Gosvami**: *Rasa* only awakens in one's heart when *krsna-lila* is heard methodically or in a regular order with resolute intelligence.

When one hears the *asta-kaliya-nitya-lila* (eternal eightfold pastimes) separately from the *naimittika-lilas* (occasional *lilas* such as Krsna's divine birth and so on), then his *sravana* is *krama-suddha*. Only this *krama-suddha sravana* is desirable on the path of *bhajana*. If one hears *krsna-lila* in the *krama-suddha* manner, the sweetness and charm of the *lila* is gradually conceived, and the inclination to perform *raganuga-bhajana* appears in the heart of the listener. At that time he

thinks within himself, "Aho! Subala has such a wonderful *sakhya-bhava* for Krsna. I will also render loving *seva* to Krsna like him in *sakhya-rasa."* This type of strong affinity is called *lobha* (greed). The performance of*krsna-bhajana* with such *lobha,* following the sweet *bhavas* of the *vraja-vasis,* is called *raganuga-bhakti.* I have given the example of *sakhya-rasa,* but this type of *raganuga-bhakti* is also performed in all the four *rasas,* beginning with *dasya.* By the grace of my Pranesvara Sri Nimananda, you have a natural disposition for *srngara-rasa.* Because you have heard about the *vraja-gopis* exceptional*bhavas* and *seva* attitude towards Krsna, the greed to render *premamayi-seva* to Krsna like them has appeared in your heart, and that very greed has bestowed upon you the path to obtain such *aprakrta-seva*.

In reality, the only *sravana-dasa* of this process is the confidential conversation between *guru* and disciple.

**Vijaya**: When is one's *sravana-dasa* considered completed?

**Gosvami**: One's *sravana-dasa* is completed when one realizes the eternality of *krsna-lila.* Since *krsna-lila* is supremely pure and transcendental, it completely captivates the mind and heart. One is then afflicted with acute impatience to enter into it and participate in it. Sri Gurudeva describes to the *sisya* the *ekadasa-bhavas*that I mentioned previously. *Sravana-dasa* should only be considered completed or perfected when the disciple's disposition of mind is imbued with the loveliness of the *lila.* At that time, the disciple is afflicted with intense eagerness and attains *varana-dasa* (the stage of acceptance).

**Vijaya**: Prabhu, please tell me about *varana-dasa.*

**Gosvami**: When the spontaneous attachment of the heart is bound in the *lila* by the shackles of the*ekadasa-bhavas* that I mentioned previously, the disciple becomes overwhelmed and falls at Gurudeva's lotus feet weeping constantly. At that time, Gurudeva becomes manifest in the form of a*sakhi,* and the disciple as her attendant. The essential characteristic of the *vraja-gopis* is that they are extremely eager to render loving service to Sri Krsna. Gurudeva is a *vraja-lalana* who has reached the perfectional stage of this *seva*. At that time, the disciple humbly prays to Sri Gurudeva with the following heartfelt sentiments:

*tvam natva yacate dhrtva trnam dantair ayam janah sva-dasyamrta-sekena*

*jivayamum su-duhkhitam na muncec charanayatam api dustam dayamayah ato radhalike ha ha muncainam naiva tadrsam*

*Premambhoja-marandakhya-stavaraja* (11-12)

O Radhalike, I am very degraded. Holding a blade of grass between my teeth, and falling at Your lotus feet with all possible humility, I pray that You will kindly shower Your grace upon this destitute soul and enliven me by bestowing the nectar of service under Your direction and guidance. Those who are celebrated as kind and merciful do not reject even wicked people who accept their shelter, and surrender unto them; this is their very nature. Therefore, please be kind to this wicked person who has surrendered unto You. Please do not deprive me of Your causeless grace. I am longing so intensely for the loving service of the Divine Couple of Vraja under the shelter of Your lotus feet.

This is the typical *bhava* of *varana-dasa*. In this stage, the *guru-rupa sakhi* gives the *sadhaka* the order*(ajna)* to engage in *asta-kaliya-lila-smaranam* by taking complete shelter of *krsna-nama* while residing in Vraja, and assures him that his heartfelt, cherished longing will be fulfilled very soon.

**Vijaya**: Please tell me about *smarana-dasa.*

**Gosvami**: Srila Rupa Gosvami has said:

*krsnam smaran janan casya prestham nija-samihitam tat-tat-katha-ratas casau kuryad vasam vraje sada*

*Bhakti-rasamrta-sindhu,* Eastern Division (2.294-296)

The *sadhaka* should constantly remember Sri Krsna along with His beloved eternal associates. He should absorb himself in chanting and hearing Their glorious pastimes, and he should always reside in Vraja.

*seva sadhaka-rupena siddha-rupena catra hi tad-bhava-lipsuna karya vraja-lokanusaratah*

Those who have developed greed for *ragatmika-bhakti* will render service following the residents of Vraja internally by *siddha-rupa* and externally in their *sadhaka-rupa.*

*sravanotkirtanadini vaidha-bhakty-uditani tu yany angani ca tany atra vijneyani manisibhih*

Those who are well-versed in transcendental knowledge (*tattva-vit*) know full well that all the various limbs of *bhakti,* such as *sravana* and loud *kirtana,* should also be practiced in *raganuga-bhakti.*

Even before Vijaya Kumara had heard the in-depth explanation of these three *slokas,* he asked, "What is the meaning of *kuryad vasam vraje sada?"*

**Gosvami**: According to Srila Jiva Gosvami, it means that the *sadhaka* should reside physically in*vraja-mandala,* in other words, in the pastime places of Sri Sri Radha and Krsna *(lila-mandala).* If he cannot stay in Vraja physically, then he should do so mentally, because the result of residing in Vraja mentally is the same as residing there physically. The *sadhaka* should follow in the footsteps of the particular *sakhi* whose loving *bhavas (premika-raga)* has attracted him. He should reside in Vraja with the *abhimana* of being a *kunja-sevika* (a maid attendant in the *kunja)* of that particular *sakhi.* He should constantly remember Sri Krsna and the *bhava* of that *sakhi.*

With this gross body the *sadhaka* should perform the *angas* of *vaidhi-bhakti* such as *sravana* and*kirtana.* With his subtle body he should constantly remember the *asta-kaliya-lila*, and render his assigned *seva* as a *siddha-vraja-gopi* according to the eleven *bhavas* that he has attained.

Outwardly, the *sadhaka* must maintain his life following the prescribed rules and regulations, and internally he should cultivate the *bhavas* that nourish his spiritual form *(siddha-deha).* One who follows this procedure correctly will naturally develop detachment from anything other than Vraja.

**Vijaya**: Please illustrate this *seva* more clearly.

**Gosvami**: The real meaning of *vraja-vasa* is to stay in a solitary place with *aprakrta-bhava.* The*sadhaka* should render *seva* according to the *asta-kaliya-lila* while regularly chanting a fixed number of *hari-nama*. He should regulate all the activities for bodily maintenance so that they do not become unfavorable to his *bhajana.* In other words, life should be molded in such a way that activities of bodily maintenance become favorable to one's *bhajana.*

Vijaya Kumara contemplated this deeply, and said, "Prabhu, I have understood

this fully, but how can the mind be composed?

**Gosvami**: The mind automatically becomes composed as soon as one attains*raganuga-bhakti.* This is because the hankering of the mind for worldly enjoyment automatically ceases when it is enlivened with the inherent loving attachment of the self, and it runs towards Vraja. In other words, the mind chases after mundane enjoyment only because of its affinity for it, but when this affinity is directed towards Vraja, the mind becomes composed because of the absence of such attachment for worldliness. Still, if any apprehension of obstacles remains, it is beneficial to adopt the gradual *(krama)* course that I mentioned previously. Then, when the mind becomes fully composed, the distractions of worldliness cannot cause any harm.

**Vijaya**: What is the meaning of *krama* (gradual) cultivation?

**Gosvami**: One should maintain a fixed count of *hari-nama,* and one should devoutly chant *sri-hari-nama* for a fixed period every day in solitude, absorbed in his particular *bhava,* and keep his mind free from mundane thought. Slowly and gradually one should increase the time for this *sadhana,* and eventually the stage will come when the mind will always be saturated with *alaukika- cinmaya-bhavas,* so that no mundane thoughts can prevail over it.

**Vijaya**: For how long must one follow this practice?

**Gosvami**: One should continue to follow this practice until he has reached a state of mind that is beyond any disturbance.

**Vijaya**: How can one perform *nama-smarana* with *bhava?* Please elaborate on this point.

**Gosvami**: First you should chant *nama* in *ullasa* (a mood of rejoicing). Then combine that joy with possessiveness *(mamata).* After that, you should compound that *mamata* with *visrambha* (intimacy). When you do this, *suddha-bhava* will gradually arise. Then, *bhavapana-dasa* will appear. Initially, during the time of *smarana*, the *sadhaka* simply imposes *bhava* on his practice. However, in the stage of *bhavapana*, *suddha-bhava* manifests in the heart, and this is called *prema.* This indeed is the sequence for gradual development of *nistha* within the heart of the *upasaka* (transcendental servant), and this practice also includes the development of *nistha* in the conception of the object of *upasya* (the object of one's *seva).*

**Vijaya**: What is the sequence of *upasya-nistha?*

**Gosvami**: If you want to attain the fully-blossomed stage of *prema,* then you should accept the following instruction of Sri Dasa Gosvami.

*yadiccher avasam vraja-bhuvi sa-ragam prati-janur yuva-dvandvam tac cet paricaritum arad abhilaseh svarupam sri-rupam sa-ganam iha tasyagrajam api sphutam premna nityam smara nama tada tvam srnu manah*

*Manah-siksa* (3)

O mind! If you cherish an ardent desire to live in Vraja with *raga,* and if you long to render direct loving *seva* life after life to Vraja-Yugala in Their *parakiya* affairs, which are free from any bondage to the rules of wedlock, then you must distinctly and constantly remember with love Sri Svarupa Gosvami and Sri Rupa and Sri Sanatana Gosvamls, along with their associates. You should accept them as your*guru-rupa-sakhis,* and offer them *pranama.*

The idea is that if one performs *sadhana* in the *bhava* of *svakiya-rasa,* the result is *samanjasa-rasa,* in which the *seva-bhava* to the Divine Couple is inhibited and not in a fully blossomed state. Therefore, you should perform *bhajana* maintaining the spiritual ego *(abhimana)* of pure *parakiya-rasa* according to the conceptions of Sri Svarupa, Sri Rupa and Sri Sanatana. Even during the *sadhana* stage, when the*bhavas* are simply imposed, one should only adopt the pure *parakiya-bhava.* If the *sadhaka* imposes the *parakiya bhavas, parakiya-rati* will manifest, and *parakiya-rasa* will eventually manifest from this*parakiya-rati*. This indeed is the *nitya-rasa* of Vraja *aprakata-lila.*

**Vijaya**: What is the process of hearing *(krama-suddha)* in sequence in *asta-kaliya-lila?*

**Gosvami**: After explaining all the fascinating varieties of *rasa* in *asta-kaliya-lila,* Sri Rupa GosvamI has said:

*atalatvad aparatvad apto' sau durvigahatam sprstaih param tatasthena rasabdhir madhuro yatha*

*Ujjvala-nilamani, Gauna-sambhoga division* (23)

*Krsna-llla* is completely transcendental from all aspects. It is a sweet ocean

of *rasa*. However, this ocean is unfathomable and has no shore. *Krsna-llla* is incomprehensible for the beings of this mundane world because it is extremely difficult for them to penetrate the mortal realm and have access to*suddha-aprakrta-tattva* (pure transcendental reality). The *aprakrta-rasa* is so astonishing, variegated, and all-pervading that it cannot be surpassed.

Moreover, even if one who has been enlivened with *aprakrta-bhava* and who lives within that pure*tattva* explains the esoteric *krsna-llla,* his description cannot be flawless or complete because description depends on words, and words are incapable of fully expressing that transcendental reality. What to speak of such a person, when Bhagavan Himself describes *aprakrta-rasa,* listeners and readers who are themselves overwhelmed by mundane faults and limitations perceive even His own description as faulty. Consequently, it is certainly very difficult to dive deep into the ocean of *rasa.*However, when one is situated on the shore of this ocean in a neutral state, one can describe just a drop of it.

**Vijaya**: Then how is it possible to attain *aprakrta-rasa?*

**Gosvami**: *Madhura-rasa* is unfathomable, matchless, and difficult to understand. This is the very nature of *krsna-llla*. However, our beloved Krsna is unlimitedly endowed with two special qualities, which are the real basis of our hopes: He is*sarva-saktiman* (possessed of all potencies) and *iccha maya* (possessed of His own unimpeded and independent will). Therefore, by His sweet will He can easily make His esoteric *lllas* manifest in this mundane world, although they are unlimited, unfathomable, and difficult to understand. This mundane realm is extremely insignificant and petty, but still, as the supreme autocrat, He desires to bring the topmost transcendental aspects of *krsna-llla* to this world. It is only by His causeless mercy that His transcendental, eternal, sweet *Mas,* which are saturated with *rasa* (*aprakrta-nitya-madhura-rasamaya-lila)* have manifested in this mundane world.

How is it possible for Sri Mathura-dhama, which is *aprakrta* (transcendental to this mundane world), to manifest in this world, and how does it exist here? No argument can be applied in this matter because it is never possible for the limited intelligence of humans or *devatas* to understand the activities of Bhagavan's *acintya-sakti. Vraja-lila* in this world is the *prakata-bhava* (manifest experience) of the topmost *krsna-lila,* which is transcendental to this mundane realm. We have realized and attained it, so there is no cause of anxiety for us.

**Vijaya**: If *prakata-lila* and *aprakata-lila* are both the same *tattva,* how is it possible for the one to be superior to another?

**Gosvami**: Undoubtedly both are the same. The *lila* that is manifest here indeed exists in its entirety in the transcendental realm. However, from the point of view of the conditioned souls in the initial stages of *sadhana,* it appears one way, and as they gradually advance it appears in progressively elevated forms. In the stage of *bhavapana,* realization of this *lila* is completely pure.

Vijaya, you are eligible to hear this subject, so I have no hesitation in speaking with you. One attains the stage of *bhavapana* in his *smarana-dasa,* as a result of performing the appropriate *sadhana* for a long time. During the stage of *smarana,* when one becomes completely free from all the polluted moods of his mundane experience, the stage of *apana* (realization of one's *svarupa)* appears. *Suddha-bhakti*mercifully appears in the *sadhaka's* heart according to the degree of appropriate practice in *smarana-dasa. Bhakti* alone is *krsna-akarsini* (attractive to Krsna), so by Krsna's grace, all the dirt in the form of misconceptions is gradually removed in *smarana-dasa*

It is said in *Srimad-Bhagavatam* (11.14.26):

*yatha yathatma parimrjyate 'sau mat-punya-gatha-sravanabhidhanaih tatha tatha pasyati vastu suksmam caksur yathaivanjana-samprayuktam*

Just as anointing the eyes with salve gives them the power to see even subtle objects, similarly, when the *jlva's* heart is cleansed by the *sravana* and *klrtana* of My supremely purifying *llla-katha,* he gains the ability to realize extremely subtle *tattva,* namely, the truth about My *svarupa* and My *lllas.*

When the eyes are treated with ointment, they can see much more clearly. In just the same way, a *jlva* can realize the *aprakrta-svarupa* (transcendental nature) of the manifest *krsna-llla* to the extent that he is purified by contact with the *aprakrta-vastu* (transcendental reality) through *sravana, klrtana* and*smarana* of *krsna-llla-katha.*

It is said in *Brahma-samhita* (5.38):

*premanjana-cchurita-bhakti-vilocanena santah sadaiva hrdayesu vilokayanti yam syamasundaram acintya-guna-svarupam govindam adi-purusam tam aham bhajami*

I perform *bhajana* of the primeval *purusa,* Sri Govinda, who is Syamasundara Krsna. His form has inconceivably unique qualities, and His *suddha-bhaktas* perpetually see Him in their hearts with the eye of devotion anointed with the salve of love.

At the stage of *bhavapana (svarupa-siddhi),* the faculty of transcendental vision appears, and at that time, the *sadhaka* can have *darsana* of his *sakhl,* and also *yuthesvarl* Srimati Radhika. Even after having *darsana* of Golokanatha Sri Krsna, the *sadhaka's* realization is not steady at all times until he achieves the stage of *sampatti-dasa* (*vastu-siddhi),* in which his gross and subtle bodies are destroyed. In *bhavapana-dasa,* the pure *jiva* has full command over the inert gross and subtle bodies. However, the secondary result of *sampatti-dasa,* the stage in which Krsna's mercy is fully manifested, is that the connection of the *jiva* with this mundane world is completely cut off. *Bhavapana-dasa* is called *svarupa-siddhi,* and in *sampatti-dasa* one attains *vastu-siddhi.*

**Vijaya**: How does one experience Krsna's *nama,guna, rupa, lila* and *dhama* at the time of *vastu-siddhi?*

**Gosvami**: I cannot answer this question. I will only be able to see them and speak about them when I attain *vastu-siddhi,* and you will only be able to understand and realize these things when you attain*sampatti-dasa.* At that time, there will be no further need to make you understand the various aspects of *krsna-lila;* you will perceive it directly, so you will have no more need for further inquiry. Besides, it is useless for the *bhakta* to express what he sees in his *svarupa-siddhi* - that is, in the *bhavapana-dasa* - because none of his hearers will be able to realize what he is saying. Srila Rupa Gosvami has described the symptoms of the *svarupa-siddha-mahapurusas* as follows:

*jane cej jatabhave'pi vaigunyam iva drsyate karya tathapi nasuya krtarthah sarvathaiva sah dhanyasyayam navah prema yasyonmilati cetasi antarvani bhir apy asya mudra susthu sudurgama*

*Bhakti-rasamrta-sindhu,* Eastern Wave (3.29 and 4.12)

One may see some apparent imperfection or misconduct in the external behavior of *bhaktas* who have attained the stage of *bhava.* Even so, it is essential not to be envious of them by attributing faults to them, because they have become completely detached from everything other than Krsna, and therefore

they are fully successful in every respect.

This *prema* only appears in the hearts of those who are very fortunate. Even those who are learned in *sastra* find it very difficult to comprehend the activities and movements of those in whom the new sprout of *prema* has appeared.

**Vijaya**: If that is so, why are there attempts in *Sri Brahma-samhita* and other such *sastras* to give a description of Goloka?

**Gosvami**: When great *sadhus* are situated in their *svarupa-siddhi,* and when Brahma and other *devatas* have been mercifully granted a vision of Sri Krsna's transcendental pastimes, they have tried to glorify such pastimes through their *stavas* and *stutis,* according to their respective visions. However, such descriptions are only limited because this mundane realm has no proper words to express the *aprakrta-bhavas.* Besides, *bhaktas* who are not sufficiently advanced cannot fully comprehend such descriptions.

The *bhaktas,* however, have no need for all these descriptions. It is recommended that they should perform *bhajana* by taking support of the *prakata-lila* that Sri Krsna has very kindly manifested in this world, and they will accomplish all perfection by this alone. Those who perform such *bhajana* in Gokula with *nistha* will very soon receive a *sphurti* of Goloka in their hearts. All the *divya-lila* of Gokula are also eternally existent in Goloka, for in *tattva* there is no distinction between them. Those with material vision perceive phenomena and activities in Gokula as mundane or illusory, but such perception ceases to exist at the time of *svarupa-siddhi.* One should continue to perform *bhajana* and be satisfied with whatever realization of the transcendental reality is bestowed upon him according to his *adhikara*—this is really Sri Krsna's instruction. If we sincerely adhere to His instructions, in due course of time He will surely bestow on us His causeless mercy, through which we can have the full vision of His *divya-lila*.

Now Vijaya Kumara became completely free from doubt in every respect. He fully awoke to his innate disposition and skillfully dovetailed all the *ekadasa-bhavas* in *krsna-lila.* He seated himself in his *bhajana-kutira* on the seashore, became completely composed, and spent his entire time relishing *prema-seva.* During this time, Vrajanatha's mother left this world, and Vrajanatha left for his native place along with his grandmother. *Sakhya-prema* had arisen in his unalloyed heart, and thus he resided in Navadvipa-dhama in the association of

sincere Vaisnavas and performed his *bhajana*blissfully on the bank of Bhagavati Ganga.

Vijaya Kumara, however, gave up his householder's dress and accepted the *kaupina* and *bahir-vasa* of the renunciant. He maintained his life by *madhukari,* begging *sri-mahaprasada,* while remaining constantly absorbed in *bhajana.* Throughout all the eight *praharas* of the day and night, he only took a little rest during the time of Sri Sri Radha-Krsna's transcendental sleep. After They ate, He would honor *prasada*, and when They were awake he would render appropriate *seva.* His *hari-nama-mala*was in his hands at all times. Sometimes he would dance and sometimes he wept loudly. At other times, while gazing at the waves of the sea, he would laugh. Who but Vijaya himself could understand the movements of his *bhajana* and the transcendental *bhava* of his heart?

Outwardly, his name became Nimai dasa Babaji. He never indulged in speaking or hearing worldly talk. He was the very embodiment of humility, his character was spotless, and his determination in*bhajana* was unwavering. If anybody offered him *maha-prasada* or *kaupina-bahir-vasa*, he accepted only the very least that he needed, and not more. While he was chanting *hari-nama*, tears constantly rolled down his cheeks, his throat became choked, and the hairs of his body stood erect. Within a short span of time, he attained perfection in his *bhajana* and Sri Krsna most graciously bestowed upon him the *adhikara* to render *seva* in His *aprakata-lila.* Like Brahma Haridasa Thakura, his *bhajana-deha* (the body with which he performed *bhajana)* was buried under the sands of the beach at Puri.

*gaura-premanande hari hari boll Bolo Bhagavan SriKrsna Candra ki jayal*

THUS ENDS THE FORTIETH CHAPTER OF JAIVA-DHARMA, ENTITLED

"ATTAINING PREMA, THE SUPREME WEALTH" * * *

*guru-krsna-vaisnavera krpa-bala dhari bhaktivinoda dina bahu yatna kari*

After striving many days and carrying upon his head the *krpa-sakti* of Sri Guru, Krsna and the Vaisnavas, this lowly Bhaktivinoda...

*viracila jaiva-dharma gaudiya-bhasaya sampurna haila grantha maghi-purnimaya*

.has composed *Jaiva-dharma* according to the pure conceptions of Gaudiya Vaisnava philosophy. This book was fully complete on Maghi-purnima (the full moon day of the month of Magha)...

*caitanyabda cari-sata-dase navadvipe godruma-surabhi-kunje jahnavi-samipe*

in the year 410 of the Caitanya Era (1896) at Surabhi-kunja in Godrumadvipa, near the sacred river Jahnavi in Navadvipa-mandala.

*sri-kali-pavana-gora-pade yanra asa e grantha padun tini kariya visvasa*

Those who desire the shelter of the lotus feet of Sri Gauranga, the purifier of the age of Kali, should read this book with faith.

*gaurange janhara na janmila sraddha-lesa e grantha padite tame sapatha visesa*

However I take an oath that someone who has not developed even a trace of *sraddha* for Sri Gaurangadeva should not read this book...

*suska-muktivade krsna kabhu nahi paya sraddhavane vraja-llla suddha-rupe bhaya*

.for the dry *mukti-vadls* can never attain the shelter of Sri Krsna, but one endowed with spiritual*sraddha* will gradually realize the full esoteric aspects of *vraja-llla*.

# Phala Sruti

(The fruits of hearing)

*prthivlte yata katha dharma-name cale bhagavata kahe saba paripurna chale*

As indicated in *Srlmad-Bhagavatam* (1.1.2), all the philosophies on earth that are celebrated as*dharma* are utterly deceptive.

*chala-dharma chadi' kara satya-dharme mati catur-varga tyaji' dhara nitya-prema-gati*

One should completely abandon such deceptive *dharmas* and absorb his mind in true *dharma*. In other words, one should give up the fourfold goals of material

life—*dharma, artha, kama, moksa*—and aspire solely for the ultimate destination of *nitya-prema.*

*amitva-mlmamsa-bhrame nije jada-buddhi nirvisesa-brahma-jnane nahe citta-suddhi*

Those who are deluded identify themselves with matter. That is their error, however one cannot be purified of such delusion by endeavors for *nirvisesa-brahma-jnana.*

*vicitrata hina hale nirvisesa haya kala simatulya seha aprakrta naya*

The *mayavadi* thinks Sri Krsna to be subject to the limitations of time such as birth and death and considers that He is not transcendental. Thus he rejects Sri Bhagavan's *vicitrata* (astonishing characteristics, paraphernalia, qualities and *lila).* Through this vicious attempt he is left with the philosophy of *nirvisesa-brahma.*

*khanda-jnane heya-dharma ache suniscaya prakrta haile, kabhu aprakrta naya*

Such base and contemptible *jnana* which arises out of an attempt to dismember the divine form of Bhagavan is only fit to be rejected. It is *prakrta* (materialistic) and should never be given credence as*aprakrta-dharma.*

*jade dvaita-jnana heya, cite upadeya krsna-bhakti cira-dina upaya-upaye*

Such knowledge which is solely related to the duality of this dull material world is fit to be rejected, whereas transcendental knowledge of the divine duality within the spiritual world *(cit-jagat)* should be accepted forever within one's heart both as the *upaya* (means of attainment) and the *upaye* (goal worthy of attainment).

*jiva kabhu jada naya, hari kabhu naya hari saha jivacintya-bhedabhedamaya*

The *jiva* is not a product of dull matter, nor is he *kevaladvaita,* absolutely one in all ways with Sri Hari. The *jiva* is inconceivably different and non different from Hari.

*deha kabhu jiva naya, dhara-bhogya naya dasa-bhogya jiva, krsna prabhu bhokta haya*

The material body should never be considered to be the *jlva,* and this earth is not for the *jlva* to exploit and enjoy. The *jlva's svarupa* is *krsna-dasa* and thus he is meant for Krsna's enjoyment, whereas Sri Krsna's *svarupa* is *prabhu* (master) and *bhokta* (enjoyer).

*jaiva-dharme nahi ache deha-dharma-katha nahi ache jlva-jnane mayavada-pratha*

This book, entitled *Jaiva-dharma,* neither discusses matters related to the dead material body, nor does it propound the Mayavada doctrine of the *jlva's* oneness with *brahma*.

*jlva-nitya-dharma bhakti— tahe jada nal suddha-jlva 'prema' seva-phale paya tal*

The *jlva's nitya-dharma* is *bhakti* devoid of material motivation. The *jlva,* purified by *seva,* attains the fruit of that *seva* in the form of *prema.*

*jaiva-dharma' pathe sei suddha-bhakti haya jaiva-dharma' na padile kabhu bhakti naya*

One who reads *Jaiva-dharma* with faithful deliberation will surely attain *suddha-bhakti,* but one who does not read *Jaiva-dharma* can never attain *bhakti.*

*rupanuga-abhimane pathe drdha haya jaiva-dharma vimukhake dharma-hlna kaya*

Faithfully reading *Jaiva-dharma* will surely strengthen one's *abhimana* as a *rupanuga* (follower of Sri Rupa Gosvami). One who is averse to reading *Jaiva-dharma* is certainly devoid of *dharma.*

*yavat jlvana jei pade jaiva-dharma bhaktiman sei jane vrtha jnana-karma*

One who faithfully reads *Jaiva-dharma* throughout his whole life will be endowed with *bhakti,* and will surely realize the futility of *jnana* and *karma.*

*krsnera amala-seva labhi' sei nara seva-sukhe magna rahe sada krsna-para*

Such a man, being fully devoted to Sri Sri Radha-Krsna Yugala-Kisora and

having attained Their*amala-prema-seva*, remains forever merged in the bliss of such *seva*.